

STORY OF THE
CHRISTIAN SCIENCE CHURCH
MANUAL

PROVING ITS IMMORTALITY

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IMPORTANT INTRODUCTION

“Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good,” Isaiah 7:14, 15.

“Notwithstanding the sacrilegious moth of time, eternity awaits our Church Manual, . . .” Miscellany 230: 1, 2.

It is very important that this *introduction* be carefully read, for it is most essential as a premise to all that follows.

Our present Church Manual in its “Historical Sketch” records the formation of two entirely separate phases of organization. The first was founded in 1879, “to commemorate the word and works of our Master, which should reinstate primitive *Christianity* and its lost element of healing,” Manual, p. 17. Thus it was founded on *Jesus* in his “*first coming*,” and as consistently might be termed the “*Father*” Church, as its reorganization was more latterly termed “The *Mother Church*”; for Mrs. Eddy said of Jesus, “As Elias presented the idea of the *fatherhood* of God, which Jesus afterwards manifested, etc.,” S. & H. 562:3. Although, as a matter of fact, the First Organization was called the “Church of Christ, Scientist,” and the Second Organization was and is called “The First Church of Christ, Scientist, in Boston, Mass.” (present Manual, p. 19), the term “The *Mother Church*” seems to have arisen after the formation of the Second Organization.

The First Organization was dissolved in 1889, as recorded in *Retrospection and Introspection*, pp. 44 and 45.

The Second Organization was not formed until 1892, when it was founded on *Christ*, as recorded on page 19 of our present Manual—"The First Church of Christ, Scientist, in Boston, Mass. [note it is not called 'The Mother Church'], is designed to be built on the Rock, Christ." This Second Organization was formed to *complete* its Church history, and was more latterly called "The *Mother Church*" as before explained. So "the Revelator *completed* this figure with woman, typifying the spiritual idea of God's *motherhood*," S. & H. 562:5-7. Mrs. Eddy said as early as 1885: "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," Mis. 96:8-15. Thus Fatherhood and Motherhood were temporary but necessary footsteps in "the scale of being," and as such were indispensable; for Jesus had prophesied of the wilderness-Mother and her "man child" as an essential channel to the expression of his Church, in Revelation, the twelfth chapter. Inasmuch as all changes in the Church history have been impelled by the progressive additions to *Science and Health*, it is necessary to note these changes in order to show the relationship they bore to Church founding.

When Mrs. Eddy first formed the Christian Science Church in 1879, *Science and Health* contained no "Genesis," "Apocalypse," nor "Glossary," and many other chapters, which we now have, were lacking; in fact our Text-

book, *Science and Health*, has progressively grown from eight to eighteen chapters, only three of which have persisted from the first to the last under their original titles—"Marriage," "Creation," and "Physiology."

Seven years after the First Organization was formed, Mrs. Eddy added to *Science and Health* for the first time, "Genesis" and "The Apocalypse"—"Genesis" was complete as in its present interpretation, but "The Apocalypse" contained only the twelfth chapter of Revelation, recording the woman bringing forth the man child. While there was a chapter entitled "Wayside Hints," that presented a glorious description of the City foursquare, in which Mrs. Eddy said, "The Holy City described in the Apocalypse as coming down from God out of heaven, is *Christian Science*" (Revised Edition of 1890, p. 225), it was not yet added to her chapter on "The Apocalypse." In the meantime, a chapter on "Prayer and Atonement" was placed between "Genesis" and "The Apocalypse" as if in the prayerful endeavor to unite the two chapters in the consciousness of her Church—the first chapter of Genesis and the twelfth chapter of the Apocalypse, bringing forth the man child, being identical with reference to the wilderness-Mother, but incomplete with reference to the God-crowned Woman. For the God-crowned Woman in Revelation, the twelfth chapter, was crowned with twelve stars while the man child represented but seven. For the man child was Jesus, S. & H. 565:6, 11—"And she brought forth a man child . . . Jesus, the masculine representative of the spiritual idea." Jesus held but *seven* stars in his right hand when he appeared to John in his great Revelation, Rev. 1:16, 20, but he prophesied of *twelve* on woman's crown, Rev. 12:1. Mrs. Eddy says: "*The second ap-*

pearing of Jesus is, unquestionably, the *spiritual advent* of the advancing idea of God, as in Christian Science," Ret. 70:20-22. Also Mrs. Eddy quotes Jesus as saying: " 'I am he that liveth, and was dead [not understood]; and, behold, I am alive for evermore [Science has explained me], ' " S. & H. 334:26-28. Thus the work of the wilderness-Mother was to lift Jesus (the First Organization) in the human consciousness up to the Christ (the Second Organization), so wedding him to the God-crowned Woman, crowned with twelve stars, as Jesus held but seven. Mrs. Eddy's last statement of Jesus in *Science and Health* glorified him—"Christian Science says: I am determined not to know anything among you, save Jesus Christ, and him glorified," S. & H. 200:27-29 (added to *Science and Health* in 1908, when Mrs. Eddy dissolved the Communion between The Mother Church and the branches). Thus Mrs. Eddy, through conception (interpretation) and demonstration, completed "the work of Jesus Christ on the earth," as she had declared it to be her mission to do, according to Sibyl Wilbur's "The Life of Mary Baker Eddy," p. 218. Jesus had promised to build his Church on this "rock," Christ (Matt. 16:16-18), and he prophesied its outline in his great revelation to St. John (Revelation, 10th to 21st chapters), and Mrs. Eddy built it, Manual, p. 19—"The First Church of Christ, Scientist, in Boston, Mass., is designed to be built on the Rock, Christ." Thus she finished the process of unifying Jesus with the Christ, which started in the First Organization when the wilderness-Mother brought forth her man child.

Three years after the arrangement of *Science and*

Health, before mentioned, was presented to the Field, Mrs. Eddy dissolved the Church and there was no Boston organization from 1889 to 1802. The branch churches were not dissolved but continued to function as before, chartered as they now are under State laws. They continued to form new churches and a great many churches were organized during the interim after the First Organization was dissolved and before "The Mother Church" was formed. Thus the branches drew forth their own expression in this interim of three years. They grew from the "roots" and not the "stem of Jesse," Isaiah 11:1—"And there shall come forth a rod out of the stem of Jesse, and a *Branch* shall grow out of his roots." They had always been on an equal footing with the Boston Church during the period of the First Organization, even to the point of exchanging their Pastors (other than Mrs. Eddy).

Mrs. Eddy was in retirement during that time, completely revising *Science and Health*, adding chapters, changing and consolidating others. Among other additions, Revelation, twenty-first chapter, was added to "The Apocalypse" recording the City foursquare, which Mrs. Eddy had previously called Christian Science, in a chapter entitled "Wayside Hints," and had placed its activity in the twentieth century by her concurrent statement in *Science and Health* limiting the nineteenth century to the unfoldment of the twelfth chapter of Revelation. Her remarks were as follows: "My attention is specially called to the twelfth chapter of the Apocalypse,—or Revelation of Saint John,—on account of its suggestiveness in connection with this nineteenth century," p. 511 (this state-

ment though differently worded, still remains in our present edition, S. & H. 559:32-2*). Mrs. Eddy had also said: "He [the Revelator] sees a great red Dragon at the couch of the ideal deliverer of *this present age*, causing her sore travail," p. 515 (both quotations are from the Revised Edition of *Science and Health* in 1890). Thus Mrs. Eddy accepted the position of the wilderness-Mother in Revelation, the twelfth chapter.

In January, 1891, the fiftieth edition of *Science and Health* appeared, embracing the City foursquare in its "Apocalypse" for the first time. Whereupon Mrs. Eddy removed "Prayer and Atonement" from between "Genesis" and "The Apocalypse," where it had been placed when they first appeared in *Science and Health* when "The Apocalypse" did not go beyond Revelation, twelfth chapter—Motherhood. For the City foursquare embraced Genesis, first chapter (while Revelation, twelfth chapter, was identical with Genesis, first chapter); thus the two became one, in fulfillment of the *prayer* for their at-onement. Hence "The Apocalypse" presented two undemonstrated tabernacles at the same time—one the wilderness-Mother; and the other, the God-crowned Woman, which was afterwards to descend as the City foursquare (*Christian Science*) when the wilderness-Mother had lifted her man child, Jesus (*Christianity*), through Church demonstration, up to wed the Christ, the God-crowned Woman (*Science*); for her man child must not only rule with a rod of iron (*the Manual*) but must be caught up unto God, Rev. 12:5, thus becoming *Immanuel. Science and*

* The form adopted in this book is that of the *Christian Science Quarterly*; thus "32-2" means from line 32 on one page to line 2 on the next. Similar references will be handled in the same way.

Health progressively recorded the footsteps of Christianity towards Science (Jesus towards the Christ), being one with them (the Key to the Scriptures representing the Christ, remaining fixed in its statement after 1891).

When Isaiah prophesied of the coming of the Messiah, he said his name should be called *Im-manuel*—"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14), which means "God with us" and not through the medium of an outside (of us) Saviour. Because Mary reached no higher in her conception than a Saviour she called his name Jesus, her angelic vision declaring, "for he shall save his people from their sins." Thus Jesus was forced to bridge in his body this disparity between prophecy and conception. Mrs. Eddy had likewise revealed "*Im-manuel*," but the pressing need in her Church of a saving medium that would bridge the First Organization to the high point of her Apocalyptic revelation, forced her to give them a Manual, or Saviour. This failure on the part of Mary's vision to rise to the full measure of prophecy probably foreshadowed Mrs. Eddy's lamented inability to allow the government of her Church to rest upon the "shoulder" of the *Im-manuel* Christ-idea (Isaiah 9:6). This would have placed it in the individual consciousness of each member of her Church, thus fulfilling the "God with us" (*Im-manuel*) prophecy of true government—self-government without the necessity of a Saviour (Manual), or saving medium.

So the demand of "eternity" was forced to *await* the fulfillment of *The Mother Church Manual*. Hence Mrs. Eddy's saddening lament when she commented upon the necessity of presenting the Manual to the Christian Science Movement (*Sentinel*, September 12, 1903), expressed

in the following words: "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 . . . Notwithstanding the sacrilegious moth of time, eternity *awaits* our Church Manual," My. 229:24–2 next page (it will be noted also that the Manual was presented only to those who had not attained the height of obeying the "Ten Commandments and . . . Christ's Sermon on the Mount," My. 229:21–22). Mrs. Eddy's sad lament was finally gladdened to the "hearing ear" and "seeing eye" in 1908—just *thirteen* years later—when she gave the Field her marvelous statement in *Science and Health*, page 442:30–32, "Christian Scientists, *be a law to yourselves* [thus releasing each consciousness to Immanuel government—the God within] that mental malpractice cannot harm you either when asleep or when awake." This appeared in *Science and Health* simultaneously with her dissolution of the Communion between the branches and The Mother Church, June, 1908, My. 141:26–29. But this will be more fully presented later on in its proper order.

There is no doubt that the necessity for *The Mother Church Manual* was the fact that Mrs. Eddy had revealed and interpreted two mental Tabernacles at the same time, as previously presented, in her "Apocalypse" in *Science and Health*, neither of which had been embodied or demonstrated by the Church. But these two Tabernacles had been prophesied at the same time by Jesus, Revelation, twelfth chapter, and it was likewise prophesied that the

wilderness-Mother's man child should rule with a "rod of iron," which means inexorable Principle—presenting privilege to right thinking but the painful rod of restriction to wrong thinking.

The wilderness-Mother was typed by "The Mother Church," which Mrs. Eddy called the "cross," My. 6:19, and the God-crowned Woman was typed by the excelsior (still higher) Extension, the "crown," My. 6:19. This "cross" was her own body, for each star had to be revealed and demonstrated at the expense of great resistance in her Church, which was but her larger body, for she had accepted the weight of its generic necessities when she accepted the title of "*Mother*" and permitted the building of The Mother Church. Hence her lamented Manual was a necessary medium of control until the inadequacies of *Science and Health* were demonstrably supplied to meet the demands of the God-crowned Woman. Thus it was not only the Church but *Science and Health* which must needs be measured up to the fullness of unfoldment demanded by the twelve stars on Woman's crown, as its constantly progressive changes indicated. The pressure of a higher light upon a limited demonstration, or human inability to reach it, always demands an intermediate control. This is the relationship between mother and child, necessitating the rod—to spare which, Solomon prophesied, would "spoil the child." The following footsteps in the Manual will show how lightly it was at first wielded, and how weighty it grew as *Science and Health* unfolded its increasing glories, occasioning greater reversals, for "the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion," S. & H. 97:23-25—silenced by the completeness of the

revelation. The revelation of the God-crowned Woman was the fullness and allness of good, while the travail of the Woman in the wilderness was her endeavor to measure human conduct up to the full revelation.

Mrs. Eddy evidently hoped that this process could be *individually* completed when she dissolved her First Organization, with such finality of statement as is expressed in *Retrospection and Introspection*, pp. 44 and 45. In the general reconstruction of *Science and Health* in 1891, completing its framework and adding the City foursquare, Mrs. Eddy's thought advanced with her revelation to a point where an uncertainty arose as to the possibility of *individually* demonstrating a *generic* idea, as she had declared the God-crowned Woman in the Apocalypse to be—"The woman in the Apocalypse symbolizes *generic* man," S. & H. 561:22. This doubt is evidenced by a statement contained in the first edition of *Retrospection and Introspection* (published in November, 1891), which reads as follows: "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," p. 58 (*Retrospection and Introspection* was published only a few months after the fiftieth edition of *Science and Health* appeared in 1891, containing for the first time in its "Apocalypse" the City foursquare, as previously noted). In 1892, this statement had been dropped from *Retrospection and Introspection*, for a definite decision had been made to form another Church. This was done in September, 1892.

The process by which this new organization was formed is described on page 18 of our present Church Manual—

twelve of Mrs. Eddy's students, and members of the First Organization, were chosen by her as the basic formation of this Church, by the side of each of whose name a star was placed in the list of members in the back of the Manual. The significance of these stars is attested by the fact that Dr. J. Foster Eddy, who was one of the original twelve, lost his star about two years before his name disappeared from the list of members. Thus this Second Organization was founded on the twelve stars in the crown of the God-crowned Woman, that Mrs. Eddy has called the twelve tribes of Israel, S. & H. 562, which are the twelve gates of the City foursquare, Rev. 21:12; but the wilderness-Mother, symbolized by The (little) Mother Church (the cross) My. 6:19, must be the bridge by which the First Organization, founded on Jesus (the "Father" church), is lifted to reach the God-crowned Woman—the Extension (the crown), My. 6:19.

Hence the Church had been called together for the avowed purpose of *completing* its history, thereby fulfilling Mrs. Eddy's rule for completeness—"so the Revelator *completed* this figure with woman, typifying the spiritual idea of God's motherhood," S. & H. 562:5-7; "Union of the masculine and feminine qualities constitutes *completeness*," S. & H. 57:4-5—whether it be an individual or a church. Thus the "Father" organization, founded on Jesus, was embraced in The Mother Church, founded on "the Rock, Christ," Manual, p. 19,—the Fatherhood Church to heal individuals, the Motherhood Church to heal "the world," Manual, p. 19.

It will be shown in the comparisons of the progressive Manuals that each change in the Manual was animated by a concurrent change of text in *Science and Health*—the

latter on its course towards the Apocalyptic vision of the Key to the Scriptures, and particularly to the leading of divine Love as shepherd in the Twenty-third Psalm, its last addition. The prophecy of Isaiah 11:1, 6 may be said to contain the fixed design upon which the Manual was built, corresponding to "the Rock, Christ,"—the ever-flowing By-Laws responding to the stroke of the rod of Principle upon this living Rock, whereupon new truths gushed forth in *Science and Health* which demanded new restraints of previously accorded privilege. Most certainly, the following comparisons will show the immediate response the Manual made to restrain the reversal of each increasing freedom of action expressed in *Science and Health*, the man child of the wilderness-Mother (as distinguished from the Key to the Scriptures). Thus the key to the following analysis is the "roots," "branch," "rod," and "stem of Jesse," expressed in Isaiah's unique prophecy, and illustrated in Jesus' great Revelation to John in the wilderness of Patmos, as a Mother bringing forth a man child, who was to rule all nations with a "rod of iron"—a fixed and inexorable Principle; and the God-crowned Woman, representing self-existent and self-governed generic being.

The Mother Church Manual did not come into being until three years after the second formation of the Church in Boston. For over two years after this formation of The Mother Church, a small seven-leaf folder addressed "To the Members of 'The First Church of Christ, Scientist,' in Boston, Mass.," containing three Tenets and seven By-Laws, was the form of government which was sent to each member when he entered the Church. During these three years, there were personal Pastors and personal preaching,

just as had been the case in the First Organization, which was dissolved in 1889—there being no organized Church in Boston during the interim from 1889 to 1892. The Manual was first announced in the *thirteenth* volume of the *Christian Science Journal* in 1895, shortly after the dedication of The Mother Church in January of the same year.

N. B. The italics used throughout this book are the Compiler's own unless otherwise specially designated.

THE KEY OF DAVID

“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 before thee an open door, and no man can shut it,” Revelation 3:7-8.

WHEN the “Glossary” was first added to *Science and Health* in 1883 (eight years after *Science and Health* was first published), Mrs. Eddy gave it the name of “Key to the Scriptures,” as it was the sole key at that time—“Genesis” and “The Apocalypse” not having been added to *Science and Health* as chapters (the first and second chapters of Genesis were previously briefly commented upon in the chapter now entitled “Creation”). Mrs. Eddy placed before the “Glossary” the wonderful Apocalyptic verse containing the statement of Jesus quoted above as *the key of David*.

But the “Glossary” alone was too abstract to be the vehicle for the human consciousness to translate its symbols into higher human action; for such it must do, since God must dwell with men on the *earth*, Rev. 21:3, and not man dwell with God *in heaven*. The “Glossary” effaced symbols in its sudden transit of the Bible from people to qualities, while “Spiritual teaching must always be by symbols,” S. & H. 575, as Mrs. Eddy had discovered when she added “The Apocalypse” so rich in symbolism which contained this newly discovered statement. Thus “the Discoverer of Christian Science” had discovered the real “Key of David”—that symbols serve as necessary beacon

lights to the human consciousness. Then she also put the Bible text quoted above on the fly-leaf of *Science and Health* before the entire "Key to the Scriptures," then containing Genesis (which, like the "Glossary," translates things into thoughts); "The Apocalypse" (which went only as far as the ascending man child in the twelfth chapter of Revelation); and the "Glossary." This left "The Apocalypse" as the only treatise that translated thoughts back into things, thus giving the human consciousness a foothold on spiritual teaching; for it revealed the spiritual idea in human symbolism—Motherhood.

So this was the point where Mrs. Eddy was forced to build her Church. The discord was so great after the introduction of this symbolism into her Church that she was forced to dissolve it, as stated on pages 44 and 45 of *Retrospection and Introspection*, because symbolism challenges the purity of human action. When she restored her Church, it was upon the basis of Motherhood, typed by The (little) Mother Church, which was built on the combined dual sense of the First and Second Organizations, picturing in rich symbolism in its art windows these two bases of being—heaven and earth. These symbolic windows are particularly described under the subtitle of "The Mother Church," subsequently presented; also the symbolism of the windows in the Extension are described under the subtitle of "The Extension," and the windows of the Concord Branch are likewise described under the subtitle of "The Branches."

Hence the symbolism in the three tabernacles—The Mother Church, the excelsior Extension, and the Concord Branch (Mrs. Eddy's gift to the Field)—is the *key of David*, which has the three-fold purpose of unlocking the

doors to the spiritual mission of each and all of these tabernacles; since the understanding of one and its limitations opens the door to the understanding of all. The First Organization built no tabernacle, and therefore presented no symbolism. Its basic purpose, as defined by Mrs. Eddy, alone declares its mission. This symbolism, as the *key of David*, was offered by Jesus in his revelation to St. John, and was accepted by Mrs. Eddy eleven years after her first *Science and Health* was published. It brings the symbols of human life into coincidental relationship with the idea behind them so as to keep them pure from adulteration—thus wedding the human to the divine. Hence both the distinguishing framework of these churches and their respective symbolism are presented.

FIRST ORGANIZATION, 1879-1889

FATHERHOOD CHURCH

“As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested,” *Science and Health* 562:3-5.

THE First Organization was founded on *Jesus*, the statement of the basis of this Church being, “designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing,” *Manual*, p. 17. This placed the Church within the limits of Jesus’ “first coming,” whereas Christian Science is the second coming of *Jesus*, for as Mrs. Eddy says: “The second appearing of *Jesus* is, unquestionably, the spiritual advent of the advancing idea of God, as in *Christian Science*,” *Ret.* 70:20-22. As Jesus’ second coming

must be based on his first coming, it was needful that the First Organization should express the Fatherhood of God, "which Jesus manifested," S. & H. 562:3. This was a necessary precedent step to the formation of The Mother Church, as manifested by the feminine representative of the spiritual idea—"so the Revelator *completed* this figure with *woman*, typifying the spiritual idea of God's motherhood," S. & H. 562:5-7.

This Church originated under the régime of Motherhood in *seven*, creation. This was in the sense that it was started in 1879 under the activity occasioned by the second edition of *Science and Health*. This edition was extracted from the third edition which Mrs. Eddy was unable to release from the press due to financial limitation.* The second edition, having but five chapters, did not contain the chapter entitled "Creation," which had, in the first edition (and in editions subsequent to the second), interpreted the first and second chapters of Genesis briefly. When the third edition of *Science and Health* appeared in 1881, God was called "Mother" throughout the interpretation of Genesis; and earth and heaven were defined as the "sons and daughters" of God in the following language: "and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God" (third edition, Vol. II, p. 120).

So Motherhood was presented in *Science and Health* five years in advance of the appearance of the twelfth

* While this second edition of *Science and Health* was extracted from the third (as Mrs. Eddy states in her "Introduction" thereto), it contained two chapters that were never repeated in any subsequent editions, entitled "Mesmerism" and "Metaphysics." It was otherwise quite different from the third edition when the latter eventually appeared *three years later*.

chapter of "The Apocalypse," in which woman brings forth the man child. And the twelfth chapter of "The Apocalypse" was added three years before the dissolution of the First Organization. Thus the man child (Jesus, S. & H. 565) was brought forth by the First Organization. But he could not identify more than seven stars under the Organization founded on Jesus. Especially is this so when brought forth by Motherhood as presented in the third edition of *Science and Health*, whose scope was the seven days of "creation." For this was but the first step in the "ideal man," the "ideal man" corresponding to "creation, to intelligence, and to Truth," S. & H. 517:8, 9.

So, "She brought forth a man child . . . Jesus, the masculine representative of the spiritual idea," S. & H. 565:6-12. This man child was not only her First Organization but *Science and Health* itself, which could go no further than its Apocalyptic vision, then limited to Revelation, twelfth chapter, in which woman brings forth the man child. "The Apocalypse" was added to *Science and Health* for the first time seven years after this First Organization had been formed. Thus its first seven years of work could not and did not go beyond the seven stars Jesus held in his right hand, which he said were the angels of the churches, Rev. 1:16, 20, but at the same time prophesied of twelve on Woman's crown, Rev. 12:1.

As Mrs. Eddy interpreted these twelve stars on Woman's crown as the twelve tribes of Israel, S. & H. 562:11-21, and the twelve tribes of Israel are the angels of the twelve gates of the City foursquare, it can be readily seen that there are twelve stars, or Churches, which Christian Science must embrace; hence Mrs. Eddy said that The Church of Christ, Scientist, "will embrace all the

churches, one by one," My. 342:21. She said this in 1901, eight years before *Science and Health* was textually complete, making this possible as is shown later on in this book.

Thus there was no escape from the dissolution of the First Organization after it had reached the full measure of Jesus' demonstration—the warfare that he had promised to bring on the earth: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's *foes* shall be they of his own *household*," Matt. 10:34-36. When such warfare enters a home or a Church founded on good intentions, it is occasioned by a demand for more room, more light! This is the demand that the child forces upon a travailing mother, as was the case of the wilderness-Mother, Rev. 12:2.

The First Organization was dissolved in much discord, Ret. p. 44:17-26, because three years before its dissolution Mrs. Eddy had presented in *Science and Health* for the first time Woman crowned with *twelve* stars, when it was founded on but seven. The need to defend this Church from the "molestation of other churches" was due to the fact that its basis could not sustain the embracing of all the churches, thus silencing their opposition. Even the Text-book at that time was incapable of meeting this opposition, for it was far from complete. The City four-square embracing all the Churches in earthly demonstration had not been added; nor had the chapter "Science, Theology, Medicine," containing the process for the "Scientific Translation of Mortal Mind," pp. 115, 116.

After Mrs. Eddy had introduced the God-crowned Woman, crowned with *twelve* stars, into an organization founded on seven stars (whose quorum was always seven, even when it had two hundred members), there could be no harmony; for the pressure of the twelve on the seven could be borne only by a Mother Church capable of generating the other five, one by one, so lifting Jesus, in the human consciousness, to the Christ. Thus the Church founded on Jesus, the First Organization, must give place to the one founded on Christ, the Second Organization. This required a complete revision of *Science and Health*, for *Science and Health* is the Woman's man child, correlated only by Church.

The Apocalyptic vision thus made its demand on *Science and Health* to meet the needs of Church, for Church was the highest earthly demonstration of the Apocalyptic body. Just as the heavenly God-crowned Woman with twelve stars appeared to Mrs. Eddy's revealing vision before the Church reached the limit of seven, so The Mother Church could not be formed until the light had advanced beyond it; for no one can feed an idea while on the plane with it. Hence Mrs. Eddy said before the laying of the corner stone of The Mother Church, "My work for The Mother Church *is done* [the italics are hers]," *June Journal*, 1804, p. 94.

So Mrs. Eddy retired to Concord, N. H., for the avowed purpose of revising *Science and Health*, two years before the fiftieth edition came forth. This contained not only entirely new chapters and reconstruction of others, but the general texts were much changed to meet the advancing idea of the City foursquare, which appeared for the first time in her "Apocalypse." It had previously been but a

“*wayside hint*” of a glory that could be only spiritually apprehended. This “City” had been most *practically* described under the title of “Wayside Hints” in *Science and Health* from 1886 to 1891, but it is a “City” whose “builder and maker is God” and could not be practically sensed until spiritually discerned. Hence Mrs. Eddy “*hid* her leaven” in the “three measures of meal” of scientific demonstration (as Jesus prophesied that the Woman would do, Matt. 13:33) until the Church was ready to see this City through spiritual *identity* therewith.

Thus, not until 1908, at the time of the dissolution of the Communion between The Mother Church and the branches (when they were found worthy of self-communion only) was reference ever made by Mrs. Eddy to her wonderful description of the City foursquare in the 1890 Revised Edition. This reference was made in *Miscellaneous Writings*, p. 309, which read as follows: “Man’s individual life is infinitely above a bodily form of existence, and the human concept antagonizes the divine. ‘*Science and Health with Key to the Scriptures*,’ on page 229, third and fourth paragraphs, elucidates this topic.” Mrs. Eddy completes this statement by a footnote on the same page in which she refers to the Revised Edition of 1890 (the alternate reference is not hers). The following are a few excerpts from these two paragraphs which refer to the third side of the City foursquare which she calls “Christianity”: “Though Jesus is the impetus and pulse of Christianity, yet Christianity is larger than its human founder . . . Its history, now covering nineteen centuries includes within its domain Mary, Paul, John, Athanasius, Origen, Luther, Zwingle, Calvin, and millions of other men and women.” This shows the great need of expanding Jesus be-

yond a personality to the Principle of the Christ that includes all churches and people—"The woman in the Apocalypse [Christ] symbolizes generic man," S. & H. 561:22. Hence the next Church must be founded on Christ. So it was, Manual, p. 19.

It might be well to state just here, that Mrs. Eddy made this description of the City foursquare available to us in 1908 simultaneously with her article in the August, 1908, *Journal*, warning against making a *precedent* of the old editions of *Science and Health*, My. 237:5. The fact that she put in all six of the footnotes in *Miscellaneous Writings at the very same time, requiring the use of the old editions* for the identification of her references, is proof positive that she did not intend the word "*precedent*" to convey other than its actual meaning—that of esteeming the old books of greater value than her latest edition. On the other hand, she gave them a specific place as important footsteps in her progressive revelation. The reference, however, to the City foursquare from which the above quotation is made, was given the unique importance of having been especially demanded to elucidate her present meaning—the reference in the body of the book being changed to accord with this purpose in 1908. This reference had previously been made to the "Platform" of Christian Science, the page number remaining the same from 1891 to 1902 when the last revision of *Science and Health* was made. That the change was not made to correspond to the reconstruction of *Science and Health* is evidenced by the fact that it remained unchanged for six years after it was unavailable on that account. Another outstanding fact was that the Revised Edition of *Science and Health* in 1890 was not the current *Science and*

Health when the article under consideration was written for the *Journal*. This article was written in 1894, three years after the Revised Edition of 1890 had been superseded by a complete revision, under which the article was written. Thus Mrs. Eddy deliberately made the description of the City foursquare in the Revised Edition of 1890 a part of her latest revised writings *eighteen years* after it had been in the 1890 *Science and Health*, *fourteen years* after the article was written and *six years* after her latest revision of *Science and Health*. Can anyone doubt the great significance of her meaning?

SECOND ORGANIZATION

THE MOTHER CHURCH

"So the Revelator completed this figure with woman, typifying the spiritual idea of God's motherhood," *Science and Health* 562:5-7.

THE Second Organization was founded on Christ—"The First Church of Christ, Scientist, in Boston, Mass., is designed to be built on the Rock, Christ"; *Manual*, p. 19, and was a voluntary organization in contrast with the First.

Mrs. Eddy identified her work in the nineteenth century with Revelation, the twelfth chapter, S. & H. 559:32-2, and the manner in which the Second Organization was founded on the twelve stars has already been described. Mrs. Eddy says of this twelfth chapter of Revelation, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare," S. & H. 568:5-7. She also says,

“From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit,” Pul. 20:14-15. The method of this warfare was as follows:

“*Revelation xii. 1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars . . . the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man,*” S. & H. 560. This God-crowned Woman was thus heaven’s demand upon the human consciousness to find what “constitutes the kingdom of heaven in man.” This “necessity” started the warfare “between the flesh and Spirit” of which The Mother Church was the “type and shadow,” Pul. 20:14-15. For the mission of The Mother Church founded on *twelve* stars was to expand the man child (Jesus) in the human consciousness from seven stars to twelve stars.

“*Revelation xii. 2. And she being with child cried, travailing in birth, and pained to be delivered . . . for great is the idea, and the travail portentous,*” S. & H. 562. The pressure was due to the largeness of the idea and the limitation of the First Church Organization’s basis for receiving it, for it was the earthly embodiment of her teachings. Jesus could be expanded no further than the Church could permit. The Revelator was this wilderness-Mother, for all Revelators dwell in wildernesses of the lack of understanding of those about them. The mission of this wilderness-Mother was to conceive one by one the human identity to each of the stars on Woman’s crown that exceed those in Jesus’ right hand when he appeared to John, for a Revelator and Mother are one. The God-crowned Woman is inherent fullness of being—“generic man”; while the

wilderness-Mother is the human consciousness pressed with the magnitude of their fullness.

“Revelation xii. 3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads . . . which lifts its hydra [water] head, showing its horns in the many inventions of evil . . . This dragon stands for the sum total of human error. The ten horns of the dragon typify the belief . . . that by means of an evil mind in matter the Ten Commandments can be broken,” S. & H. pp. 562, 563. The seven crowns of the dragon prophesied that he would triumph over the first seven stars; hence the First Organization was foredoomed to dissolution. Its ten horns show that its domain is the Ten Commandments (morality), which it has the power to break or to accuse others of breaking; it is called the “accuser” when it is cast out of heaven by Christianity after it ascends to the Christ. Its power over the Christian is its accusative demands for further purification. The eleventh star overcomes it, for its horns do not go beyond the tenth star—human endeavor. Christianity has the power to cast it out of *heaven* only after Christianity has reached its heavenly Bride (Science, the Christ idea). Thus Christianity, in its effort to lift Jesus from seven (First Organization) to ten suffers the resistance of its three horns beyond its seven crowned heads. However, its heads (claimed intelligence) are but seven. Thus in the tenth picture of *Christ and Christmas*, when the seven pointed star yields to light—“seven-hued white” which closes the Bible—the dragon is displaced. He is seen on the outside of the window without power to accuse. The resistance it presents to Christianity is by virtue of Christianity’s in-

ability to rise above the moral after it has embraced it. Thus it borrows its three-horned intelligence from the inadequacy of Christianity separated from Science. These elements remain separated until Christianity reaches its Bride, Science.

“Revelation xii. 4. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born . . . The serpentine form stands for subtlety, winding its way amidst all evil, but doing this in the name of good. Its sting is spoken of by Paul, when he refers to ‘spiritual wickedness in high places,’” S. & H. 563:23-30. What could better characterize the dragon as Old Theology than Mrs. Eddy’s interpretation? It was the drag on of old ways and means; the warfare for righteousness as against inherent good. The wilderness-Mother wars for righteousness while the God-crowned Woman represents generic man as inherently righteous in the original Word—the Word that was “in the beginning” with God, John 1:1. This Word is the Bride, My. 125:26.

“Revelation xii. 5. And she brought forth a man child [Mrs. Eddy interprets this man child to be Jesus] . . . Jesus, the masculine representative of the spiritual idea . . . had a brief history in the earthly life of our Master; etc.,” S. & H. 565. Again, S. & H. 334:26-28, Mrs. Eddy quotes Jesus as saying, “‘I am he that liveth, and was dead [not understood]; and, behold, I am alive for evermore [Science has explained me].’” It is Woman’s mission to “complete the work of Jesus Christ on the earth,” as Sibyl Wilbur reports Mrs. Eddy as saying she would

do—lift Jesus in the human consciousness to the Christ, his womanhood.

“Revelation xii. 5. . . . who was to rule all nations with a rod of iron . . . Christ, God’s idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science,” S. & H. 565. The man child represents the Principle that is inexorable. Science is a rod to the “wicked” and a staff to the righteous. The rod is the Principle that corrects the erring, but becomes a staff to the righteous. Moses used the same rod to bring forth the living waters from “the Rock, Christ,” and to part the Red Sea for the safe passage of the Israelites, as well as to produce the plagues in Egypt. Thus it blessed or cursed according to the receptivity of those to whom he ministered. So Christ becomes a rod through the channel of Jesus, to rule all people and nations with a rod of iron—inexorable Principle.

“Revelation xii. 5. And her child was caught up unto God, and to His throne . . . found in its divine Principle,” S. & H. 565—wedded to the Christ in heaven, Rev. 19:6–9. Man must needs ascend unto God before God descends to man. Jacob, “the revelation of Science,” S. & H. 589, set up the first ladder on earth that reached to heaven, and his angels first ascended before they descended. This is the Principle fore-discerned and fore-ordained.

“Revelation xii. 6. And the woman fled into the wilderness, where she hath a place prepared of God . . . desert of human hopes,” S. & H. 565, 566. Every revelator dwells in the wilderness—lack of understanding of his teachings—but he always has “a place prepared of God” in the in-

herent richness of his own concept. Mrs. Eddy said of Jesus, that he "had a resort to his higher self . . . and there could find rest . . . in the conscious reality and royalty of his being," *No & Yes*, p. 36. Thus the wilderness becomes the "vestibule" for the "spontaneity of thought and idea," S. & H. 597:16-19. This was the blessing incident upon the lack of understanding of the Church consciousness that her teachings drew about her. They demanded of her more light and more room for expression, which forced her to a higher consciousness. Her first Church was verily a great desert of hopes.

"*Revelation xii. 7. And there was war in heaven . . . Against Love, the dragon warreth not long, for he is killed by the divine Principle,*" S. & H. 566, 567. Science must cast out of the domain of good *Christian* temporizing with evil. Note that the dragon was cast out of heaven—"The nearer a false belief approaches truth without passing the boundary where, having been destroyed by divine Love, it ceases to be even an illusion, the riper it becomes for destruction," S. & H. 97:13-17. Mrs. Eddy speaks of the dragon as being "inflamed with war against spirituality, and *ripe for destruction,*" S. & H. 565:3-4. The water of purification extinguishes the fire of Spirit. Heaven is all fire—sun, moon, and stars. Earth is "mist"—water. The dragon is hydra-headed (water-headed) and casts water out of his mouth.

Revelation xii. 14. "*And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.*" In her Second Organization, or *wilderness* of understanding, the wilderness-Mother had two great wings, the two Or-

ganizations (Fatherhood and Motherhood), through which Mrs. Eddy was unfolding in both *Science and Health* and her Church the male and female of God's creating—the "ideal man" and the "ideal woman," S. & H. 517:8-10. She did not complete this process in *Science and Health* until 1907, when she made the last change in their statement, as presented later on in this book. The Mother's room in The (little) Mother Church was separated from the Church Auditorium by a vestibule, lighted by a seven-pointed star only. Mrs. Eddy called the "wilderness" the "vestibule," S. & H. 597.

This verse is one of two verses that Mrs. Eddy never interprets, which leaves it to the interpretation of events. What means this "half a time" except the fact that all motherhood is but the "half a time" of being? The child must complete its own course. A mother can only be a revelator, never a demonstrator for her child. Hence the City foursquare as the expression of "the kingdom of heaven in man" supersedes the divisible conception of Motherhood.

The other verse that Mrs. Eddy fails to interpret is the seventeenth, in which the dragon makes "war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Thus the dragon seems to have power over only the *Christian*. For what keeps the "commandments of God" and has "the testimony of Jesus Christ" but the *Christian*? *Science* alone, as having embraced Christianity in the City four-square, is impervious; for Truth and Love (the completeness of the united male and female idea, S. & H. 517:8-10) "prevail against the dragon because the dragon cannot war with them," S. & H. 567:10-12.

The mission of The Mother Church being to lift the First Organization, founded on Jesus, to the Second Organization, founded on Christ, these two bases of being—earth and heaven—are graphically portrayed in the symbolic windows in The (little) Mother Church, which are generally described as follows:

Starting in with the twin windows in the auditorium vestibule (from left to right as directed by Joseph Armstrong in his book on The Mother Church, p. 72) in which are the portrayals of the man angel bringing the little book and Jesus and the woman at the well of Samaria, we proceed to the window illustrating the Madonna and Child, which is the first window in the lower level of the auditorium, the next window being Mary anointing Jesus' head with oil, the next being the six small windows illustrating the six waterpots of the marriage of Cana of Galilee, the next the window of Mary Magdalene at Jesus' Resurrection, the next the window of the God-crowned Woman, crowned with twelve stars; and we conclude the circle of the auditorium with the window of Jesus raising Lazarus from the dead, which brings us to the outgoing window in the auditorium vestibule illustrating Isaiah's, "A little child shall lead them."

The upper vestibule starts with John receiving his great revelation in the light of five broad descending rays (*five* typing the excess of his revelation over the seven days of creative consciousness); then entering the main auditorium there is a large rose window to the left in the balcony, picturing the City foursquare in wonderful symbolism; the next are two small windows above Jesus' Resurrection and the God-crowned Woman, picturing the open books of the Bible and *Science and Health* respec-

tively; the next is a large rose window illustrating Jesus' raising the *twelve*-year-old daughter of the Ruler of the Synagogue—this in a sunburst of *twelve* descending rays of light; the next is a twin window in the upper vestibule containing the Bible and *Science and Health* (both closed), the latter resting on the former, surrounded by thirteen scintillating rays; the next of these twin windows contains a blank circle. Pictures of these windows appear in the *Journals* from January to May (inclusive), 1895.

A seven-pointed star lighted the auditorium in the lower level, fed by one hundred and forty-four electric lights—one hundred and forty-four being the full measure of the City foursquare, Rev. 21:17. The seven stands for Jesus, who held seven stars in his right hand when he appeared to John, although he prophesied of twelve on Woman's crown. The one hundred and forty-four was the generic square of *twelve*. This Church being founded on *twelve* stars could bear the pressure of *twelve*. However, as it worked through the medium of seven as its quorum, it showed an expansive capacity of five.

The seven-pointed star lighting is taken from *Christ and Christmas* (January Journal, 1895)—the star of Bethlehem. This star is presented as "Fast circling on, from zone to zone" (first picture of *Christ and Christmas*). Thus The Mother Church assumed the work of "circling on from zone to zone" (star to star) until the full complement of its twelve foundational stars were encompassed in generic light. So the City foursquare, whose measure was one hundred and forty-four cubits ("the measure of a man," Rev. 21:17), was demanded of it* when it had become its own offspring, as well as root, thus fulfilling Mrs. Eddy's Bible basis for this star in *Christ and Christ-*

* The Mother Church.

mas. This Bible basis was Jesus' statement in the twenty-second chapter of Revelation: "I am the root and the offspring of David, and the bright and morning star."

Thus The Mother Church was lighted by the Branch, and its foundation opened up to it this privilege. For it was not only founded on twelve stars, but was given the opportunity of Branch demonstration in its name—The First Church of Christ, Scientist, in Boston, Mass.; not The Mother Church, which would never have permitted its union with the God-crowned Woman that descends to earth, as Branch, the City foursquare.

The Mother's Room was suspended between these two levels, being five steps above the lower auditorium, with "Love" above its door and "Mother" on the floor just outside its entrance. The Mother's Room had three windows only. They were replicas of the first, third, and seventh pictures of *Christ and Christmas* (see *January Journal*, 1895).

The most outstanding feature in the entire Church edifice was the beautiful illustration at the back, to the side of the Second Reader's desk, of the God-crowned Woman, crowned with a flare of seven stars at the top and five below. She is standing on the moon and is surrounded by light (clothed with the sun). This is the only feature in the Church that is repeated in both the balcony and the lower level. In the balcony this God-crowned Woman appears as the Word in the first side of the City foursquare more particularly described later on in this book.

The January, 1895, *Journal* speaks of four windows before described. These are the Madonna, Mary anointing Jesus' head, Mary at the resurrection of Jesus, and the God-crowned Woman. They are alluded to as the *four*

Marys—first, Mary the mother of Jesus; second, Mary anointing the head of Jesus; third, Mary at the resurrection; and fourth, the “Woman—God-crowned.” This unmistakably identifies Mrs. Eddy as the fourth Mary with the God-crowned Woman. Joseph Armstrong in his book, *The Mother Church*, says of these four Marys: “The four windows in the sides of the auditorium, representing subjects proposed by our teacher and mother, offer much food for thought. The picture of the Madonna and Jesus . . . woman anointing Jesus as her ideal man . . . ‘Mary at the Resurrection’ . . . [and the] God-crowned woman . . . is the subject of the fourth window,” pp. 70, 71.

The Mother Church, as heavenly revelation, could not be placed under human law as was the First Organization (which was not a Mother Church). Mrs. Eddy’s assiduous effort to keep this Church from under human law will be presented later on in this book. That she was successful is attested by the fact that it was re-organized on a voluntary basis. Exultation by reason of her accomplishment in this regard appears in the *Journal* of October, 1892, although human law was the branches’ necessity as explained later on. Motherhood is God, as the heavenly trinity of Life, Truth, and Love, S. & H. 592:16, which presents but three sides of the City foursquare. The full measure of God as “natural good” is expressed in the fourth side—“omni-action”—and this involves human law. Mrs. Eddy describes the fourth side of the City in the 1890 Revised Edition (previously identified) in part as follows: “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," p. 232.

Thus Mrs. Eddy's entire struggle in The Mother Church, which made it a battleground (in her own words as previously quoted), was to embrace her First Organization, founded on Jesus, in her Second Organization, founded on Christ; to hold her old teachings in *Science and Health* as a foundation for the superstructure of the new, since "descension" could not come until "ascension" was completed in the Word—as the angels on Jacob's ladder (Jacob being "the revelation of Science," S. & H. 589:5) ascended and then descended.

THE EXTENSION

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints," Revelation 19:7, 8.

MRS. EDDY called the large building conjoined with The (little) Mother Church the "excelsior extension" and further called it the "crown," My. 6:19. She at the same time called The (little) Mother Church the "cross." Thus the cross and crown of Motherhood was symbolized in these two structures—both of which are *Christian* expectancies; for *Science* knows neither cross nor crown, as *Science* is inherent being, knowing nothing of crucifixions or rewards.

The "excelsior extension" is the name Mrs. Eddy gave to the large auditorium which she annexed to The (little) Mother Church. These two conjoined churches cover a

triangular block. Thus their foundation was not even a square nor a tendency thereto.

Excelsior is derived from the word *ex*, meaning out of, and *celsus*, meaning raised—raised out of. The common usage of the word means “more lofty; still higher; ever upward,” which bears out the Bible prophecy of the lifting up of the woman’s man child above herself to wed his heavenly Bride.

At the dedication of this new edifice, the references on the Bride and the Lamb constituted the lesson read at the Annual Meeting at which members of The Mother Church were exclusively gathered. At the Communion Service Mrs. Eddy’s dedicatory address challenged human marriage for the first time, My. 5:1-6. Its virtue paled before the purity of the marriage of the Bride and the Lamb. The symbolism in this Church was most significant of its true nature. It was built ostensibly for the Communion Services between the branches and The Mother Church, My. 7, but only one such service was ever held in it (1906); for immediately after its construction the Communion Service was changed to a triennial instead of annual meeting, and was abolished altogether in 1908, one year before the time for another Communion Service. That this Communion Service was between the branches and The Mother Church, rather than between individual members thereof, is stated in the Manuals which covered the many years of its continuance in The (little) Mother Church.

The symbolism in the Church edifice is wonderfully suggestive of the true nature of the demonstration behind it, for we build our own thought into everything we make or do. A collective idea does the same thing. It is the ge-

neric whole idea of collective thought. Hence even the Church structures are what were then called "prayers in stone." The Mother Church was so called in the *January Journal* of 1895, p. 417, Pul. pp. 65, 84.

The symbolism in this Church edifice is in the borders of the windows, in accordance with the prophecy of Isaiah, the fifty-fourth chapter, in which he exhorts the state of thought expressed in this Church to "enlarge the place of thy tent . . . lengthen thy cords and strengthen thy stakes . . . For thy Maker is thine husband . . . I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones," verses 2, 5, and 12. This Scripture was read (together with Revelation, the nineteenth chapter, verses 1, 6-9,—the marriage of the Bride and the Lamb) at the dedication of this Church at the Annual Meeting, My. 39:6-9, which was a conference of the churches in Manual terms at that time; and therefore the only suitable place for its reading, for its Communion Service admitted the public. The enlarging of the tent was necessary to admit the generic idea, which was typed by the multitudes at the marriage of the Bride and the Lamb in heaven—"I heard a great voice of much people in heaven, saying . . . Let us be glad and rejoice . . . for the marriage of the Lamb is come, and his wife hath made herself ready."

The windows of the Extension are of "agate" glass and its borders are "pleasant stones"—the latter in the sense that it contains the most pleasant truths (stones) such as descending olive branches to which are attached many symbols of joy and gladness. In the five windows forming a bay effect on both sides of the Church, there are, in alternate arrangement, open scrolls of music with horns of

joy tied beneath, and two books tied together, all attached to descending olive branches. The latter feature shows clearly that the Bible consciousness is the Lamb and *Science and Health* is the Bride embracing the Lamb, for "The woman in the Apocalypse symbolizes generic man," S. & H. 561:22; the Bible is collective man, *Science and Health* unified man. This was prototyped by the fact that King David collected the materials for the temple but could not build it because he was at war with the elements around him, while Solomon, which means "Peace," unified into a temple the materials that David had gathered.

There were blank inscriptions beneath all the windows. Those presenting the symbols of music were associated with cornucopias of flowers and the blank inscriptions beneath the windows of the conjoined books were embellished with cornucopias of fruit. The "gates" (doors) of this enlarged tabernacle are of carbuncle, in the sense that they are of bright red mahogany. Fruit of the most varied types, flowers in profusion, and laurel wreaths and olive wreaths in great abundance, tied with generous bows of ribbon, present a most joyous wedding aspect. But, despite all this gaiety of aspect, shields were on all the outer door posts and even within on the door posts of the openings; for even heavenly crowns must be defended against earthly resistance, inasmuch as both crosses and crowns are within the domain of Christian anticipation. "Christianity" whose hope is in heaven is but the third side of the City foursquare. Its fourth side is not added until the descent of the Bride and the Lamb. Thus the Trinity—"omnipotence; omniscience; omnipresence"—must add a fourth element, "omni-action," in order to demonstrate the full measure of "Good," as found in the Glossary,

S. & H. p. 587. *Omni* cannot be applied to *action* until it embraces the human; hence the City foursquare must descend to earth in order that God may dwell among men, Rev. 21:3. The Bride and the Lamb were married in heaven and had not yet descended to earth demonstrably, for *Science and Health* had not been completed, as will be subsequently shown.

As an unneeded but confirming assurance that this is not a fanciful interpretation of design, but the expression of a previously long cherished purpose, it has just been discovered that Joseph Armstrong made the following statement of purpose in his texts at the top of page 60 of his book, *The Mother Church*: "And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones . . . Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Joseph Armstrong was one of the Directors of The Mother Church from the time it was first formed in 1892 to the time he passed on in 1907. This placed him in the position of directing the building of both The Mother Church and the Extension. As the concept he expressed in his texts before the chapter on the windows of The (little) Mother Church was not literally borne out in the windows of that Church (in the sense that its truths were not in its borders but in the main body of the window), his purpose was carried over to the second structure, where it was more literally identified. This was true also of his conception of the marriage of the Bride and the Lamb, although it strikingly confirms the concept previously expressed in this book of the prophetic union of the First and Second Organizations in the wonderful windows on the auditorium

and balcony levels of The (little) Mother Church, previously described. The (little) Mother Church was prophecy of the same union expressed twelve years before its fruition.

Mrs. Eddy saw, before she first published the Apocalypse in her First Organization in 1886 (which included only the twelfth chapter of Revelation), that there was something beyond Fatherhood and Motherhood, for she said in 1885: "I know not what the person of omnipotence and omnipresence is, or what the infinite includes; therefore, I worship that of which I can conceive, first, as a loving Father and Mother; then, as thought ascends the scale of being to *diviner consciousness*, God becomes to me, as to the apostle who declared it, 'God is Love,'—divine Principle," Mis. 96:8-15. Thus her admission of the temporary need of recognizing God as a loving Father and Mother laid the foundation of The Mother Church, and at the same time the necessity for its dissolution in her even then higher vision. And even when she started to build the Extension, she saw that The Mother Church could not sustain the fruit of the Tree of Life which was to heal the nations; for she changed her statement as to the scope of "The First Church of Christ, Scientist, in Boston, Mass.," which she had said was designed "to *represent* the Church Universal, and to *reflect* the Church Triumphant" (Twenty-eighth Manual, p. 19), to "thus to reflect *in some degree* the Church Universal and Triumphant" (Twenty-ninth Manual, p. 19; the same in our present Manual). Motherhood saw only a *heavenly* vision. "And there appeared a great wonder *in heaven*; a woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars," Rev. 12:1.

But as Mrs. Eddy had discovered, when she first revealed the Apocalypse, that "spiritual teaching must always be by symbols," S. & H. 575, she was forced to establish The Mother Church as the medium for incorporating in the human consciousness the truths of Revelation, the twelfth chapter; and for the same reason, she was forced to permit the building of the tabernacle that *extended* it from the cross to the crown—from Motherhood to the marriage of the Bride and the Lamb in heaven, Rev. 19:7-9. This latter was the tabernacle of heavenly promise, for, with one exception, its fruit was all colorless, a type of idea only—and that exception was *Concord* grapes, a type of the Branch as described as follows: There were three windows in the front of the church with reference to its entrance (but in the *rear*, viewed from the Reader's desk) that contained in their borders an open book, lighted by a Grecian lamp; between this lamp and the book were suspended large clusters of luscious purple grapes, beneath which was a scroll and a quill pen, suggestive of a further mission. The Grecian lamp and the same manner of fruit (purple grapes) were in the last window in the First Reader's room in the Concord Branch, which was the gift of Mrs. Eddy during the building of this church, typing the intelligent (lamp) fruits (grapes) of the Word. Thus the Concord Branch was identified as the key star in the crown which this building represents.

This church was built at the point of completed ascension—the marriage of the Bride and the Lamb. The textual additions to *Science and Health* in their progressive course record Mrs. Eddy's approach to the final trium-

phant point where she added the text that arrested ascension and demanded descension. This text presents the "kingdom" as God's *gift* to man, and not as the reward of man's *labor* to reach it. Mrs. Eddy called this *gift* "Christian Science," S. & H. 442:25-29. This was in 1907, one year after the Extension was dedicated. Thus the Word reached the point of the descending City as described in the 1890 edition of *Science and Health*, p. 225, to which she referred us in *Miscellaneous Writings*, p. 309, one year later: "The Holy City described in the Apocalypse as coming down from God out of heaven, is Christian Science." But this is the province of the branches, for Mrs. Eddy said at the laying of the corner-stone of the Concord Branch, My. 158:12, that "it points to the new birth, heaven here, the struggle over."

THE BRANCH CHURCHES

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots . . . and a little child shall lead them," Isaiah 11:1, 6.

THE Mother Church lifted the human consciousness as the "man child" (Jesus) to heaven, to wed the Christ-idea; while the Extension wedded them in heaven, not earth. Thus earth still had no hope of fruition, for Jesus had prophesied a squared circle (Christianity being the circle, and Science the square) in the City foursquare. The branches thus type this earthly hope.

The Mother Church and the Extension were founded on distant heavenly stars, which necessitated earth's ascent to heaven for the fruition of the hope they symbolized. Yet

Jesus prophesied of a descending step in Church in which God as Bride would descend and dwell with men, Rev. 21:3. This step was called the City foursquare.

Mrs. Eddy had always set apart the branches as a type of this latter Church step—the *twelve* stars of hope having earthly expression in the *twelve* gates of human opportunity, Rev. 21:12.

The branch churches were always protected by Mrs. Eddy in their own self-government, our Article XXIII, Section 1, having appeared in the First Manual forbidding official control of the branches by The Mother Church. A vast number of the branches existed during the time of the First Organization when all churches were on an equal footing with the Boston Church. After the dissolution of the First Organization of the Boston Church in 1889, there was a period of three years during which the branches continued to flourish and multiply. The first *Quarterly* appeared in 1890 for their church services. Thus they have always grown from the "*roots*" and not "*the stem* of Jesse." It is very interesting to trace their course through the Manuals to see how entirely different was the trend of their destiny from that of The Mother Church. The wide divergence between their governments is surprising to one who has not previously followed this course of thought—The Mother Church was controlled, while the branches were always "self-governed."

The symbolism of inherent self-government, as presented in the Manuals, points to the high destiny prophesied by Zechariah: "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.

Mrs. Eddy built but one Church, and she built it alone in the sense that she claimed it as her exclusive gift to the Field. Her literal gift is localized in Concord, New Hampshire, but the pattern it presents of the true mission of The BRANCH could never be localized. At the laying of the corner-stone of this Branch on Mrs. Eddy's birthday, she said that it pointed to "the new birth, heaven here, the struggle *over*," My. 158. What did this mean but exactly what she said? That is, that the Branch, not her gift alone, points to just this truth—"heaven here."

In a description of the City foursquare in the Revised Edition of 1890 (specially sanctioned by Mrs. Eddy in 1908), Mrs. Eddy says: "Four straight lines, each forming a right angle with its neighbors, are the boundaries of a perfect enclosure . . . Squareness is a synonym for wholeness. 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?" p. 226.

Unlike the interior of the two Mother Churches which are built in circles, with seats arranged in circular fashion, the Concord Branch is on the plan of "four straight lines, each forming a right angle with its neighbors," and the seats are squarely set. Its ceiling is decorated with squares. It stands for the squaring with Principle to meet the demands of *Science*, rather than the circular, loving, *Christian* avoidance of facing its demands—for the Golden Rule of Love, rather than the emotion of loving one another. Its outstanding feature of an embraced Mother's Room in its *rear*, with an uncut door between it and the church auditorium, is in sharp contrast with The (little) Mother Church arrangement in which the Mother's Room

is in an elevated position, in the front of the church edifice, presenting a headlight appearance.

In the Concord Branch Mrs. Eddy's name is dropped from all the mottoes, being replaced by *Science and Health*, the impersonal Word. This was Mrs. Eddy's first yielding to her Word, justifying her statement: "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me," My. 120:2-4. The Church that Mrs. Eddy built and gave, she *is*; for one can only build or give himself; thus her Church and she, as her Word, are one.

Unlike the openings of even the Extension, the gates of the City foursquare had no shields thereon for they opened both within and without "towards light and glory"—within to the Word and without to the World. As a symbol of this, Mrs. Eddy placed a skeleton "world" on the spire of her gift, the Concord Branch, indicating that the World is the Branch's domain and its mission without weight.

The *twelve* gates of the City foursquare are separate and distinct as were the stars in Woman's crown, each inherently self-governed. They are united only in the Word: "The silent prayers of our churches . . . go forth in waves of sound . . . vibrating from one pulpit to another . . . till truth and love,* commingling in one righteous prayer, shall encircle and cement the human race," My. 189:9-14. This is the "*unity*, the bond of perfectness, the thousand-fold expansion that will engirdle the world,—unity, which unfolds the thought most *within* us," My. 164:22-25.

The branches were always self-governing—"Each

* Note the humanization of "truth and love."

Church of Christ, Scientist, shall have its own form of government. No conference of churches shall be held, unless it be when our churches, located in the same *State*, convene to confer on a statute of said *State*, or to confer harmoniously on individual unity and action of the churches in said *State*" (present Manual, p. 70, Article XXIII, Section 1, second paragraph). Thus each branch, as a city in itself, is permitted only *State* conferences, its sole allegiance being to the Word and to the State under which it is chartered, so tending through State to a Nation or a whole generic unit, bounded only by its own concept of the universal, infinite Word, as the Tree of Life bounds the River of Life—"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*," Rev. 22:2.

Mrs. Eddy's provision for the branches in the event of the relinquishment of her Leadership was as follows: "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 in consonance with The Mother Church Manual" (present Manual, p. 72, lines 19 to 24). Thus Mrs. Eddy forever planted the branches in her Word, and pointedly assured them the privilege of their continued self-government in case of her passing. For they had always made their own Constitution and By-Laws, which privilege was never the portion of The Mother Church. Mrs. Eddy had been the sole source of the Constitution and By-Laws of The Mother Church, which could never be amended after her passing, Manual,

p. 105. As the branches could amend their By-Laws to meet progressive conditions, the world mission naturally became theirs; for static By-Laws could never meet advancing conditions. The "pure river of water of life" flows from the throne of God unceasingly.

FIRST DEMAND OF THE CHURCH ON THE WORD

ALTHOUGH the First Organization had its Tenets during the ten years of its organic existence, they were never placed in *Science and Health* till 1894, the year of the completion of the edifice of The Mother Church. Thus, after their incorporation into *Science and Health*, The Mother Church and the branches were forced to lift them to their final positions through the demands of their respective churches. The Tenets were their bond in the Word, and were constantly changed by Mrs. Eddy in her progressive additions to *Science and Health* and the Manual. The Tenets of the First Organization were but three, which were much changed when The Mother Church was formed in 1892. These three were expanded to six in 1894, when they were put into the Text-book. Each and all of them were radically changed from the form in which they appeared in the First Manual. The First Manual appeared three years after the formation of The Mother Church.

At the same time that Mrs. Eddy put the Tenets into her Text-book in 1894, she restored the *Trial* to the chapter entitled "Christian Science Practice," which had appeared in her first edition of *Science and Health*, and had remained therein until she added the City foursquare to "The Apocalypse" in 1891. The *Trial* was removed from *Science and Health*, thus yielding to the light of the City

foursquare. Perhaps it was in the hope that the branches, which were the only form of organization at that time, would rise to the vision of "The Apocalypse." But Jesus had not so prophesied; for he had demanded the intervening demonstration of The Mother Church in Revelation, the twelfth chapter, founded on *twelve* stars instead of *seven*, which was the basis of the Father Church founded on Jesus.

Thus Mrs. Eddy restored the *Trial* of nursing Christianity to the chapter on "Christian Science Practice" after it had been retired for three years; for in the meantime she had formed The Mother Church on the basis of Christianity, which demanded the lifting of Jesus in the human consciousness to the Christ (Science) before the Christ could descend to earth as Christian Science.

At the same time Mrs. Eddy placed the Twenty-third Psalm, the *key of David*, in *Science and Health*, as the final goal of the branches, after they had accepted the privilege of the finished Word in the City foursquare as their only guide to eternal life. "Divine Love is my shepherd, I shall not want" is the equivalent of "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life," S. & H. 497, first Tenet. The Tree of Life is identified with this Twenty-third Psalm, which overflows its cup of blessings to the World—"my cup runneth over."

Thus the Tenets measure up to the Twenty-third Psalm. "Christian Science Practice" rises to its last two statements—salvation a gift and not a labor (S. & H. 442:25-29, added late in 1907), and "Christian Scientists, be a law to yourselves, etc." (S. & H. 442:30-32, added in 1908). Hence nursing *Christianity* is healed by *Science*.

Each and both (the Tenets and "Christian Science Practice") thus become one with the Twenty-third Psalm in the process of the Word towards this goal. This realization is the privilege of the branches, typing the City foursquare as Christian Science. For, as before presented, Mrs. Eddy says: "The Holy City described in the Apocalypse as coming down from God out of heaven, is Christian Science."

"The Apocalypse" will be found to be the transforming key to bodily redemption. Mrs. Eddy has said in her introductions to both "Genesis" and the "Glossary" that they present *spiritual* interpretation, or the interpretation of *idea*; whereas, the body is transformed through the *ideal*, not idea. When Mrs. Eddy started the Extension in 1902, she added to *Science and Health* the statement: "Christ, Truth, gives mortals temporary food and clothing until the *material, transformed with the ideal, disappears*, and man is clothed and fed spiritually," S. & H. 442:22-25. Thus the material is transformed through the human *ideal*. Paul said: ". . . be ye transformed by the *renewing* of your *mind*," Romans 12:2. Thus matter destroys; mind redeems to the ideal; Spirit dissipates. The process of this transformation is given us in *Miscellany*, page 160, lines 5 to 8, in Mrs. Eddy's dedicatory address to the Concord Branch in 1904. Mrs. Eddy redeemed the five physical senses in 1907 to the possibility of intelligent direction to this end, S. & H. 274:17.

Thus we proceed to the Manual footsteps identifying these truths.

FIRST MANUAL, 1895

THE ROD OF THE STEM OF JESSE

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots,” Isaiah 11:1.

“And she brought forth a man child, who was to rule all nations with a rod of iron,” Revelation 12:5.

THE outstanding features of the First Manual are their extreme tendency towards “democratic government,” as compared with succeeding revisions. This tendency seemed to wane, until, in the last Manual not a trace of the original democratic freedom remained, except the provisions with reference to the branch churches. The latter, from the first to the last Manual, seemed to be set apart for their own unique mission in the sense of their being thoroughly protected in their own Church demonstration. This is presented more fully as the book progresses.

More latterly the government of The Mother Church, being vested in Mrs. Eddy as the sole author of its Tenets and By-Laws, could not of necessity be democratic in the usual acceptance of the word, although it tended thereto in the sense that “Man is properly self-governed only when he is *guided rightly* and governed by his Maker, divine Truth and Love,” S. & H. 106:9. Thus man must be “guided rightly” before he can claim to be “self-governed.” The guidance of a revelator is essentially one with her revelation. So, if the Principle she reveals is accepted

as correct, her knowledge of that Principle must be recognized as supreme over that of her adherents.

Thus the democratic tendencies in this First Manual, as expressed in the self-government it permitted The Mother Church, showed that Mrs. Eddy was still too much in the shadow of her lament at being forced to make "laws of limitation for a Christian Scientist," My. 229, and that her leading was by a living hand of progressive Principle with which she walked to some extent in faith, rather than entire sight. So long as *Science and Health* was progressively unfolding entirely new premises for action, sight could not be complete; hence, as Mrs. Eddy expressed it, she stood "with sandals on and staff in hand, waiting for the watchword and the revelation of *what, how, whither,*" Mis. 158:20. The changing By-Laws of the Manual evidenced this quick response to an actively unfolding Principle.

All of the vital functions of The Mother Church were gradually but firmly and tightly gathered about Mrs. Eddy as Pastor Emeritus from the time of this First Manual until the last. Our present Manual delegates no major function that can be performed without her "approval" or "written consent in her own handwriting." The hand that wrote the By-Laws was that of the Revelator of the Principle whose violations needed such corrections. Thus they tended to the onward, increasing control of their revealing source. It must be realized that a revelator never receives a new idea without conceiving it. So he conceives it and brings it forth by the understood laws that operate to make it apparent to every other human consciousness. No one can receive a revelation except as he obeys in advance the laws that bring it into being. Mrs. Eddy's Church, as

the demonstration of the principles that she revealed, was but the collective expression of her own "man child," Rev. 12:5. The collective child was subject to the same laws of spiritual being as had furthered her individual conception. Who but a conceiver of a new idea could further the laws of its increasing unfoldment? Thus The Mother Church was "Mary Baker G. Eddy's Church" as was stated at her demand in all the deeds of purchase of the property which was vacated for the building of the Extension, Twenty-ninth Manual, p. 97 (the Extension was but the further enlarged expression of her "man child," S. & H. 565: 6-28). The Mother Church was built solely by her students, who, as First Members, aided decreasingly in its government—the Board of Directors were among these First Members until the latter were disbanded in 1908.

The immortality of the Manual lies in the great truth it proclaims and proves, that every collective idea must be held together by the moral codes of relationship between its respective parts; that Divinity always has its immediate plan of action requiring specific methods of accomplishing its purpose; that the latter are susceptible to change with changing conditions, while its purpose is fixed. The current methods or *codes* are always the law to the end of the immediate plan's purpose, because the spiritual purpose is always evolutionary. For Mrs. Eddy says, "Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory," Mis. 82: 20. When the laws of any organization become static, its purpose is defeated by the loss of suitable methods of progressive expression, and a dead body ensues. Mind has its progressive plan; methods are its organs for functioning. When methods are not subject to active change, the body

can be sustained only by the activity of outside stimulants and expedients. Such outside stimulants weaken the general life within its parts. Thus the ever-changing methods of a revelator may as surely be trusted as the revelation itself—such was the lesson of the Manual with its increasingly concentric powers as resident in Mrs. Eddy. When the revelation was complete (as it was not until 1909, when Mrs. Eddy said, “The truth of being is perennial, and the error is unreal and *obsolete*,” S. & H. 265:20—Mrs. Eddy’s last textual change in *Science and Health*), the Church was complete as expressive of her Word.

While the church framework, as presented by the First Manual, was generally fixed, the subsequently unprecedented fluidity of its By-Laws—involving radical changes of methods—on the surface might give rise to the question of what constitutes the immortality of the Manual that would justify Mrs. Eddy’s statement, “eternity awaits our Church Manual.” The revelation and practical proof of the effectiveness of liquid government in meeting the ever-flowing demands of onward being would be sufficient to characterize it as immortal were there no more tangible basis for her statement. However, the moral and spiritual values established in its course towards its goal are inefaceable in the human consciousness.

The general “democratic” trend of self-government in this First Manual is evidenced by the facts that follow—facts which were largely self-eliminated in the course of the Manual towards the centralization of government in Mrs. Eddy, who was the spiritual and literal embodiment of The Mother Church. The Mother Church was originally dedicated solely to her Motherhood, in accordance with Revelation, twelfth chapter, as the *Journals* record.

The Board of Directors in this Manual was permitted, *without* Mrs. Eddy's approval, to elect the officers of the Church, with the exception of the Readers, who always had to have the approval of Mrs. Eddy for their election; but the Readers could be dismissed by the Board of Directors without Mrs. Eddy's approval, pp. 17, 18, and 19. The authority so delegated to the Board of Directors, permitting it to elect the officers of The Mother Church *without* Mrs. Eddy's approval, began to be withdrawn in the Tenth Manual. Provision was made against the reclamation of this authority and its further use in subsequent editions of the Manual, including our present Manual.

The government of The Mother Church was vested in its First Members, whose number was forbidden to fall below forty (by First Members is meant those who were taken into the Church at the time of its initial formation by the twelve students of Mrs. Eddy symbolically chosen for this purpose, inclusive of themselves; and those afterwards elected by the First Members). The number of forty, below which the First Members were not allowed to fall, is suggestive of wilderness consciousness—the Children of Israel wandered *forty* years in the wilderness; Elijah was in the wilderness *forty* days and nights; and Jesus fasted *forty* days and nights in the wilderness. *Forty* is the number of students which were chosen to build The Mother Church, and to provide *forty* thousand dollars therefor—a thousand dollars each being demanded of rich and poor alike. This definitely points to Mrs. Eddy's acceptance of the fact (so loudly attested by the *Journals* at that period with Mrs. Eddy's acceptance thereof) that she was the wilderness-Mother, Rev. 12:6, 14, and that her "man child" was the Principle revealed in *Science and*

Health. Mrs. Eddy claimed this herself in her "Apocalypse" in the Revised Edition of *Science and Health* in 1890, as before presented in the Introduction. Jesus prophesied that the woman would *hide her leaven*, Matt. 13:33; thus Mrs. Eddy's plain speaking in this edition was subsequently hidden in our present *Science and Health* to all but the spiritually discerning.

This First Manual, p. 5, records the "formation" of the Second Organization by the twelve students, who immediately received into membership twenty others of Mrs. Eddy's students that desired to enter the initial formation. If any doubt could be felt as to the symbolic meaning of Mrs. Eddy's choosing twelve of her students to perform this initial mission, when twenty others desired admission, all doubt should be removed when it is seen that twelve stars are respectively placed by the names of these twelve members in the list of The Mother Church members. This list appears in the back of this First Edition of the Manual and in subsequent editions (exclusive of the second), up to and including the Tenth Manual in 1899. The list was later published in pamphlet form. Mrs. Eddy's real spiritual meaning in so choosing these twelve star members to form the Second Organization is quite evident in the study of the twelfth chapter of the Apocalypse, or Revelation of St. John, which she says has a "special suggestiveness in connection" with her own work, S. & H. 559:32-5; also 568:5-7. The Apocalyptic Woman was crowned with twelve stars.

The following By-Law in this Manual, entitled "Relation With Other Churches," is an evidence that it was never Mrs. Eddy's purpose that The Mother Church should exercise any control over the branch churches:

"The First Church of Christ, Scientist, Boston, Mass., shall not enter into any transaction, mission, or official relation with another church, and shall not change its present Tenets . . ." p. 19. Thus the Branch was permitted to grow out of the "roots" and not come under the "rod" of the "stem of Jesse" (the changed wording of this By-Law in the next, Second Manual, makes its purpose very definite. This edition must have followed almost immediately because there were five editions in the same year, 1895). The second Section of this By-Law permitted its repeal by the unanimous vote of the Church, p. 21. The democracy of this second Section is astonishing, since it permits the Church to repeal the By-Law that not only protects the branches to their own self-government but protects Mrs. Eddy's Tenets. This Section was eliminated in the Second Manual.

While under the By-Law entitled "Members of Other Churches," p. 10, permission was granted to members of branch churches to become members of The Mother Church, it was never a demand for them to do so. The trend of such freedom of action shows a policy that remains fixed and permanent throughout the entire flow of the Manuals, and that is that The Mother Church and its branches never touch each other in their respective forms of government. Each and both grow at the same time from the "roots" of Jesse, and each have separately planned destinies. The government of one was *control*, the other *self-government*. The stem and rod, being The Mother Church, never touch the branches—many of which had already sprung from the "roots" of Jesse before the stem, The Mother Church, had "come forth" in 1892.

As this Second Organization was *voluntary* in contrast

with the lawfully chartered First Organization, this enabled Mrs. Eddy as Revelator to remain untrammelled in her necessity to make the laws that control The Mother Church; for the tendency of The Mother Church was towards the heavenly idea, the God-crowned Woman in *heaven*. On the other hand, many of the branches were chartered under human law before the Second Organization was formed, and have so remained chartered; for, while they grew from the roots of the God-crowned Woman, they represent the City foursquare, the heavenly idea *after* it has descended to earth, with its twelve gates of earthly opportunity. Mrs. Eddy has said, “. . . Christian Science cannot annul nor make void the laws of the land,” My. 219:21. Thus the branch churches were forced to work in harmony with human law, their natural domain.

The October, 1892, *Journal*, records Mrs. Eddy's assiduous effort to prevent The Mother Church from being placed under human law. She even sought legal advice and employed lawyers to the end of “forming” her Church as a voluntary organization without legal charter. Mrs. Eddy says in the *Journal* above referred to: “I called for legal counsel and engaged two able lawyers in my native state. Guided by the Divine Love they found in the laws of Massachusetts the statute referred to in the following deed . . . for incorporating a body of donees, without organizing a church . . . All loyal Christian Scientists will be pleased to know, that we can have and hold church property without going back to outgrown forms of Church organization.” So the deed just referred to, which appears on pages 128-135 of our present Manual, attests Mrs. Eddy's success. This Real Estate Deed of Trust was given

on September 2, 1892, while the Church was not formed until September 23, 1892, Manual, p. 18. The Church remained free from legal authorization until after Mrs. Eddy left us in person.

The following is the textual framework of the First Manual according to its *topical* arrangement:

“Formation of the Church” (a historical sketch); Church Tenets, six in number; Church Rules, composed of nine Articles under the following titles: Regular Meetings, Quarterly Meetings, Special Meetings, Applications for Membership, Communion Service (held quarterly), Members of Other Churches, Qualification of Membership, Church Discipline, Teaching Christian Science. By-Laws appeared under the following titles: Church Officers (consisting of a President, Clerk, and Treasurer), The Christian Science Pastor (ordaining the Bible and *Science and Health*), Readers, Relation with Other Churches, Applicants for Membership, Probationary Provisions, Per Capita Tax, Duties of Clerk, Board of Missionaries, Seating of Strangers, Vacation (of Church during July and August), Instructions to Teachers, Title of Branch Churches, Use of Church Tenets, Forms of Application, Deed of Trust, Committee on Finance.

There are but thirty-eight pages in this First Manual (exclusive of its list of members) as compared with one hundred and thirty-eight pages in our last Manual, as Mrs. Eddy left it in the eighty-ninth effort to accomplish its purpose—“Christian Scientists be a law to yourselves,” S. & H. 442:30. As before implied, its added accumulation of weight is the result of its feeding upon the hard earned bread resulting from Manual labor, rather than the promised diet of “butter and honey,” the natural sus-

tenance of Immanuel being, Isaiah 7:15. For the *Immanuel* was prophesied to subsist on the diet of the "butter and honey" of spiritual discernment—untouched by the prophesied "iron rod" of Manual necessity—"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne," Rev. 12:5. The latter portion of this reference, "and her child was caught up unto God, and to his throne," must not be overlooked, for this is the "*eternity*" that "*awaits*" The Mother Church Manual, the just reward of its finished labor.

The embryonic appearing of the demand, "Christian Scientists be a law to yourselves," is literally expressed in this First Manual, "They shall teach their students how to defend themselves against mental malpractice . . . *and be a law . . . to themselves,*" p. 16. It is interesting to note that *coincidentally* with the appearance of this First Manual, demanding defense against mental malpractice, Mrs. Eddy gave us the only perfect rule for such defense (*July Journal*, 1895) which has been reproduced for us in *Miscellany*, "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. This epitomizes what heals all manner of sickness and disease, moral or physical," My. 364:10-18. It might be added that the first (unquoted) portion of this reference, "Animal magnetism, hypnotism, etc., are disarmed by the practitioner who excludes from his own consciousness, and that of his patients, all sense of the realism of any other cause or effect save that which cometh from God," contains all the elements needed for personal and world disarmament. Perhaps if it were relied upon more solely by Christian Sci-

entists the world would be able to lay down its arms as it so much desires to do.

Authority was vested in the First Members for accepting or rejecting candidates for admission to membership in The Mother Church, pp. 8, 10. A majority vote was necessary for action, and seven constituted a quorum out of forty. "Seven First Members shall constitute a quorum for the purpose of transacting business for the Church," p. 9. Thus the limited identity of the First Organization was *initially* preserved.

Science and Health and the Bible were ordained as Pastor over The Mother Church, "so long as the Church is satisfied with this Pastor," p. 17. In this connection, it is interesting to note that the First Reader read from the Bible and the Second Reader from *Science and Health*. This practice continued until the Tenth Manual in 1899.

"A Rule for Motives and Acts" appears in this Manual, p. 12, in the identical form in which it is presented in our present Manual.

Under the title of "Committee on Finance," the provisions of which are very similar to those in our present Manual, Article XXIV, particularly Section 6, the Board of Directors was made amenable to the First Members through the agency of the Finance Committee, even to the point of dismissal.

Teachers could teach three classes a year, each composed of thirty-three students, and could convene their Associations every three months, pp. 15, 16.

Our present By-Law entitled, "Departure from Tenets," p. 50, originated in this Manual under the title of "Qualifications of Membership," p. 11. It was given the

special title of "Departure from Tenets," in the Tenth Manual, p. 53.

Under the title of "Probationary Provisions," members of the First Organization who had either voluntarily withdrawn, or been expelled, could join The Mother Church on one year's probation, p. 21.

Under the title of "Missionaries," an unlimited number of Missionaries were elected by the First Members, to supply teachers and practitioners in places where none were available, p. 23.

Our now Wednesday Evening Meetings were then on Friday, p. 19.

The Daily Prayer was as follows: "It shall be the duty of every member of this church to pray each day: 'Thy Kingdom come,'—Thy Cause of Truth and Love dwell in me, *rule me*, and rule out of me all sin. And Thy Word, Christian Science, dwell in the affections of all mankind, and govern them," p. 14.

Mrs. Eddy's following statement in the First Manual: "People of whatever sect or denomination who come to hear our Sunday Sermon, and behave themselves decorously, are welcome to *Mother's* two seats in the Church, and the ushers will conduct them to any others that are not engaged," p. 24, shows clearly that she accepted the title of Mother even before she defended it to herself as a distinguishing Church relationship, penalizing its use by others, except as a natural tie of the flesh (a By-Law to this effect appears in the Second Manual in its proper setting).

In 1890 when Mrs. Eddy requested the dissolution of the National Christian Scientists' Association, she sent a telegram to them which read as follows: "All hail! He

hath filled the hungry with good things, and the sick hath he not sent empty away. (Signed) *Mother Mary*," July *Journal*, 1890, p. 167. This was five years before The Mother Church was dedicated and likewise before this Manual was written. It serves to show that even before the formation of this Second Organization Mrs. Eddy called herself "*Mother*" in a public communication to a National Association. It was most consistent, therefore, that she should permit The Mother Church to be built as a testimonial to her Motherhood. In the March *Journal*, 1895, p. 495, it was said, "It is no small matter that the 'Mother' in whose honor this room was built and furnished, has not yet set eyes upon it. Nor has she seen the beautiful temple erected as a testimonial to *her*." The following appears also in the May *Journal*, 1895, p. 45, "On the human side it was erected as a Testimonial of her students to their Leader and Teacher . . ."

Thus Mrs. Eddy was the accepted "Constitution" of her Church from which the By-Laws, or codes of human conduct, emanated. When the By-Laws ceased to unfold, at Mrs. Eddy's passing, the "Constitution" of The Mother Church became static. Thus the "eternity" that "awaits" our Manual lies in the fact that it discovered and proclaimed the process that relies on a living and progressing Constitution for its ever-flowing By-Laws or codes. When one accepts a new idea, he must be willing to base it on a renewed sense of Principle. The Constitution was fixed in the First Organization and its By-Laws were static, hence it bore within itself the seed of its own dissolution. So The Mother Church had no fixed Constitution, but ever-changing Tenets and ever-flowing By-Laws, for progressive ideas must have progressive bodies.

SECOND MANUAL, 1895

EMBODIMENT OF IDEA

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me," Hebrews 10:5.

WHEN Paul spoke of Jesus as saying, "a *body* hast thou prepared me . . . (in the volume of the book, it is written of me)," he undoubtedly referred to the prophecies concerning himself, or that state of Mind which discerned the higher meaning of these prophecies; for he further said in this connection, "I come to do Thy will, O God." That *prophecy* foresees the will of God, Jesus accepted in his statements at the time of his betrayal; for when Peter smote off the ear of the servant of the High Priest, he said: "*Put up again thy sword into his place . . . Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?"* Matt. 26:51-54; and again, according to John 18:11, Jesus said to Peter, "*Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"* Still again, at his trial before Pilate, when Pilate chided him with the statement that he had the power to crucify him or to release him, Jesus replied, "Thou couldst have no power at all against me, except it were *given thee from above,*" John 19:11.

It was prophesied by Isaiah, that the son of a virgin only could embody the generic prophecies of the Bible,

Isaiah 7:14, 15, and also that this discernment would ultimate in the crucifixion of this embodiment, Isaiah 53:4-9. Thus his body was the generic prophecies which he accepted as his Church. Jesus' crucifixion was due to the great distance between his inspirational interpretation of life and that of his followers, which had to be bridged in his own body. Mrs. Eddy said in *Science and Health*, page 28, line 4, "If the Master had not taken a student and taught the unseen [by others] verities of God, he would not have been crucified." In this lay a great spiritual law—that one cannot escape the consequences of his own words. Thus the struggle of a revelator but begins when he reveals (interprets) a new view of an old truth beyond the ken of his students and followers. For what we term matter and spirit are but "states and stages of consciousness" of the same old heaven and earth, S. & H. 573.

Mrs. Eddy was a most striking example of this spiritual law. She had interpreted the Apocalypse to her followers, thus making it her true being which demanded its complete conscious embodiment, from the tenth chapter (when the man angel brings the little book from heaven) to the twenty-first chapter, the City foursquare. Thus, although Mrs. Eddy had interpreted the Apocalypse as far as the City foursquare in "The Key to the Scriptures," she had not demonstrated it beyond Motherhood in Revelation, twelfth chapter, to the understanding of her students and members of her Church. This was attested by the many then current articles in the *Journals*, which declared her to be the wilderness-Mother in line with her own first and last interpretation of the Apocalypse. Hence she figuratively accepted The Mother Church as a testimonial to her Motherhood, so making it her human embodiment—

the body "prepared" for her by her highest human demonstration of her teachings. As Jesus' "prepared" body was the demonstration of prophecy which he imparted in his own teachings to his disciples, he was forced to embrace his disciples' concept of them. So Mrs. Eddy, after interpreting the City foursquare, the Bride, beyond Motherhood (as Jesus' revelation of the God-crowned Woman of generic demonstration), fell under the weight of the dual prophecy of the woman in the wilderness (in the same chapter), the wilderness being the lack of understanding on the part of her students. In accepting the prophecy of the wilderness-Mother, she was forced to accept its prophecy of her passing before the Church demonstration was completed.

In Revelation 12:14, Jesus prophesied that the wilderness-Mother would be nourished only "for a time, and times, and *half* a time." Was not the "*half* a time" the prophecy that the last step in Church, the Branch, would not be fully demonstrated during her personal work with us?

As will be subsequently shown, the *body of Science and Health* did not then bear the weight of her Apocalyptic interpretation which she had given to the Field. So, step by step, The Mother Church responded to her constantly progressive changes and even a complete subsequent revision of *Science and Health*. The body of *Science and Health* was the body of the woman in the wilderness, which healed the necessities of her Church; while the Apocalypse was the God-crowned (with twelve stars) Woman, demanding human expression—room to descend upon the earth and dwell with men, Rev. 21:3. Jesus' Church, having been the prophecies behind him which he

embodied, it was but natural that he should thus complete his Church as it was begun—in prophecies. This he did in his great Revelation to Saint John. He bridged prophecy in his own body, and demanded, in his direct outline of the wilderness-Mother, that the channel for discerning his prophecy should accept the same necessity in order to embody the idea presented; for the “volume of the book” demanded a body for every idea, in order that heaven (Mind) and earth (body) should be one, as “In the beginning God created [both] heaven and earth.” Thus as Jesus accepted the travail prophesied for the son of the virgin, so he foresaw and prophesied the final travail, *to the idea that discerned it*, incident upon the embodiment of the God-crowned Woman, as generic man. Mrs. Eddy discerned the fullness of being when she declared the allness of good, for good embraces the full twelve stars in Woman’s crown in human action.

In the volume of Mrs. Eddy’s book (to paraphrase Jesus’ statement, “in the volume of the book it is written of me”), she discerned and accepted Jesus’ prophecies—especially of the God-crowned Woman and the wilderness-Mother. Not only did she discern and accept them but she interpreted them to her Church as being herself—this sealed her doom to their expression, and drew about her the larger body they demanded for the full expression of their twelve-star Principle. Thus her Church became her body, for its each and every member had been drawn to her through the channel of their acceptance of her own thought expressed in her books. As “what we love determines what we are,” My. 270:24, they were each and all in reality what Mrs. Eddy had expressed in her writings, but with many thought obstructions to its realization. For

as Mrs. Eddy says, "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me," My: 120:2-4. Thus Mrs. Eddy's writings being herself, their collective expression in Church was her body. Her Church was the focal point of common acceptance of the same ideas. As the revealing thought is always the head of its revealed body, her control of the Church body was inevitable. Thus there was no escape from the struggle that the wilderness-Mother bore to sustain her ideas, as against the resistance of old theological thoughts in her students and Church, typed by the dragon—the *drag-on* of old views, demanding purification as against purity, symbolized by the water the dragon constantly cast out of his mouth after the wilderness-Mother. Thus the battle between Christianity, "the impersonation of the spiritual idea," and Truth, the impersonal Word, Science, was fought—The Mother Church being the battle-ground as it was prophesied it would be. Mrs. Eddy said: "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit," Pul. 20:14; and again, Mrs. Eddy says, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science," S. & H. 568.

The one thing that has been incomprehensible in the Christian Science Movement is why so much struggle arose in the building of The Mother Church, as recorded by Joseph Armstrong's *The Mother Church*—more especially as it is the general belief that Mrs. Eddy had a part in its construction. As a matter of fact, Mrs. Eddy had no part in the building of The Mother Church, for she says in the *June Journal*, 1894, before the corner-stone was laid, "My work for The Mother Church *is done*" (the

italics are Mrs. Eddy's). The Mother Church being the bridge of their own necessities to reach her consciousness, they were permitted to build it alone. Thus when Mrs. Eddy declared to her Church, "My work for The Mother Church *is done*," she was speaking of outward demonstration, knowing that the process that would not leave "one stone upon another that shall not be thrown down," Matt. 24:2, lay in the progressive changes in *Science and Health*, leading the wilderness-Mother up to the point of the God-crowned Woman in the Apocalypse, or her "Key to the Scriptures."

So does everyone, as architect, build his own Church. If one thinks in terms of Motherhood, he but builds a Mother Church with all its struggles and perplexities, although he may *theoretically* see Bride. This accounts for the amazing struggle of those who built The Mother Church—because of their own limitation in the glaring light of the God-crowned Woman consciousness, exposing their every defect. This was typed by the one hundred and forty-four lights (the full measure of the City foursquare, Rev. 21:16) beaming down through a seven-pointed star, lighting the edifice of The (little) Mother Church—the quorum of this Church being seven. Our own lives are our living Church, and our bodies are its manifest temple. We build and pull down our structures by our relative thinking.

It has been said that Mrs. Eddy was so responsive to the moral needs of her Church that she bore many "chastisements of its [false] peace," and many "stripes" for its healing in her own body; that she was so responsive to its needs that often the mere wording of a By-Law before it left her hands had resulted in the lifting of much pres-

sure from her own body. Thus she became more and more nearly identified with its needs, and assumed more and more directly its control, through the channel of her Manual, to the end of drawing it more and more nearly into the body of the Christ-idea. The government that had started with so many democratic tendencies thus became more pointedly centralized, until there was scarcely a function which was not performed under her direct "approval," and "consent given in her own handwriting."

Democracy is not the division of Mind into irresponsible minds many, but the bowing of each consciousness to the one Principle, not person. Surely no one but a revelator could bear such responsibility, and surely no one could fail to be benefited by such régime, since "Man is properly self-governed only when he is guided rightly and governed by his Maker," S. & H. 106. The claim of minds many subdued is true democracy, and its only law is "the greatest good to the largest number" expressed in "a majority rules." If this majority accepts a common truth, this is the strength of common action—Church, the "assembly of saints." Could a God-anointed revelator ever be divorced from his revelation? If not, his human demands are always one with the divine—such was Mrs. Eddy's position with her Church; its highest privilege was *obedience*, fulfilling her demand for children: "Children should obey their parents; insubordination is an evil, blighting the *buddings* of self-government," S. & H. 236:21. Mrs. Eddy says in our present Manual, p. 104, under the title of "For The Mother Church Only," "The Manual . . . is adapted to The Mother Church only. It stands alone, uniquely adapted to form the budding thought and hedge it about with divine Love."

Being the expression of Mrs. Eddy's own conception, The Mother Church was her own generic consciousness. Thus it had already been built by her before it was symbolically expressed in its literal edifice. Mrs. Eddy had unfolded the idea step by step, in the twelve preceding volumes of her *Journal* ("designed to put on record the divine Science of Truth," My. 353). She delayed her visit to the new edifice until the twelfth volume of the *Journal* had been finished, making her visit on the very day it completed its mission. This significant coincidence received special editorial comment in the *Journal* that followed her visit. The Church had been completed ever since December, 1894, yet she did not visit it until April, 1895, causing much comment in the Field, which was expressed in the *Journal*.

Mrs. Eddy had started the *Journal* under the name of "An Independent *Family Paper*," and its name was most significant of the twelve-stars family upon which The Mother Church was founded, the twelve tribes of Israel. Each volume presents the spiritual characteristics of a specific tribe in successive order as named by their two mothers, Leah and Rachel (the wives of Jacob), who were exact prototypes of the wilderness-Mother and the God-crowned Woman (Gen. 29:32-35; 30:1-25; 35:17-19).

The two Churches, The Mother Church (the "cross," My. 6:19), and the Extension (the "crown," My. 6:19), were the controlled handmaids of purpose of the wilderness-Mother and the God-crowned Woman to bridge their members to their respective consciousnesses. Since Jacob is the "revelation of Science," S. & H. 589:5, the work of the two Mothers was to lift their children above the alter-

nate blessings ("crowns") and cursings ("crosses") of Jacob, as given in Genesis, the forty-ninth chapter, which constituted Old Theology, the Dragon. *Science and Health* abounds in the alternate denunciations of error, the cross, and rewards for righteousness, the crown. The progressive ascension of the wilderness-Mother's man child must lift him above both cursings (cross) and blessings (crown). This was accomplished in 1903 as subsequently presented, at which time Mrs. Eddy gave us *Science and Health*, pp. 68:27 to 69:30, when she dropped the title of "Mother." Thus the work of the wilderness-Mother was finished. Controlled bodies, as typed by the two handmaids of Leah and Rachel, must yield to self-expression of idea—but control must have its day according to this Bible prophecy.

However, any medium of personal control—no matter how true—was forced to combat animal magnetism (the dragon). This is typed by the experience of Rachel (Love) when she descended to lawful control of her handmaid's body for a righteous purpose—that of completing being in symbolic expression as far as motherhood goes to this end. She brought forth Dan, "Animal magnetism; so-called mortal mind controlling mortal mind," S. & H. 583:26. And such it was, for the very admission that another needs one's control robs that other of his living "constitution," his own "self-government." But this was the prophesied necessity of organic being as the expression of one woman's discernment. Thus Mrs. Eddy became the living "Constitution" of her Church, making its living By-Laws for its control. The only possibility of sustaining the life of her organization under such circumstances, was that her By-Laws should flow through her own progres-

sive amendments thereof. This alone could perpetuate the life of any organization, whether it be that of a church or a nation. The "Constitution" and By-Laws must be subject to amendments in order to produce a living flow from the Rock, Christ; a living hand must strike it to meet new necessities.

Mrs. Eddy evidenced her recognition of this fact when she provided for the self-government of her branches, and protected them in this inherent right from the first to the last Manuals, and in her provision for the perpetuation of this privilege even after her passing. Thus there were two elements of government, evolving side by side, in her Movement—*control* and *self-government*; these elements did not and could not touch each other,—one was the régime of the wilderness-Mother; the other the régime of the God-crowned Woman. Never did the wilderness-Mother become one with the God-crowned Woman until *Science and Health* (the wilderness-Mother's man child) was "caught up unto God and to his throne" in the sense of revealing the import of the last star on the head (intelligence) of the God-crowned Woman. After which the wilderness-Mother yielded her control to the self-government inherent in the intelligence of the God-crowned Woman, as presented more definitely further on.

The provision for the protection of the branches to their own self-government seemed to keep alive the erstwhile flickering flame of the hope of all motherhood, that some day her child would be able to stand alone in its own strength of purpose she has inculcated. This is prototyped by Rachel's being unable to live as Mother after the birth of Benjamin, who represented the twelfth star of hope in

the heavenly Woman's crown (for the twelve stars on Woman's crown are the twelve tribes of Israel, S. & H. 562:11).

Not only has this God-crowned Woman, crowned with twelve stars, preëminence as an illustrated window on the auditorium floor of The (little) Mother Church, but it is placed in the Director's window illustrating the City four-square—each side in "*triple segments.*" (Mrs. Eddy was the inspiration of this window, according to Joseph Armstrong's *The Mother Church*, p. 66.) On the first side of the City foursquare (the "Word," S. & H. 575) in "*triple segments,*" are seven stars; the Bible; and the God-crowned Woman, crowned with twelve stars. As Jesus held but seven stars in his right hand (corresponding to the seven days of *creative* consciousness in Genesis, the first chapter), but prophesied of *twelve* on Woman's crown, the *forward* position of the God-crowned Woman in the first side of the City, corresponding to the "Word," is most significant of a great truth—the progression of the "Word" beyond its basic foundation, the Child beyond Mother. Mrs. Eddy says in *Science and Health* that Christian Science is "as old as God" (marginal topic, p. 146); and, again, she says that Christian Science is "contingent on nothing written," My. p. 179. She changed the statement, "The eternal Elohim has *created* the universe," to "The eternal Elohim *includes* the forever universe," S. & H. 515:16, late in 1907—the first statement represents the Bible consciousness, typed by Genesis, the first chapter, in which God is represented as *creative Mother*, S. & H. 592:16; the last, the Word that existed "before the foundation of the world"—"The woman in the Apocalypse . . . generic man," S. & H. 561:22.

This shows the progressive expansion of the original Word beyond the Bible conception of it. The Bible prophesied of the full measure of the stars on Woman's crown in the twelve sons of Jacob (Jacob being "revelation of Science," S. & H. 589:5), but it utilized but seven so long as it accepted God as a creator—Father or Mother. Thus Mrs. Eddy simultaneously dropped the word "Creator" throughout *Science and Health* from the divine to the human in 1903, when she dropped the title of "Mother," as subsequently presented more fully in its proper order. So it was that "The First Church of Christ, Scientist, in Boston, Mass.," was founded on "the Rock, Christ," and not The Mother Church (present Manual, p. 19)—The Mother Church being built as a testimonial to Mrs. Eddy as Mother (March *Journal*, 1895, p. 495).

Thus this window shows in the progressive forward position of the God-crowned Woman (which Mrs. Eddy has called *generic man*, S. & H. 561:22) that her twelve stars but illustrate the hope of every mother from the beginning; namely, that Motherhood can yet become the Bride of her own *generic* purpose, so uniting all being in the twelve gates of "consonant" human action, rather than as twelve separated stars of hope on Woman's crown. In other words, as the God-crowned Woman is *generic man*, the Motherhood of each idea, within her crown, lies within its *individual self*—each a separate star, each a separate gate, in consonance in the Word, not in outside Motherhood. For Jesus, as finished Church (Revelation, twenty-second chapter), said, "I am the root and the offspring of David," thus making himself both source and expression of his own *generic* being.

Placing this God-crowned Woman on the forward side

of the Bible in the first side of the City foursquare, instead of on the basic side, allowed her to progress to the City foursquare, as her stars of hope were progressively unfolded. Thus she progressively faces, in this illustrated window, the second side of the City, represented by the Madonna and Child as the central figure, on the first side of which is Jesus carrying a little lamb in his arms, typing human love, and the other side a Grecian lamp, burning—typing human intelligence (Christ, the second side of the City, S. & H. 575). Thence the Word progresses to the third side of the City, with a cross as its central figure, on one side of which are palm branches of victory, and on the other side bursted fruit, full of seeds of human conception (“Christianity,” the third side of the City, S. & H. 575); thence it progresses to the fourth side of the City, “the Golden Shore of Love and the Peaceful Sea of Harmony,” on one side of which is a sheaf of wheat, and on the other a cluster of grapes, typing the bread—Truth, and wine—Love, S. & H. 35:26–28, the true Eucharist of self-communion (“Divine Science,” the fourth side of the City, S. & H. 575).

All of these illustrations are in separate segments of one window, concentrically tending to an open book, *Science and Health*, “the bride (Word),” My. 125:26. The entire window is also called, “The Window of the Open Book”—understood Bride. This window of the finished Word was therefore not possible of fulfillment until 1909, as more latterly presented in this book. In the meantime the Manuals keep rapid pace with the progressive changes in *Science and Health*.

While control was the constant aim of the teaching of the Bible in its Fatherhood tendency, Motherhood had al-

ways pleaded through the foreseeing prophets, for the final sufficiency of the Branch, as both its own "root and offspring." Isaiah had prophesied this sufficiency in his statement, "There shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots . . . and a little child shall lead them," Isaiah 11:1, 6. Zechariah had prophesied, "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.

Although controlling absolutely The Mother Church, the wilderness-Mother protected the Branch in its destiny by forbidding the slightest limitation of its privilege of self-government. To this end the clarification in this Manual of the immediately following By-Law is impressively significant:

The Section entitled, "Relation With Other Churches," was changed to practically the same statement as appears in our present Manual, now under the title of "Local Self-government," Article XXIII, Section 1, first paragraph. The By-Law had read in the First Manual: "Section 1. The First Church of Christ, Scientist, Boston, Mass., shall not enter into any transaction, mission or official relation with another church, and shall not change its present Tenets . . . Section 2. This By-Law shall neither be amended nor repealed except it be by unanimous vote of this Church," pp. 19, 20. In this Second Manual, this By-Law is changed to read as follows: "Section 1. The First Church of Christ, Scientist, Boston, Mass., shall assume no official control of other churches of this denomination and shall be officially controlled by no other church; and shall not change its present Tenets," p. 21. It will be noted

from the comparison of these two By-Laws that the intent and purpose were the same in both, although the phraseology is much clearer in this Second Manual; also Section 2, which permitted the repeal of Section 1 by unanimous vote of the Church, has been dropped from this By-Law in this Manual. This would not only have permitted the repeal of that portion of the By-Law pertaining to the self-government of the branch churches, but of the Tenets themselves. While Mrs. Eddy constantly changed not only her By-Laws but her Tenets (not one of the latter remains in our present Manual or in *Science and Health* unchanged from its original statement in the First Manual) it can readily be seen that it should not have been possible for anyone other than herself to change them. This left the branch churches entirely free to the government of "the bride (Word)," My. 125:26, as expressed in *Science and Health* and the Manual, based upon their self-interpretation thereof. Also this left her Tenets intact from the power of man to touch them. So the policy with reference to the Tenets, as coming directly from God through the channel of Mrs. Eddy's consciousness, and the freedom of the branches from the interference of the hand of man to touch them in their self-government under the guidance of the Word, were the two outstanding unchanging features of the entire Manual. The Tenets and the branches, each and both, rested on the same spiritual basis.

Mrs. Eddy's name appeared for the first time in this Manual among the officers of The Mother Church, as Pastor Emeritus, and many times as such in the body of the Manual. Thus the heart and pulse of the Manual—Pastor Emeritus—began to group about herself its every vital activity and function, each and all dependent upon

her guiding and determining hand. Manual means hand, the hand of the Revelator, with its non-transferable power. Hence the demand for approval in her own *handwriting* could never be set aside nor substituted.

In line with this thought of increasing authority in herself, Mrs. Eddy changed the statement of the formation of the Christian Science Church by its twelve star members, as follows: The description of the method of the reorganization of this Church was changed by the substitution of the word "*instruction*" instead of "*advice*." It read in the First Manual: "On the twenty-third day of September, 1892, by *advice* of our beloved Teacher, Rev. Mary Baker Eddy, twelve of her students met and *formed* a Christian Science Church." The Second Manual reads, ". . . by the *instruction* of our beloved Teacher . . . twelve of her students and *church members* met and *reorganized, under her jurisdiction* the Christian Science Church." It will be noted also that the word "*formed*" in the First Manual was changed to "*reorganized*" in the Second Manual; also "*under her jurisdiction*" was added. Both of these changes were significant, in the sense of placing the action of these twelve star members under her direct "*instruction*," instead of mere "*advice*," which later might have assumed the initiative for their own actions, thereby weakening their disposition to obey when needed. The word "*formation*" implying a *new* organization, rather than a reorganization, assumed the complete rejection of the first dissolved (Fatherhood) Church, when Mother must embrace Father, as shown in their respective definitions in the "Glossary" of *Science and Health*, pp. 586 and 592. The denomination Fatherhood is given to the first formation, as it was founded on Jesus (present Manual, p. 17),

and Jesus represents Fatherhood only; for Mrs. Eddy says: "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. 562:3-7. Also in line with these thoughts the words "church members" were added to the description of the students chosen by Mrs. Eddy to reorganize the Church.

The First Organization was founded on personal healing (present Manual, p. 17), while the Second Organization was founded on Christ for the purpose of world healing, p. 19.

The following By-Law, accepting and defending the title of Motherhood to herself, appeared in this Second Manual for the first time and continued up to the Twentieth Manual in 1903: "In 1895 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," p. 15. This appeared under the Article "Church Discipline." Remembering that Mrs. Eddy says, ". . . our present need [is] faith in God's disposal of events," My. 281:6, this event is most significant!

This Second Manual begins to show the afterwards constant trend of her increasing determination to "take possession of" her body (The Mother Church) and "govern its feeling and action," S. & H. 393:10-11. Thus the

democratic tendencies of government, which characterize the first edition of the Manual, begin to yield to the tendency of the final goal of absolutely centralized control in Mrs. Eddy, about whom authority for every major function of the Manual is tightly gathered, requiring her "approval" or "consent in her own *handwriting*."

THIRD MANUAL, 1895

A SPROUT FROM THE ROOTS

“And a Branch shall grow out of his roots,” Isaiah 11:1.

INASMUCH as it is the intention of this book to present only changes of policies, rather than technical changes or those of re-arrangement, there are but five such changes in the Third Edition of the Manual, as compared with the Second Edition, and these are as follows:

1. There is a change of policy with reference to the excommunication of members from the Church. In the First Edition, p. 23, a member was merely to be “dropped”; in the Second Edition, pp. 23 and 24, he was to be “*dropped forever*”; while in this, the Third Edition, pp. 23 and 24, he was permitted to become eligible for probationary membership, provided he afterwards evidenced his worthiness therefor. Also the reasons for excommunication were modified.

2. The following was dropped from this Third Edition: “No person shall become a member of this church, or remain a member thereof, who is proven guilty of malicious mental malpractice to the extent of injuring the health, reputation, or the morals of men.” This statement was the latter portion of Article IV, Section 1. The modification above referred to, of the reasons for excommunication in this Third Edition, was the dropping of this statement entirely.

3. An Article was also added permitting students’ students to form branch churches, p. 30. This is the first

recognition in the Manual of the activity of the Branch from the seed within itself, growing out of the "roots" and not the "stem of Jesse." The starting of a Church by a student of a student would place none of its members, who were not members of The Mother Church, under the latter's rod of correction, but under its own By-Laws only. It was never a requirement that members of branch churches should be members of The Mother Church, nor even that their Readers be members at that time. Many times, even after a By-Law was passed, requiring branch Readers to be members of The Mother Church, members of branch churches were forced by the necessity of their own churches for eligible Readers to become members of The Mother Church at a time of emergency—so few were the members of The Mother Church in the branch churches, particularly in distant fields.

4. A note appeared to the effect that the Tenets were copyrighted, p. 7.

5. The list of members of the Church, which was dropped from the Second, was restored in this Third Edition.

The Third, Fourth, and Fifth Editions of the Manual are exactly alike; therefore the next edition to be considered is the Sixth.

The Massachusetts Metaphysical College Association had adjourned *sine die*, *Christian Science Journal*, June, 1895. It never met again, for The Mother Church that it had called into being had been completed and dedicated. Immediately the Branch began to sprout from the "roots," not the "stem of Jesse," as had been prophesied, Isaiah 11:1.

SIXTH MANUAL, 1896

INCREASING WEIGHT OF THE ROD

"And there shall come forth a rod out of the stem of Jesse," Isaiah 11:1.

IN some strange way, this Manual is numbered the fifth, although another fifth in 1895 precedes it. This is presumably an oversight, as no meaning more significant suggests itself. There were five editions in 1895 and this is the first and only in 1896. The outstanding changes in this Sixth Edition of the Manual pertain largely to further excommunicable offences, as follows:

1. A member who has been twice excommunicated shall be dropped forever from membership, p. 29.

2. A provision was added demanding that members of The Mother Church should live in Christian fellowship with other members on penalty of excommunication, p. 15, Section 8.

3. A provision demanding that a member of The Mother Church should resign his office in the Church where he was located, when removing from his field of labors, else be excommunicated, appeared for the first time in this Manual, p. 16.

4. A By-Law was added forbidding the holding of an office by a member who had broken a By-Law, or had caused another to break one. Repetition of the offence, according to the By-Law, would subject him to excommunication, p. 17.

There was also a By-Law added absolutely forbidding

the formation of a Trust in The Mother Church, in the following language: "No Board of Trustees shall ever be formed by, or between the members of this Church, or shall exist in the Mother Church," p. 15.

A provision appeared for the first time in this Manual forbidding a teacher to assume any direction of another teacher's students, or to permit his students to enter another teacher's Association, or to do so himself.

It is interesting to note that Mrs. Eddy called her By-Laws a "code," My. 343, and the editor of the *Christian Science Journal* (January, 1896) characterized The Mother Church Manual as a "Moral Code," thus justifying the alternate use of the word "*Code*" and By-Laws in this presentation of the Manual.

SEVENTH MANUAL, 1897

A HALLOWED SITE

"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.

THIS Seventh Manual was the only one in 1897 and is called Revised Edition rather than Seventh Edition. It is completely characterized by its reconstructions; in fact, it might be generally characterized as a reconstructed Manual, so many were its rearrangements, changes, and additions.

As Mrs. Eddy has said in *Miscellany*, under the subject of "The Christian Science Textbook": "You can trace its teachings in each step of mental and spiritual progress, from pulpit and press, in religion and ethics, and find these progressive steps either written or indicated in the book. It has mounted thought on the swift and mighty chariot of divine Love, which *today* is circling the whole world," p. 114:29. Thus we must look to the current progressive steps in *Science and Health* as the occasion for the need for the reconstructions which took place in this *Manual*, as well as the reconstructions in the Church and the corollary thereof; also the simultaneous constructions of her other writings; and, in fact, the important reconstructions in the whole world. So there were six climactic reconstructions which simultaneously took place on this basis during 1897: First, *Science and Health* was vitally changed in a manner soon to be stated; second,

the wonderful book *Christ and Christmas* was not only remodeled and again presented to the Field after four years of retirement therefrom, but underwent continuous *pointed* remodeling during this year; third, *Miscellaneous Writings* was presented to the Field for the first time (containing its marvelous elucidation of the mission of *Christ and Christmas*), after being reconstructed with special reference to removing the "signs and ensigns of war"; for as Mrs. Eddy states, "In compiling this work, I have tried to remove the pioneer signs and ensigns of war, and to retain at this date the privileged armaments of peace," Preface XII; fourth, the Manual was completely reconstructed, localizing for the first time the various scattered branch activities into a separate department; fifth, a wonderful Church branch step was taken of great moment to the Field and World; sixth, the Spanish-American War took place, because the light of the Word at that time was insufficient to prevent it.

The impelling activity in *Science and Health* occasioning these great reconstructions are the changed statements with reference to man and woman, on the second page of the chapter on "Marriage." Man and woman had previously been characterized as individuals who needed each other for their completeness. The word "individuals" was changed to "different elements" as our Text-book now presents it. Also the statement, "The attraction between man and woman" was changed to read, "The attraction between native qualities" as we now have it. Thus man and woman each were given the privilege of self-completion in quality, not person. Mrs. Eddy has said that "union of the masculine and feminine qualities constitutes completeness," second page of the chapter on "Marriage."

The privilege thus offered to man and woman in *Science and Health* of self-completeness necessarily impelled a new church step, for *Science and Health* was the progressive revelation, and Church the progressive demonstration of unfolding man in human consciousness.

The presentation of man and woman in "elements" and "qualities" instead of person in *Science and Health* for the first time, made possible an event of great moment to the Field, and, in fact, to the whole world—it enabled Mrs. Eddy to again send forth the marvelous book *Christ and Christmas* which had been called by the Editor of the *Journal* (with Mrs. Eddy's acceptance of his characterization in the same *Journal*), "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,' retouched, reilluminated, reemphasized . . ." The Editor also said in this article: "To the Christian Scientist whose eyes have been partly opened to Jesus' mission, . . . it must be a new revelation of the God-anointed mission of our Leader," *January Journal*, 1894, pp. 466, 467.

When man and woman were characterized as "elements" and "qualities," thus giving each access to the completing qualities of the other's consciousness, the far greater light which Mrs. Eddy had always placed over woman's head in *Christ and Christmas* than that placed over Jesus' head in the circle picture, became a thought illumination to the higher value of womanhood, and not a physical barrier to the opposite sex's attainment. Thus *Christ and Christmas* could hope to sustain itself in the Field and world, as it had not been able to do at its first presentation.

Too, Mrs. Eddy presented to the Field *Miscellaneous Writings* for the first time containing two articles on *Christ and Christmas*, "The Deification of Personality" and "Christ and Christmas," together with a wonderful statement elucidating its mission, which reads as follows: "All clergymen may not understand the illustrations in 'Christ and Christmas'; or that these refer not to the personality, but present the type and shadow of Truth's appearing in the womanhood as well as in the manhood of God, our divine Father and Mother," Mis. 33:7-12 (this statement was made in the February, 1894, *Journal*, after *Christ and Christmas* first made its appearance with its illustrations wholly in Motherhood, but it is valuable as a key to the original intent of Mrs. Eddy). When *Miscellaneous Writings* was first given to the Field in 1897, all Christian Science teaching was suspended for a whole year, under penalty of excommunication for violation of this requirement.

In this connection Mrs. Eddy said in part: "*Miscellaneous Writings* is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can. The Bible, *Science and Health with Key to the Scriptures*, and my other published works, are the only proper instructions for this hour," March *Journal*, 1897. One of the comments on *Miscellaneous Writings* in this same *Journal* (in a letter to Mrs. Eddy by one of her students) was in part as follows: "I notice 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 these years; also a remarkable

prophecy, and its fulfillment, in *just fourteen years*, and its meaning in Christian Science" (the fact that Mrs. Eddy had this letter published is evidence of her indorsement of its contents, and particularly the emphasis it places on its own italicized "*just fourteen*" years—the time that Jacob worked for Rachel, Love, as exemplified by the branch church step presented later on).

As before mentioned, this Seventh Manual is characterized by its reconstructions, changes, and additions—particularly its reconstructions. The most significant of which, in the light of the general reason for such reconstruction, is the fact that this Manual has located a particular site in its pages for the gathering of all the activities of the branch churches into one collected whole, under the title of "Branch Churches." This is the first time that the branches have ever been given a special department in the Manual, their activities having been previously scattered hither and yon, with no attempt of definite structure. In fact the general reconstructions in this Manual, instant upon this hour of reconstruction, might be said to present the first coherent structure of the Manual—all contingent upon the first possibility of the spiritual conjunction of man and woman into the completed structure of Church—"Union of the masculine and feminine qualities constitutes completeness," S. & H. 57. This undoubtedly located the spiritual idea in the conjoined qualities of man and woman, as presented in the City foursquare, which is the union of the Bride and the Lamb, descending to earth as Christian Science—the Lamb, typing *Christianity*, and the Bride, *Science*. But they had not yet been wed in Church demonstration, nor could they be under the régime of Motherhood; however, motherhood always

foresees the inevitable union of these forces in her child (either in physical or mental union) and seeks to prepare a place for its possibility, though she cannot build either a foundation or even a superstructure to this end—the City foursquare (“union of the masculine and feminine qualities”) brings its own to earth, Rev. 21:12, 14. To the end of at least her fixed orientation of the child in her own consciousness, which is the limit of motherly possibility, the following facts are most potently significant:

There had never at this time been any church structure, or even place of meeting for the Christian Scientists of Concord, New Hampshire, Mrs. Eddy’s then home city, and could not have been until these changes in her writings—particularly *Science and Health*, as she, and she alone, must build the temple of the Lord as Branch, not Mother. She had had no participation in the building of The Mother Church, as previously presented in her own words. She, and she alone, must build and give this Church to the Field as the ultimate symbolic expression of her own teachings, and she did, in the following manner:

She began to actively remodel an old residence into the first branch church in Concord, New Hampshire, as her gift to the Field. Of this reconstructed church, Mrs. Eddy says: “I inspected the work every day, suggested the details outside and inside from the foundation to the tower, and saw them carried out,” My. 145. A true type could not be built at this time. Motherhood could present only a remodeled structure as before suggested, for Motherhood is limited to the effort to reconstruct and remodel her concept of a self-existent and eternal idea—which is also self-constructive. This was but a temporary edifice, and the Church demonstration on the part of Mrs. Eddy (for it

was her gift to the Field) did not go beyond a mere location, prepared for a subsequent building; for no one could be Mother and Child at the same time, and no one could build other than himself. Thus the building of the Branch must await the relinquishment of Motherhood—and it did. The Branch is both the “*root*” and the “*offspring of David*,” as Jesus declared of himself in his great revelation to St. John, and this is what was typed in this remodeled branch church, in the sense that it contained a Mother’s Room, which was a foundation for the Auditorium. This was in contrast to the pattern of the present structure, built under the régime of the God-crowned Woman, which, too, embraced a “Mother’s Room,” but placed in the extreme rear of the structure, with uncut doors between it and the Auditorium, as subsequently presented. Mrs. Eddy’s last class was taught in this temporary structure, her subject being “Love”—animal magnetism was not mentioned in this class.

That it was Mrs. Eddy’s intention to build a structure more latterly on the same site, is attested by her statement on page 157 of *Miscellany*, immediately after the dedication of this temporary structure, but the Branch could not come forth from “*his [own] place*” to build the temple of the Lord, Zech. 6:12, under the shadow of the “cross,” The Mother Church (My. 6:19); it must, and did, await the building of the Extension, the “*crown*” (My. 6:19), which placed it under the régime of the God-crowned Woman, its true identity. While this temporary structure contained several mottoes from the Bible, it contained but one from *Science and Health*. Its outstanding symbol in the upper Auditorium was the seven-pointed star of *Christ and Christmas* which appeared in the Church and in

Christ and Christmas at the same time—the latter in the sense of its reappearance after four years of withdrawal.

When the wonderful book *Christ and Christmas*, which is so true a picture of progressive Church unfoldment, was restored to the Field after four years of withdrawal, the sixth picture was considerably changed in detail from the time of its initial presentation in 1893; the remainder of its illustrations were intact. During the progress of the remodeling of the Concord Branch Church, two progressive changes took place in its last two pictures. In the next to the last picture the squares were placed on the porch where the woman was standing and a detached branch on the door at which she was knocking—the knocker being in the center of the branch itself. The result was a great illumination of the picture, before which the stars withdrew. The Concord Branch was dedicated in December, 1897, and, immediately thereafter, the eleventh picture was changed from Jesus sending a white bird to earth with nothing in its beak and only one cross in the picture, to two crosses and a descending white bird with a detached branch in its beak—Jesus having yielded to the light of the Christ.

It was no mere coincidence that Mrs. Eddy simultaneously completed the chapter in *Science and Health* entitled "Science of Being," during her reconstruction of this Seventh Manual and the Concord Branch Church; for the unity of which she speaks in its last paragraph, as unifying "men and nations," ending wars, constituting the brotherhood of man, annihilating "whatever is wrong in social, civil, criminal, political, and religious codes," S. & H. 340:23-29, is the "unity, the bond of perfectness, the thousandfold expansion that will engirdle the world,—

unity, which unfolds the thought most within us," My. 164:22-26. It is that unity which squares each statement in the Platform of Christian Science, as contained in the "Science of Being," pictured by the many squares which were simultaneously put under the woman's feet in the tenth picture of *Christ and Christmas*, at the same time that the branch was put on the door at which the woman is knocking, as previously noted.

The world was agitated with a great commotion—the oncoming Spanish-American War, which resulted in the detachment of Cuba as a national Branch from its Mother Country. This war was made possible because Mrs. Eddy's revealing thought had reached no higher than righteous warfare—the limit of Motherhood—for she said in contemplation of this war: "But if our nation's rights or honor were seized, every citizen would be a soldier and woman would be armed with power girt for the hour," My. 277:21-23; this statement was in striking contrast with the one that she made six years later, with reference to war shortly after the dedication of the present church edifice, upon the occasion of the Japanese-Russian War: "War is . . . barbarous, devilish . . . is not in the domain of good . . . 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, the law of Love," My. 278:25. Had this latter light been discerned before the Spanish-American War, the war could never have been; and had this latter light been utilized during the World War, instead of Mrs. Eddy's statement written during the Spanish-American War, the World War could never have been possible. Thus these two statements on the same subject (war) show more

nearly the relative difference between these two Concord Churches than any other illustration at hand; and likewise the difference between the wilderness-Mother and the God-crowned Woman.

Under the title of "Church Membership" a new By-Law in this Manual forbids members of The Mother Church to join a branch church whose Readers are not Christian Scientists and members of The Mother Church, Section 7, p. 16. Still Mrs. Eddy did not *require* this of the branches, which she surrendered wholly to their own self-government. Thus her control was solely exercised upon members of The Mother Church. In this connection, as has been previously stated, the significant fact was that Mrs. Eddy never required Readers of the branch churches to be members of The Mother Church until 1906, after the dedication of the Extension, "the crown." They were the "stars in the crown of rejoicing" of the God-crowned Woman, typed by the Extension, "the crown," and bore no relationship to the "cross," typed by The Mother Church, My. 6:19.

A new By-Law was added directing that "Members of the Mother Church, who are, or may be appointed, Readers to conduct public services, shall make no remarks explanatory of the Lesson-Sermon at any time during the service, etc.," p. 27. It will be noted that no directions are given to Readers in branch churches who are not members of The Mother Church.

The following are the remaining unmentioned additions to this Manual:

1. Mrs. Eddy's statement of the initial motive which brought forth the Manual of The Mother Church ap-

peared for the first time on its fly-leaf, being an excerpt from an article in the *Journal* of October, 1895.

2. The President of The Mother Church was elected biennially, p. 12, because the regular meetings of the Church were held biennially. His term of office was two years and he was eligible to reëlection but once in six years. His term of office was again changed to one year, in the Tenth Manual, when the meetings again became annual instead of biennial, as they had been from the First to the Seventh Manual, although the Clerk, Treasurer and Readers were elected annually as heretofore.

3. The provision made for quarterly Communion Services was changed to semi-annual, p. 9.

4. Eligibility for membership in The Mother Church was placed at twelve years.

5. Two new sections were added under the Article entitled "Branch Churches," Sections 5 and 6, pp. 18, 19. It is stated in Section 5 that the Manual "is adapted to the Mother Church only. It cannot be adopted, nor its rules or By-Laws printed or published by branch Churches." Section 6 contains the genesis of the provisions as in our present Manual, under the title of "Mother Church Unique." Its substance is the same (see p. 71). It then stated and now states that it would be "disastrous to Christian Science" for a branch church to adopt the form of government of The Mother Church.

6. The By-Law forbidding the use of formulas for treatment appeared for the first time, p. 36.

Numerous other changes and additions were made, some of which were as follows: New instructions for Teachers were given, pp. 40-42; under "Church Membership," there was a new grouping of ten sections instead

of two as in the Sixth Manual, either as new sections or as reconstructions, pp. 13-17.

It will be found, as illustrated in this Manual, that the operation of the activities of Christian Science has always been four-fold, through the avenues of *Science and Health*, the Manual, the Church, and the world.

The additions of entirely new chapters to *Science and Health*, and particularly their last completed statements have been impelling factors from time to time in the changing of Church and world history. Instances of which might be cited in the following facts: *Science and Health*, page 68:27 to 69:30, finished the chapter on "Marriage" in 1903 at the very time that the Extension was started, symbolizing the marriage of the Bride and the Lamb. The next to the last paragraph (but inserted last) in the chapter entitled "Teaching Christian Science," was added in 1904, immediately after Mrs. Eddy had shown the higher value of healing, in her demand in the Manual under the title, "Healing better than Teaching,"—its further pursuance being fraught with new dangers. The last paragraph of "Science, Theology and Medicine" was given in 1907 in which Mrs. Eddy accepted the possibility of her passing, but not until the leaven which the woman had hid in these three measures of meal, Matt. 13:33, S. & H. 117:31 to 118:25, had leavened the whole lump. The last two paragraphs in "Christian Science Practice" were added in 1907 and 1908 respectively, indicating the then progress of Christian Science practice. The last paragraph in "Physiology" (the science of the functions of man), ending with a glorified Jesus, was added in 1908. The last paragraph in the chapter entitled "Creation" from line 28 to the end of the chapter, was added late in

1908, simultaneously with the closing of the Mother's Room (in The [little] Mother Church). The impelling force of each of these finished subjects upon the structure of Church is chronicled, step by step, in that which follows.

EIGHTH MANUAL, 1898

BROADER RANGES

“ . . . until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory,” Science and Health, 323:11.

THIS period seemed to be a time of great activity looking towards enlarged opportunities for the promulgation of Christian Science, particularly in line with general Field work, as will be seen by the following additions in this, the Eighth Manual:

1. A Board of Trustees, for conducting the business of the Publishing Society, was constituted, p. 27. The wording of the provisions was the same as in our present Manual, p. 79, with the exception that First Members were to dispense its net profits instead of the Board of Directors. First Members together with the Board of Directors were authorized to declare vacancies in the Trusteeship for such reasons “as to them may seem expedient.”

2. “No Board of Trustees shall ever be formed by, or between, the members of this Church, or shall exist in The Mother Church, except the Trusteeship be constituted by the Pastor Emeritus,” was the new provision in this Eighth Manual, which was changed from the statement “No Board of Trustees shall ever be formed by, or between, the members of this Church, or shall exist in The Mother Church,” p. 12 of the Seventh Manual. This sudden change of policy is thus most marked in this Eighth Manual.

3. A Board of Education, consisting of three members, was constituted for the first time, p. 48.

4. A new By-Law appeared in this Manual providing for a Board of Education, to consist of three members. Candidates for the Board must have the approval of the Pastor Emeritus. The Board was to meet annually for the purpose of preparing the students of Normal Class graduates for teaching. The course was to last from three to seven days and students were to be taught from " 'Recapitulation'; the platform of Christian Science; page 403 of 'Christian Science Practice,' from line second to the second paragraph of page 405, and page 488, second and third paragraphs," pp. 48, 49.

5. The Board of Directors could not replace a member of its own Board except by unanimous consent of all the First Members, p. 14. This was a significant modification of the provision in its Deed of Trust in the back of all the Manuals from the first. See page 130 of our present Manual, provision 1.

6. The Board of Directors was to nominate the candidates for Readership of The Mother Church, subject to the approval of Mrs. Eddy, who were to be elected by the unanimous consent of all the First Members, pp. 14, 31. This provision was a change from the Board's having authority to elect the Readers after they had been approved by Mrs. Eddy (as is the case in our present Manual). This By-Law could not be amended or annulled except by consent of Mrs. Eddy, p. 14.

7. The Board of Lectureship appeared for the first time in this Manual, p. 29.

8. The candidates for First Members had to be approved over Mrs. Eddy's own signature before being

ected by the unanimous vote of the First Members instead of a majority vote as previously, p. 13.

9. Dr. Foster Eddy lost his star by his name, in this Eighth Manual, as one of the twelve star members who originally reorganized the Church by "instruction" of Mrs. Eddy. His name continued to appear in the list of members without his star until 1900.

10. The first Lesson-Sermon Quarterly containing only Christian Science Lesson-Sermons appeared for the first time in July, 1898, during the period covered by this Manual. While the first *Christian Science Quarterly* appeared in 1890, it contained what was then known as "The International Series." This "Series" consisted of Bible Lessons used by other churches but correlated with Christian Science references. The strictly Christian Science Lesson-Sermons were read at the morning Service, while "The International Series" were read at the evening services. It might be of interest to note that the two olive trees on the cover of our present *Quarterly* (taken from Zechariah, fourth chapter) appeared immediately before the dedication of the Concord Branch Church in 1904. A large detached olive branch appeared in place of the small one now on our *Quarterly* cover. The reduction in the size of this branch took place several years after Mrs. Eddy left us in person. The *Quarterly* Lesson-Sermons at first ranged from four to eight sections. They became uniform only in 1906.

There were other changes in this Manual but these will serve to indicate its general trend—that of broadening the general Field work in line with the increasing prominence of the branch activities.

Concurrently with this Eighth Manual, in September,

1898, the *Sentinel* was first given to the Field, especially recording branch activities. In this connection, it might be well to state that the *Sentinel* was called the *Child* of the *Journal*, in the first issue of the *Sentinel* (then called "Weekly") under the title of "Salutatory." The *Sentinel* bore a large cross and crown between the words "Christian" and "Science" until 1906, immediately after the dedication of the Extension, when the two women were placed on its cover with no cross and crown between. However, the cross and crown were left on the *Journal*, the Mother publication. The *Sentinel* had been given the mission, by Mrs. Eddy, of guarding Truth, Life, and Love—"To hold guard over Truth, Life, and Love," My. 353: 12. That it acquitted itself with honor was evidenced by its final message from her, three months before Mrs. Eddy left us in person, as found in *Miscellany* 241:19-14, next page. Whereupon the cross on our *Quarterly* became pure white as a witness of the Church's worthiness of such benediction, and it so remained for several years after Mrs. Eddy's passing.

A By-Law forbidding the practice of hypnotism appeared in this Manual, p. 45. It was given the title in the Twenty-seventh Manual "Not to Learn Hypnotism," p. 54, and brought to its present wording in the Twenty-ninth Manual, p. 62 (our present Manual, p. 52).

There were no changes in the Ninth Manual.

TENTH MANUAL, 1899

FOUNDATION OF THE PAST

"That which hath been is now; and that which is to be hath already been; and God requireth that which is past," Ecclesiastes 3:15.

"What therefore God hath joined together, let not man put asunder," Matthew 19:6.

WHEN Mrs. Eddy chose twelve of her students to start the second formation of Church, it was her evident intention to found it in very deed, as well as word, "on the Rock, Christ," rather than on the foundation of the First Organization, which was designed to commemorate "the word and works of our Master." "To commemorate" could be applied only to a dead past and not a living present, whereas the Christ was a living idea. When Mrs. Eddy said "I therefore plant myself unreservedly on the *teachings* of Jesus, of his apostles, of the prophets . . . Other foundations there are none," S. & H. 269:22-25, she accepted the foundation of the City foursquare, for the City was founded on the twelve apostles of the Lamb. This statement was added in 1891 when the City foursquare was made a part of "The Apocalypse." Thus the Bride brought her own foundations down from heaven, as was prophesied. To plant one's self on the teachings of Jesus was to build one's consciousness "on the Rock, Christ"; in other words, to live the life of Jesus rather than to "commemorate it."

In the First Manual in 1895 Mrs. Eddy speaks of the

new organization as a new "formation" rather than a "re-organization" (this precise characterization had existed from the original formation of the Church in 1892, being so termed in the leaflet that preceded the Manual). This was changed in the Second Edition of the Manual as previously noted, which forced the Second Organization to accept the First as its human genesis. Too, in the First Manual even the refractory members of the old organization, who had withdrawn from the Church or had been expelled, were permitted to reunite with the new organization after one year's probation, thus accepting into the fold not only the faithful to past light, but those who had found even its flickering flame too strong for their weak moral sensibilities. Now, to add to this demand of the past on the present, Mrs. Eddy has for the first time embraced in this Tenth Manual in the Historical Sketch, the old organization as bearing a then-present relationship to the new, thus taking into the new, the old static Constitution and By-Laws as an undertow to the ever-flowing living Constitution and By-Laws of the new organization. So the old organization, beyond which her students had not progressed, was a *drag on* the new, forcing it to combat old theological views. This was the prophesied dragon which ever stood before the wilderness-Mother. Mrs. Eddy says of this "warfare": "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit," Pul. 20:14.

The First Organization was the Cain which brought "of the fruit of the ground an offering unto the Lord" in the form of physical healing and warfare with sin—both from without its own being; while the Second Organization was the "self-offering" of Abel, who brought of the "firstlings

of his flock and of the fat thereof." Mrs. Eddy says in *Science and Health*, "Had God more respect for the *homage bestowed* through a gentle animal than for the *worship expressed* by Cain's fruit? No; but the lamb was a more spiritual type of even the human concept of Love than the herbs of the ground could be," S. & H., p. 541. The Mother Church was the cross upon which this mental Lamb was again lifted up from the earth to wed his heavenly bride—"and her child was caught up unto God and to his throne."

It is interesting to note that coincidentally with this Tenth Manual Mrs. Eddy said in her Communion Message to The Mother Church in 1899: "The hour is come; the bride (Word) is adorned, and lo, the bridegroom [Lamb] cometh!" My. 125:26; for the time was fast approaching for the marriage of the Bride and the Lamb, typed by the building of the Extension. The Bride, the God-crowned Woman of Revelation, was always adorned with her twelve stars of generic purpose in "The Apocalypse" of *Science and Health*, and the "man child" (the Lamb, *Science and Health*) was fast responding to her generic demand, in the unfoldment of its progressive self-completeness, to the point of oneness with her full revelation. The necessities of The Mother Church were the occasions for the striking of "the Rock, Christ," from which gushed the living waters of the progressive changes in *Science and Health*, and simultaneously the ever-flowing By-Laws or codes of the Manual to meet their reversals.

Cain was told that sin was not within, but merely lay at his door—"sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him," Gen. 4:7. So long as Revelation is without a man's own consciousness, sin will

lie at his door in wait to reverse it. Hence the need of the rod of control from without until the Revelation is made his own within by a complete understanding thereof. Cain's immortality was also assured when a sevenfold curse was placed upon any one who would "kill him." Thus the only remedy for Cain lies in redemption, not destruction, for he is the indestructible body of man. He merely "slew" the idea that gave him no place. In fact Abel first slew Cain for offering earth wholly to heaven, instead of bringing heaven to earth, thereby redeeming earth as in Revelation 21:3, "Behold, the tabernacle of God is with men, and he will dwell with them"—"In the beginning God created [both] heaven and earth."

Thus Mrs. Eddy accepted the Church founded on worship and physical fruits (earth) into the embrace of the God-crowned heavenly Woman, which was "the Rock, Christ" upon which she founded the Second Organization, through the channel of this Tenth Manual. The "eternity" that "awaits our Church Manual" was for the first time reached, for this was the expression of an immortal principle which must ever live in the channels of government—"God requireth that which is *past*" (Eccles. 3:15; Rev. 20:12, 13) before the shores of "eternity," infinity, are reached.

Mrs. Eddy's article on the Manual, claiming its "eternity," was not written until September 12, 1903—four years after this embracing of the old organization in this Tenth Manual when the activities towards clearing the ground for the Extension had started. The conquering of the battle between the shades of the past and the living light of the present burst forth into expression in Mrs. Eddy's poem entitled "Christmas Morn" at the dawn of

the oncoming light of this Manual, for it was written in the "evening" of the Ninth Manual, December, 1898, *Poems*, p. 29. Such expressions as "Thou God idea, Life-encrowned, the Bethlehem babe—Beloved, replete, by flesh embound—was but thy *shade!* Thou gentle beam of living Love," etc., depicted in graphic symbol the battle between the evening and morning of creative Mother-consciousness in the first chapter of Genesis.

Adam and Eve were the original First and Second Organizations, and Cain and Abel were their progressive counterparts. Eve claimed Abel as her seed in the following words, "and she called his name Seth: For God, said she, hath appointed *me* another seed instead of Abel whom Cain slew." Thus Cain was left to represent Adam. Had there been no Cain, there would have been no Lamb of Church self-offering. As one must always replace in his own body what he seems to slay, even if it be sin, so-called, for sin can only be destroyed by mental elimination—"first eliminates and then destroys," *Unity of Good*, p. 56:9-12. Hence Jesus was forced to suffer for Cain in his reproduction of Abel, until Cain could self-see his own error and so self-destroy it, thus self-offering himself to God as Abel had so done. The demoniac, whose devils were named Legion, was the only case which Jesus permitted to direct his own healing by the self-elimination of the swinish elements. The process was mental—he sent them into the sea ("water symbolizes the elements of Mind," S. & H. 507:3). In describing this process Mrs. Eddy says, "The Scripture seems to import that Jesus caused the evil to be self-seen and so destroyed," S. & H. 411:18 and 19.

Mrs. Eddy's Mother Church was the "cross," My.

6:19, and the Extension was the heavenly "(excelsior) crown," My. 6:19. The goal of Motherhood is heaven—"Mother finds her home and heavenly rest," *Poems*, p. 5. Thus Cain, the First Organization, must be the lamb of self-offering, and Abel, the Second Organization, the cross upon which it was self-offered.

Mrs. Eddy's dissolution of the First Organization expresses the light of spiritual illumination (Ret. pp. 44 and 45), thus yielding the symbols of "creation" directly to "Truth," S. & H. 517:8-9, without spanning the two positions with its intermediate bridge of "intelligence." She pursued this same course in all her statements about the "five physical senses" up to the year of 1907 when she redeemed them to proper mental direction in her statements in *Science and Health*, p. 274:3, 17, 18, instead of dissipating them. The word "unnecessary" was added to line three and the words "what we *erroneously term*" and "*misdirected*" to lines seventeen and eighteen. Yet she left intact her previous statements concerning their limitation and elusiveness, merely redeeming them to their own intelligent self-offering. Symbols are the medium of salvation; mind is the channel for their redemption; and Spirit the means of their dissipation. Had there been no symbols and figurative patterns of spiritual values to which obedience was demanded by Moses, there would have been no intelligent process by which to redeem earth's symbols, and without this redemption to moral and character values, Spirit would be unattainable; for Mrs. Eddy has defined "the ideal man" as "creation [symbols], intelligence [moral values], and Truth [spiritual values]," S. & H. 517:8 and 9. Thus there is no escape from mentalizing symbolic values, as Mrs. Eddy has so marvelously

presented in the chapter in *Science and Health* entitled "Genesis," making Mind the medium of Spirit, which "diversifies, classifies, and individualizes all thoughts," S. & H. 513:17. Likewise, after dissolving Church with a statement of spiritual reasons therefor, Mrs. Eddy was forced to reorganize it for the purpose of mentalizing the symbols of life, and thus bringing them into intelligent operation in the human consciousness as a definite principle by which to interpret and demonstrate "the divine principle and rule of universal harmony" in its step by step processes to that goal. Thus Mind is left to demonstrably expand to the boundless shores of spiritual values.

As *Science and Health* has been shown to be the impelling force of the Manual in its rapidly progressive changes, the change that is more nearly suggested in this union of the two Churches is the sixth demand of the progressive unification presented in the last paragraph of the "Science of Being," S. & H. 340—"equalizes the sexes." This is done by lifting man, the First Organization (founded on Jesus), up to Woman, the Second Organization (founded upon the God-crowned Woman, Christ); not Woman up to equal rights with man as the world has reversed this process in its false interpretation thereof, but vice versa. Man must rise to his higher privilege or his self-completeness in Womanhood; likewise Woman must embrace the intelligence of manhood or principle. The Constitution and By-Laws of the First Organization were unrepealed and were thus man's last declaration, as Church, of his own nature and purpose, which must be accepted by Woman until she could lift him higher through her revelation and his demonstration. The Constitution and By-Laws of the First Organization were published

shortly before its dissolution in the August *Journal*, 1889. When Mrs. Eddy merged the National Christian Scientists' Association into the Universal Assembly in 1890, its Constitution and By-Laws were self-repealed forever, thus removing them as obstruction to universal unfoldment, for two thought tabernacles cannot stand at the same time. One must yield to the other which forces a struggle in the process.

Thus the First Organization looked to heaven for the seed of its redemption while the Second looked to earth for its only hope of demonstration, necessitating a human marriage of the two forces as a symbol of the approaching marriage of the Bride and the Lamb, Rev. 19:7-9, subsequently typified by the Extension. The Scripture concerning the marriage of the Bride and the Lamb was read at its dedication to the members of The Mother Church in Annual Meeting. At the Communion Service the Lesson-Sermon was "Adam Where Art Thou," and Mrs. Eddy in her message "Choose Ye" denounced even pure human marriage for the first time, My. 5:1-6. But the time had not yet come in this Tenth Manual for this next step, and as if to signalize its approach, the symbol of marriage was given especial emphasis in the sense that it contained for the first time a marriage ceremony, the demand being that each marriage should be performed by a Christian Scientist, thus turning the water of pure humanity into the wine of divine purpose. It was also indicated that the ceremony was to be performed in the Church, p. 74.

The following are the further outstanding changes as they appear for the first time in this Manual:

1. The Readers had reversed our present order with reference to their respective books in the sense that the

First Reader (male) had always read from the Scriptures, of which he was a type, inasmuch as the entire Bible was of male origin; while the female read from *Science and Health*, of which she was the type, p. 19. There was no symbol of redemption or self-completeness in this order. Man must complete himself in his Womanhood, *Science and Health*, and Woman in her manhood, the Bible.

2. The President of The Mother Church had previously been elected by the Board of Directors needing no approval of Mrs. Eddy. This was changed for the first time in this Manual, requiring Mrs. Eddy's approval for the filling of this office. His term of office was one year with the privilege of reelection once in three years, p. 21.

3. The biennial meetings of the Church were changed to annual meetings in this Manual and all officers were elected in June of each year, p. 21. This rule never changed in any subsequent Manual, which ultimated, by divine Providence, in the expiration of the terms of office of all the officers, in June, 1911, just six months after Mrs. Eddy left us in person, with the doors locked against their reelection by her demand that all candidates should be approved by her—her approval, in most instances, being required to be in her own handwriting (our present Manual, p. 26).

4. The "Board of Directors" was specifically mentioned in the main body of this Manual for the first time. The Deed of Trust was previously referred to as setting forth its composition and authority. The Deed required the approval of the First Members for the replacement of vacancies on this Board. This was changed in this Tenth Manual to allow them to replace themselves only subject to Mrs. Eddy's approval, p. 22.

5. The Board of Directors were again authorized in this Manual, to elect the Readers of The Mother Church subject to Mrs. Eddy's approval, p. 23. This authority had previously been given them from the First Manual up to the Eighth in 1898. In the Eighth and Ninth Manuals in 1898 the Readers were required to be elected by the unanimous vote of *all* the First Members subject to the approval of Mrs. Eddy. The approval of Mrs. Eddy had always been required for the selection of Readers from the First Manual and continued to the last inclusive.

It will be seen from the last three provisions just above, numbers 2, 3, and 4, that Mrs. Eddy is gradually drawing all power into her own hands.

6. A provision appeared for the first time in this Manual *forbidding a student of Mrs. Eddy's works to be taught by any other student* (meaning by a Teacher); also permitting such student to be directly examined by the Board of Education should he so desire, but making it optional, under the titles of "Teaching Christian Science," p. 44, and "Board of Education," pp. 67-68. Thus the student of all of Mrs. Eddy's writings was especially set apart for both *healing* and *teaching* Christian Science without the aid of a personal teacher. This By-Law remained for about four years and provided a nucleus for the higher teaching of the Word alone.

7. The Pastor Emeritus was given the right to remove the Reader from any church in the United States and in "foreign nations or to appoint the Reader to fill any office, belonging to the Christian Science denomination," p. 51. Thus Mrs. Eddy very temporarily assumed a jurisdiction not only over The Mother Church but over the branch church Readers as well, which was forbidden any other

officials of The Mother Church. This jurisdiction was relinquished in the Twenty-ninth Manual in 1903.

8. The Board of Directors could remove a Reader in The Mother Church and select someone to fill his place until the next annual election; but had no jurisdiction over the branches, the latter being preserved intact from "official control," which had been forbidden from the First Manual to the last inclusive, p. 51.

9. A Teacher of Obstetrics was added to the Board of Education in this Manual. He was required to have the degree of C.S.B. from the Massachusetts Metaphysical College; he was also required to be an M.D., and to "have a diploma authorized by the State." So long as marriage was not only permitted but abetted, provision must be made for its offspring, since this is the sole purpose of marriage according to *Science and Health*, p. 56:7-8. From all of the foregoing, it can easily be seen why Mrs. Eddy declared simultaneously with this Tenth Manual in 1899, "The doom of the Babylonish woman, referred to in Revelation, is being fulfilled," and later in this same Communion Address to The Mother Church in more positive tone declared, "The Babylonish woman *is fallen*, and who should mourn over the widowhood of lust." For the Babylonish woman falls when the *past* is redeemed to God's plan.

10. Under the Section entitled "Officers," "The Board of Education" was changed in this Manual to read as follows: "There shall be a Board of Education consisting of four members, a president, a secretary, a treasurer, and a teacher of obstetrics," p. 65.

Also the following provision was made under the title of "Auspices": "The Board of Education shall act under the

auspices of the President of the Massachusetts Metaphysical College." Again, it was provided under the title of "Presidency of College": "If the Pastor Emeritus of the Mother Church should at any time resign over her own signature, or from any cause vacate her office of President of the Massachusetts Metaphysical College, a meeting of the Directors of this College shall immediately be called, and the president* of the Board of Education, being found worthy, shall be elected to fill the vacancy," pp. 65, 66. From this it will be seen that the president of the Board and the President of the Massachusetts Metaphysical College were two different people.

In this Tenth Manual, under the title of "Students With Degrees," Mrs. Eddy says, in part, as follows: "but all Christian Science teachers must be *loyal to God and to the Christian Science text-book*," p. 67. This statement persisted until the Twenty-first Manual when it was changed to read: "but all Christian Science teachers must be loyal students of the Bible and the Christian Science text-book," p. 70. This would suggest that Mrs. Eddy saw that "*loyalty to God*" necessitated loyalty to the medium through which he has expressed himself to the human consciousness. Otherwise, "loyalty to God" would merely be loyalty to one's own limited sense of good. This limited sense of good would never lead us to the ultimate position expressed by Mrs. Eddy in *Miscellany*, p. 238: "On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of the inspired Word to the spirit of

* Note the distinction Mrs. Eddy makes between the President of the Massachusetts Metaphysical College (capital P) and the president of the Board of Education (small p). This is still borne out in the word vice-president.

Truth, whereby the Science is reached that *demonstrates* God." Paul says, "I *through* the law am dead to the law, that I might live unto God," Gal. 2:19.

11. First Members shall not fall below forty nor exceed fifty in number, p. 26.

12. The Section entitled "Church Membership," which forbade members of The Mother Church to join a branch church whose Readers were not members of The Mother Church, was changed in caption to read "Disloyal Membership," p. 56. This title was again changed in the Fifteenth to read "Forbidden Membership," p. 58. This shows the increasing weight of the rod on the members of The Mother Church, while the branches are spared the slightest demand in this regard.

13. A provision appeared in this Manual for the first time permitting students of teachers who had passed, on to elect a Reader to conduct the services of their Church who was suitable to take charge of their Association. This served to show that a Teacher and a Church were generally synonymous terms at that period. Thus it is seen why they were called heads of tribes, when they gathered at the meeting of the National Christian Scientists' Association, before it was merged into the Universal Assembly in 1893 at the World's Fair in Chicago, p. 45, Section 4.

ELEVENTH MANUAL, 1899

EVENINGS AND MORNINGS

“The successive appearing of God’s ideas is represented as taking place on so many evenings and mornings,— words which indicate, in the absence of solar time, spiritually clearer views of Him, views which are not implied by material darkness and dawn,” Science and Health 504:16.

Was it with the hope of embracing “all the churches one by one,” as subsequently expressed by Mrs. Eddy two years after the period covered by this Manual (My. 342), that the International Series of Lesson-Sermons were correlated by Christian Science references for nine years? As previously mentioned in this book, the first *Christian Science Quarterly* was given to the Field in 1890, one year after the First Organization in Boston was dissolved and two years before the Second was formed, the branches being the only active organization at that time. As stated in the comments on the Eighth Manual, the first *Christian Science Quarterly*, in which the Lesson-Sermons were prepared exclusively for the Christian Science Church, appeared in July, 1898. These Sermons, however, were used only for the morning Service, while the International Series continued to be used for the evening Service. Thus for eight years the Series of Lesson-Sermons prepared for other Christian churches from the Bible were correlated with references from *Science and Health* and used exclusively for the Christian Science Sunday Services. They were continued for the evening Services for one additional

year. The dropping of the Christian Series entirely from the Church Services was the first step after the First Organization had been announcedly embraced in the Second in the Tenth Manual. This was seven years after the formation of the Second Organization. Thus Christianity, founded on Jesus, had begun to yield to the Science, founded on Christ. The resistance to *mornings* are always the *evenings* of what were previously morning lights. So the evenings resisted the mornings in the first chapter of Genesis. Moses' teachings resisted Christianity until embraced in Christianity, Matt. 5:27-40, likewise Christianity resists Science until embraced in Science.

The (little) Mother Church was dedicated at the point of Revelation 12:10-12,—the rejoicing after Michael and his angels had cast the dragon and his angels out of *heaven*. As Christianity purified the human sense of earth within the scope of its limited concept of heaven, so Science purifies the Christian's concept of heaven. Thus Christianity becomes the evening to the morning of Science. The *drag on* of each morning is the evening preceding. When the true idea of Christ begins to dawn at the second coming of Jesus, the human concept of his first coming becomes an evening to the advancing morning. Mrs. Eddy says: "The second appearing of *Jesus* is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science," Ret. 70:20-22. Again, she interprets Jesus as saying: "I am he that liveth, and was dead [not understood]; and, behold, I am alive for evermore, [Science has explained me]," S. & H. 334. Thus Section 2, page 36, of this Eleventh Manual reads in part as follows: "The subject of the Lesson-Sermon in the morning service of the Mother Church, and of the branch

Churches of Christ, Scientist, shall be repeated at their second service on Sunday . . . The subjects given in the International Series shall be discontinued."

But, as Jesus' second coming is built on the light of his first coming, the latter must be respected and held in reverent regard by those who have an advanced understanding of Christ. Hence Mrs. Eddy required the reading at each Communion Service of the By-Law entitled "Christ Jesus the Ensample," p. 69 (present Manual, p. 41, which is identical save for the addition of "hypnotism" to "theosophy" and "spiritualism").

A By-Law entitled "No Close Communion," was added to this Manual, forbidding The Mother Church or the branches "to confine their membership to such persons only as have been students of their readers," p. 61. Formerly, the branch churches were generally started by teachers who became permanent Readers of the churches, for Mrs. Eddy's Mother Church By-Law limiting the time for Readers, My. p. 250, had not yet been given the Field. Thus The Mother Church and the branches were prevented from personal domination of would-be leaders. Neither Mrs. Eddy nor The Mother Church Manual ever at any time touched the branches with restraint or even direction except in regard to Readers as the channels for the Word.

The First Members in this Manual were increased to a maximum of one hundred in number instead of fifty, retaining their former minimum of forty.

The following By-Law appeared for the first time: "Church Prayer. Section 4. All the Christian Science Churches' prayers in church shall be offered for their congregations," p. 47.

TWELFTH MANUAL, 1899

CHANGING METHODS OF HANDLING ERROR

“Evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defence,” Science and Health 234:32-3.

As an evidence of the changing methods in the form of handling error, no better examples could be found than the two on page 210 of *Miscellany*. They clearly illustrate the basic differences between the First and the Second Organizations. The first article entitled “What Our Leader Says” contains clear directions for the realization of an “impervious armor”: “Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort, etc.” This article was written concurrently with this Twelfth Manual—see *Journal*, March, 1899—and it was written just twelve years after the article on the same page entitled “Ways That Are Vain”—see *May Journal*, 1887.

The first article, “What Our Leader Says,” was founded “on the Rock, Christ,” during the régime of the Second Organization; while the last article, “Ways That Are Vain,” was founded on the warfare that Jesus said he had brought to earth—“I came not to bring peace on the earth but a sword.” The first establishes the reign of *self-government* from within; the second put the error entirely without and put upon the student the necessity to war with an outside foe.

The turning point between these two organizations was the period from the time Mrs. Eddy dissolved the First Organization and formed the Second. During this interim, Mrs. Eddy gave the following advice: "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," *August Journal*, 1890.

The first article, "What Our Leader Says," appeared in the *Journal* immediately after Mrs. Eddy's class on Love, which she taught in the Concord Branch Hall (see *December Journal*, 1898); while the article, "Ways That Are Vain," was written during her personal teaching in the Massachusetts Metaphysical College in 1887.

Miscellany 364:9-18 is a statement of truth which Mrs. Eddy assures us is a certain method of disarming error. It completely fulfills Mrs. Eddy's demand for *daily defense* against aggressive mental suggestion, *Manual*, p. 42, "Alertness to Duty." This *daily defense* lies in our "recognizing the supremacy and allness of good."

The Section entitled "Alertness to Duty" was added for the first time in this *Manual*, p. 47. There are four *Manuals* in this year, from the Tenth to the Thirteenth inclusive, and this *Manual*, the Twelfth, was published at the same time as the article entitled "What Our Leader Says," *Miscellany*, p. 210. Thus it would be absurd to suppose that Mrs. Eddy published the By-Law, "Alertness to

Duty," and at the same time presented "an impervious armor" of defense which was inadequate to meet the demand of the By-Law. Practicably speaking they were simultaneously produced as complementary to each other.

A By-Law was added to this Twelfth Manual requiring "every member of The Mother Church, who is a First Reader in a Church of Christ, Scientist, to enforce the discipline and by-laws of the church over which he presides," p. 26, Section 7. But not until the Fifty-seventh Manual in 1906 were the First Readers *required* to be members of The Mother Church.

The By-Law entitled "Church Periodicals" was added for the first time, making it the duty of every member of The Mother Church who could afford it to subscribe to the periodicals; and making it the "duty of this *Church*" to see that they were ably edited and kept abreast of the times, p. 32.

In the Tenth and Eleventh Manuals, the By-Law containing a Marriage Ceremony to be performed by a Christian Scientist in a Christian Science Church, was changed to read in this Twelfth Manual as follows: "Christian Scientists who desire to be married shall employ only those legally qualified to perform the marriage ceremony," page 76, Article XXXV. Thus the Marriage Ceremony was removed from Church. There is a vast difference between Church sanction of a human course of action, and a concessional permission therefor—the latter accompanied by "*until*" and "*let*,"—"Until it is learned that generation rests on no sexual basis, *let* marriage continue," S. & H. 274, 1899 edition. Jesus said: "The children of this world marry, and are given in marriage. But they which shall be

accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage," Luke 20:34, 35.

In this connection Mrs. Eddy's progressive statements about marriage in *Science and Health* might be of special interest. In the first edition of 1875, p. 322, is the following statement: "Because progeny needs to be improved, let marriage continue." In the sixteenth edition, 1886, p. 162, Mrs. Eddy says, "Until it is learned that generation rests on no sexual basis, let marriage continue" (this was eleven years after the first edition). In 1891, fifty-eighth edition, p. 271, our present statement in *Science and Health* appeared, "The scientific morale of marriage is spiritual unity. If the propagation of a higher human species is requisite to reach this goal, then its material conditions can only be permitted for the purpose of generating. The foetus must be kept mentally pure and the period of gestation have the sanctity of virginity," S. & H. p. 61:30-3 (note that this entire statement gathers around the word "If," showing that Mrs. Eddy was beginning to doubt its spiritual value). In 1902 the statement on our now page 64:26 read, "Until it is learned that God is the Father of all, let marriage continue." In 1903, when Mrs. Eddy dropped the title of "Mother" as subsequently shown, she added the last two paragraphs to our present chapter on "Marriage" beginning on p. 68:27 to 69:30, "Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe. Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned, etc." In 1907 the word "let" was

changed to "will": "Until it is learned that God is the Father of all, marriage *will* continue." Note that permission is removed in this last statement, and it is put in the category of a willful persistence of an error which continues until the true idea is learned. This last statement, withdrawing permission, appeared in *Science and Health* after Mrs. Eddy's denunciation of marriage at the dedication of the Extension in 1906—the marriage of the Bride and the Lamb in Church.

Thus human marriage was permitted until the Lamb was revealed in the Word of *Science and Health* in its last statement of marriage as the result of the union of these two forces—earth looking to heaven for its Bride, and the Bride, as heaven, looking to earth for its "spiritual idea of love, the Lamb," S. & H. 590:9. This was the "Lamb that stood on Mount Sion" (the highest point of the Word in *Science and Health*, for the Bride is the Word and this was man's nearest approach to the adorned Bride), "and with him a hundred forty and four thousand . . . These are they which were not defiled with women; for they are virgins," Rev. 14:1, 4. "The hundred forty and four thousand" was the exact measure of the City foursquare—"the measure of a man," Rev. 21:17. This subject will be illustrated further in the Manual coincident with the dedication of the Extension. The demand for this Lamb was made in the symbolic windows in The (little) Mother Church in the sense that the City foursquare in the rose window in the balcony, pressed down upon six waterpots, typing the purity of human marriage, which could only fill them with water to the point of two or three firkins apiece, John 2:6. Spirit alone could fill them to the brim before turning them into the wine of love. Also one hun-

dred and forty-four lights pressed down upon a seven-pointed star, further typing the demand of the Bride, Word, upon its Lamb.

The Thirteenth Manual is the same as the Twelfth.

FOURTEENTH MANUAL, 1900

FINISHED FRAMEWORK

“Sing, O barren, thou that didst not bear, break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord,” Isaiah 54:1.

At the close of the nineteenth century, which had been the particular domain of wilderness-Motherhood, struggling to advance her child in his prophesied ascent—this Fourteenth Manual, the first in 1900, was the finished framework of the nineteenth century of activity in Christian Science. It was the harbinger of the yielding of Motherhood to Leadership to the end of a finished goal.

Mrs. Eddy had previously allotted to the nineteenth century the struggle of the wilderness-Mother against the dragon of old theological views, under the marginal topic of “To-day’s lesson.” She spoke of the twelfth chapter of the Apocalypse as having special significance in connection with the nineteenth century, S. & H. 559:32-2. As before stated, Mrs. Eddy in a previous edition of *Science and Health* says: “He [the Revelator] sees a great red Dragon at the couch of the ideal deliverer of *the present age*, causing her sore travail,” page 515.

To show that the Field understood that this was Mrs. Eddy’s position, the following is quoted from an editorial in the *Journal* of September, 1892: “‘And her child was caught up unto God and to his throne.’ Every student of

true Christian Science . . . has seen that Divine Science is the 'child' that the dragon stood ready to devour 'as soon as it was born' . . . And the woman also 'hath a place prepared of God' where she '*is nourished.*' " Also the July *Journal*, 1895, Editor's Table says: "Revelation expressly declares the appearing of the woman in the Apocalypse . . . 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." This was the accepted truth from 1886 to 1895 inclusive, according to Mrs. Eddy's statement and these articles.

Many important functions of The Mother Church were added in this Manual for the first time.

The Publication Committees were to be appointed to answer criticisms against Christian Science or against a prominent member of this denomination, p. 81.

The Boston Committee was to be appointed by The Mother Church, while one of the large churches in each State was to appoint a State Publication Committee.

The Christian Science Reading Room was established for the first time, p. 63.

New By-Laws, on p. 48, under the following titles were added: "One Christ" (the same in substance as in our present Manual, p. 42); "Good-Will to Men," which read as follows: "Members shall entertain no ill-will toward men, toward members of other churches, Doctors of Medicine, or doctors of any sort" (dropped in the Fifty-fourth Manual); "No Malpractice" (same in substance as in our

present Manual, p. 42); and "Charity to All" (same in substance as in our present Manual, p. 48).

A new By-Law entitled "Public References," forbidding a member of The Mother Church to publicly refer to any "defamation" of Mrs. Eddy without consulting her, other than by a "*sharp denial*" of what he knows is not true or a "*scornful refusal*" to notice it, is "liable to be removed from office, or excommunicated from the Mother Church," p. 53. The word "sharp" in this reference and the word "scornful" were changed to "prompt" and "quiet" in the Twenty-first Manual (this By-Law was dropped in the Twenty-ninth Manual). The purpose in quoting this change is to show the difference between nineteenth and twentieth century methods—the first was in the evening of the nineteenth century; the second, in the morning of the twentieth. Also, a clear distinction between Mrs. Eddy's control of The Mother Church and granting of self-government to the branches is presented in her statement with reference to "Lectures," in the following words: "The Mother Church will, and the branch Churches may, call on the Board of Lectureship semi-annually for a lecture," p. 75. In this connection, it might be interesting to note that Christian Science Lecturers were permitted to trust to sales of admission tickets for their lectures when the local church was "unable to meet the expense" of a lecture, p. 75. This provision was dropped in the Twenty-ninth Manual.

Under the Article entitled "Discipline," sections under the following subtitles were added: "Unauthorized Reports"; "Interpreting Messages"; "Unauthorized Legal Action"; "No Adulterating Christian Science," p. 52. The wording of this By-Law was changed in the Twentieth

Manual, p. 55; and again in the Twenty-ninth Manual, p. 64—the latter bringing it to its present form in the last Manual, p. 43. Also under the Article on “Discipline” the section entitled “Practitioners and Patients” was added for the first time, p. 59 (present Manual, p. 46).

Under the Article on Branch Churches, Section 8, “Communion Service” was added for the first time, p. 63, at which the Tenets and “Christ Jesus the Ensample” were to be read. The latter was dropped from the Communion Service of both The Mother Church and the branches in the Sixteenth Manual, 1900, pp. 37, 63. The “Doxology” was added for the first time, p. 37.

An entire Article, under the department of the Board of Education, composed of four sections was devoted to the subject of “Obstetrics,” p. 72. This subject had been given but one section in the previous Manuals.

A long section, under the Board of Education, entitled “Special Instruction,” was added, requiring not less than three thorough lessons on *mental practice* and *malpractice* in both primary and normal classes. The students were required to prepare a paper on these subjects which was to be sent to Mrs. Eddy if she so desired, p. 70.

The number of students in each class of the Massachusetts Metaphysical College was thirty-three in this Manual, but only twenty-one could be teachers, p. 71. This left twelve “*chosen*” but not “*called*.” The significance of this will be seen in the Forty-first Manual, under the subtitle of “The Flared Crown.”

The wording of the section on “Marriage” was entirely changed to read as follows: “If a Christian Scientist is to be married, the ceremony shall be performed by a clergyman who is legally authorized. According to our present

laws a Christian Scientist alone cannot unite individuals in wedlock," p. 79.

Last, but by no means least in importance, is the fact that Mrs. Eddy on the threshold of the twentieth century changed four of her Tenets, which had remained intact from the First Manual up to this Fourteenth. As the Tenets were the common Church root in *Science and Health* of both The Mother Church and the branches, the changing of these Tenets vitally affected the course of the entire Christian Science Movement.

Two new sections were added in the Sixteenth Manual to the By-Law authorizing the appointment of Publication Committees, p. 82. The first (Section 4) stated that the Publication Committees should consist of males only and should be appointed by the First and Second Readers of the church employing said committee. It also stated that Mrs. Eddy could, by letter to the First Reader of a church, have appointed anyone she might choose to suggest. In this connection it must be remembered that this was not a local committee, but served the whole State. Thus there was no interference with the local self-government of the branches.

The other addition (Section 5) was under the title of "General Manager," so denominating the Boston Committee and stating that he had a general supervision over all the Publication Committees throughout the United States and Canada. He was to be elected annually and was to receive a salary of three thousand dollars a year.

SEVENTEENTH MANUAL, 1900

THE officers in the "Board of Education" in this Manual were changed to consist of "a president, a vice-president,

a teacher of Christian Science, and a teacher of obstetrics," p. 67. It will be noted that the secretary and treasurer were dropped and that a vice-president and a teacher of Christian Science were added to the Board.

The following change in the "Board of Education" occurred in this Manual under the section entitled, "Auspices," p. 67: "The Board of Education shall act under the auspices of the President of the Massachusetts Metaphysical College, *who shall be the president of the Board.*" Also, under the title of "Presidency of College," the word "vice-president" took the place of "president" in the naming of the officer who was eligible to succeed the president, inasmuch as the president of the Board of Education and the President of the Massachusetts Metaphysical College had become one, as presented in the new provision under the title of "Auspices," p. 67.

A new By-Law appeared in this Manual under the title of "Complaints," specifying that the Board of Directors alone shall be present when complaints against church members are considered and authorizing them alone to vote on such cases. It also stated that a complaint against a member of The Mother Church would receive consideration by the Board of Directors "*if said member belongs to no other church* [the italics are Mrs. Eddy's]." It was further stated, "The Christian Science Board of Directors only have power to discipline, place on probation, remove from membership, or excommunicate members of the Mother Church."

Another provision under the title of "Complaints" appeared in this Manual, which read as follows: "A member of both the Mother Church and a branch Church of Christ, Scientist, or the reader, shall not send to the

Mother Church a complaint against another member of a branch church. Each church shall separately and independently discipline its own members,—if this sad necessity ever occurs,” p. 50. This provision was given the title of “Members of Branch Churches” in the Twenty-ninth Manual, p. 60. (Other changes occurred in the Twenty-ninth and the Forty-fifth Manuals which brought it to its present form in the last Manual, p. 54). This is an added proof that the branch churches were protected in their *exclusive* self-government.

EIGHTEENTH MANUAL, 1900

UNITY IN THE WORD

"It is unity, the bond of perfectness, the thousandfold expansion that will engirdle the world,—unity, which unfolds the thought most within us . . . the sum of all reality and good," Miscellany 164:22.

THROUGHOUT the Manuals the one bond of unity between The Mother Church and the branches is the Word. It is always the Readers of The Mother Church and the Readers of the branches about which Mrs. Eddy has manifested constant concern in the sense that the Readers of The Mother Church were never elected from the First Manual to the last except with the approval of Mrs. Eddy. And more latterly the branch church Readers were required to be members of The Mother Church, the implication always being that it would be desirable if the branches saw fit to voluntarily accept this protection of the Word. But the branches were the offspring of the descending, not the ascending Word, and must await the time when ascending Mother Church should wed the God-crowned Woman, their heavenly "root." Thus, when Mother found "her home and heavenly rest," they were one in the Word.

Likewise, the branches are permitted in this Manual their first organic touch, and that is in the sense of being permitted the Central Reading Room, p. 84. This unity in the Word is the only bond that is inherent in all, for each grows from the same Word. Even yet no other united

action is permitted under the Manual of The Mother Church, the branches not being allowed to confer except upon a State's statute or some other matter requiring State action, our present Manual, Article XXIII, p. 70, Section 1.

Also vacations for The Mother Church were forbidden. Previously the services of The Mother Church had been discontinued during the months of July and August. Mrs. Eddy states in this connection: "The services of the Mother Church shall be continued twelve months each year . . . Amusement, or idleness, is weariness. Truth and Love rest the weary and heavy laden," p. 40.

A provision entitled "Librarian" was added for the first time in this Manual under the general heading of "Reading Rooms," p. 84. This By-Law pertained to The Mother Church only, while the general Reading Room provision covered both The Mother Church and the branch churches. This Librarian was to be elected by the Trustees of the Christian Science Publishing Society, "subject to the approval of Mary Baker G. Eddy." This By-Law was changed to its present form in the Seventy-ninth Manual in 1909 to authorize the election of the Librarian by the Board of Directors, p. 63, "subject to the approval of Mary Baker Eddy."

TWENTIETH MANUAL, 1901

THE DAWN OF THE TWENTIETH CENTURY

"Thou God-crowned patient century, Thine hour is come!" Mrs. Eddy's Poems, p. 22.

THIS Twentieth Manual is by natural coincidence the first in the twentieth century, and is fraught with the great potentiality thereof in the sense of presenting the final arrangements of Motherhood for its own departure—it must needs yield to the *extension* of Leadership from Motherhood to the God-crowned Woman of heavenly value. The stretch of ground to be covered was short but it was filled with much peril to the unthinking sheep of her pasture, whose only instinct is to follow a loved Leader. Several events of collaborating importance were the highly charged mission of this particular Manual.

Had not the following seeds of perplexities been sown in this Manual, the prophecies of the great Apocalyptic Armageddon would have been defeated and this would have been impossible. For Jesus had found it impossible to defeat the prophecies of those who delved into the mysteries of the divine Mind before the time of ordinary apprehension, and drew forth advanced truths and at the same time a pre-vision of their reversals by the static preceding positions. So Jesus gave his prophecies to John in his great Revelation in full assurance of their fulfillment, as he continued to build upon their premises to the point of their completion.

Thus the seeds of the conflict between self-government

and controlling supervision were sown in the following By-Law:

The Board of Directors was given the power to declare vacancies in the Trusteeship of the Publishing Society "for such reasons as to them may seem expedient," Twentieth Manual, p. 67. Previously the First Members together with the Directors had possessed this authority, Nineteenth Manual, p. 67.

In this provision, which contained the seeds of conflict with her irrevocable Deed to the Trustees (granting them authority to perform their duties "upon their own responsibility"), is seen a wonderful precedent for the place the Manual occupied in Mrs. Eddy's thought as superseding all other and previous outside documents. If this supremacy of the Manual had been accepted as a precedent to the end of keeping other documents out of our Church affairs, our course would have been as unconfused as she intended it to be.

Mrs. Eddy's *Last Will and Testament* was written nine years before her passing (the two codicils, eight and seven, respectively), while her Manuals were kept up to date with her *Will* for her Church to the very moment of her passing. The most important changes in her Church history (necessitating constant and voluminous changes in the Manuals) succeeded her personal *Will*, even to the point of changing the entire trend of her Church history. Thus had we not tried after Mrs. Eddy's passing to harmonize her two "Wills," our course would have been clear. The Manual is Mrs. Eddy's *Last Will and Testament* for her Church, and Mrs. Eddy so showed this in this provision for the Directors to declare vacancies in the Board of Trusteeship, when a previous irrevocable Deed of Trust

interlocked the Board of Directors' powers with the First Members. She deliberately changed the Deed of Trust when she made this change in the Manual, thereby furnishing us with a certain key to her general pleasure as between such conflicting authority. The same fountain sendeth not forth sweet water and bitter, nor did Mrs. Eddy's divine leading fail her. This provision, together with the one in the Twenty-ninth Manual entitled "Church Periodicals," p. 39, counseling the Board of Directors to "see that these periodicals are ably edited, and kept abreast of the times" (and giving it authority to elect the editors of the periodicals to that end, p. 77), should clearly show her intent to establish the supremacy of the Manual. It would be dangerous to admit, in view of our reliance on Mrs. Eddy's vision as a Revelator, as well as divine founder of the Christian Science Church, particularly as the author of its Manual (each and all of the By-Laws of which Mrs. Eddy had said originated from divine leading), that she did not know that these two authorities—the Manual and this legal Deed of Trust—conflicted, and would bring inevitable conflict if permitted to exist.

In this conflict of authority lay the destiny of the entire Christian Science Movement—in fact of the whole world. For it is certain, in the light of Mrs. Eddy's interpretation of the cause of all the world's progress as being the faithfulness of Christian Scientists as the "salt of the earth," that their church conflicts and triumphs shape the destiny of the world.

Thus the World War most certainly germinated in the conflicting elements in these two conflicting authorities originating in Mrs. Eddy's own "handwriting." This world

conflict was prophesied in Genesis, fourteenth chapter. "Siddim," where two of the battles were fought (as recorded in this chapter), means "Extension," which, together with the battle of Hobah—"love and friendship"—makes three in number (two in Siddim, the extension of Church and the would-be extension of National boundaries in the world). The battle of Hobah is being fought now to free the five physical senses to the redemption of "self-intelligence," to which Mrs. Eddy redeemed them in the year of 1907, as presented in the Sixty-second Manual. The Extension had been dedicated for about a year when Mrs. Eddy added to page 274, line 3, of *Science and Health*, the word "Unnecessary"; and to lines 18 and 19, the words "erroneously" and "misdirected"—thus redeeming the five physical senses to intelligent direction. This forced a great realization of responsibility upon the human consciousness, which is even now being fought for by our Nation—the right of self-government by the individual branches of business without the enslavement of the interlocking directorates of financial trusts which prevent their self-control.

Each and every provision of the Manual is potent and immortal in its spiritual intent, as will be seen by the likeness to the provisions in the channels of government today; but each By-Law must be interpreted in the light of the whole Manual, and not as a separate entity bearing no relationship to its other parts. Thus the prohibitions of the Manual, when Mrs. Eddy's signature in her own handwriting is demanded, are just as much a part of the Manual to be obeyed as its unhampered provisions.

It is interesting to remember that God so ordered His Plan that the terms of office of the editors of the periodi-

calls, officers of The Mother Church, and even the Readers' term of office (whose term is three times that of its other officers) expired at the very same time, just six months after Mrs. Eddy passed on, leaving a Manual forbidding the election of any of these officers, without her written consent, in her own handwriting, p. 26. The first member of the Board of Directors passed on within a year, thereby preventing the filling of the vacancy without Mrs. Eddy's approval. This placed both of the Deeds of Trust within their own lawful confines as financial Trusts and publication Trusts, respectively.

The tendency of the Manual was to draw the lines of government wholly into Mrs. Eddy's hands by requiring her approval for all of its functions performed by its different agencies. In line with this tendency Mrs. Eddy in this Manual transferred the business affairs of the Church that were previously performed by the First Members into the hands of the Board of Directors as the direct agencies of her own specific will, in the following By-Law: "The business of The Mother Church hitherto transacted by the First Members, shall be done by its Christian Science Board of Directors. The salary of each member of the Board shall at present be raised to seven hundred dollars per annum (raised twice afterwards to the final sum of twenty-five hundred dollars). The First Members of this Church shall continue to convene annually at the Communion season but they shall not be present at the business meetings. This By-Law can neither be amended nor annulled without the unanimous consent of the whole Church or the written consent of Mrs. Eddy, Pastor Emeritus," Twentieth Manual, p. 30. This By-Law could not be repealed except by the unanimous vote of the

Church or Mrs. Eddy's written consent. This latter provision showed that the Church and Mrs. Eddy were synonymous; else a conflicting authority. In the event of a conflict, who doubts but that Mrs. Eddy would have dissolved the Church, as she did before, rather than have permitted her written consent to be defied? She dissolved the power of the First Members at her will in this By-Law and they were the voting body of the Church. Mrs. Eddy's "handwriting" was verily the seal of divinity, in the sense that it was used only under divine guidance. Is it possible to conceive that it was ever mistakenly required?

Thus Motherhood drew her own affairs more closely within the grasp of the possibility of preparing a very simple process of elimination upon her final departure as Pastor Emeritus. The prohibitions of functions without her direct approval was the ideal demand for the spiritual understanding of her Church. Its form was exactly that of the position declared in *Miscellaneous Writings*, p. 140, "I knew that to God's gift, foundation and superstructure, no one could hold a wholly material title. The land, and the church standing on it, must be conveyed through a type representing the true nature of the gift; a type morally and *spiritually inalienable*, but *materially questionable*—even after the manner that all spiritual good comes to Christian Scientists, to the end of taxing their faith in God, and their adherence to the superiority of the claims of Spirit over matter or merely legal titles." Was not this the spiritual *test* upon which The Mother Church was built as "God's Acres," and was not this the principle upon which its demonstrated termination should be declared?

The By-Law authorizing the election of a First Member by unanimous vote of all the First Members was changed to delegate the power of election to the Board of Directors by unanimous vote, p. 29.

The By-Law was dropped, authorizing First Members to admit candidates for membership to The Mother Church (see p. 34, Nineteenth Manual).

TWENTY-SECOND MANUAL, 1901

“UPON HER HEAD A CROWN OF TWELVE STARS”

“The spiritual idea is crowned with twelve stars. The twelve tribes of Israel . . . 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,” . . . Science and Health 562.

A MOST important addition was made to this Twenty-second Manual in the sense that the second paragraph of the Article entitled “Local Self-government” was added, Article XXIX, Section 1 (our present Manual, Article XXIII, Section 1). Mrs. Eddy had from the First Manual (and even to the last inclusive) forbidden any official control of the branches by The Mother Church. She had never required even the Readers of the branch churches to be members of The Mother Church until the Extension was dedicated in 1906, thus protecting them from the “cross” of The Mother Church and permitting them only to share its “crown,” My. 6:19. For they were its “crown of rejoicing,” typing the galaxy of stars on Woman’s crown. In this Twenty-second Manual, in the second paragraph, Mrs. Eddy has forbidden any mixture of stars, which always have a tendency to deflect the course of each other. A star is discovered to exist a very long time before it is visible to even telescopic view by reason of its pull on other stars, deflecting them from the planes of their orbits.

Mrs. Eddy was a Congregationalist by birth, rearing,

and acceptance. But even its creed was too narrow for her youthful mind at the age of twelve, although the church permitted her in spite of her non-acceptance of its creed to come into its fold, as is related in *Retrospection and Introspection*, p. 13. The Congregational Church forbade centralized control of its branches or intercommunion of its churches, its church policy being that each church was self-governed and supreme in its own domain. This was the religious seed from which Christian Science grew, as Mrs. Eddy indicates on page 174 of *Miscellany*, where she says: "For nearly *forty* years and until I had a church of my own, I was a member of the Congregational Church in Tilton, N. H." Mrs. Eddy expressed gratitude to her ancestors who were Congregationalists when she directed the following remarks to the people of Concord, N. H., the home of her ancestors, saying, "I respect their religious beliefs, and thank their ancestors for helping me to form mine," My. 163. Mrs. Eddy could never recede from the democratic form of government in the Congregational Church and as an evidence thereof the newly added paragraph reads: "This is the denominational rule of Christian Science. Each Church of Christ, Scientist, shall have its own form of government. No conference of churches shall be held except the annual conference at The Mother Church in Boston, in June of each year. Let individual intercourse and fellowship be among the churches and that love continue whereby the brethren may encourage and strengthen one another."

Not only does the above "denominational rule" forcibly present the position of the branch churches, but also their then-relationship of conference and communion with The Mother Church, as well as with each other. The indi-

viduality of the branch churches is not only outstanding but is reënforced by the second statement in this newly added paragraph forbidding conference of the branch churches with each other. The Christian modification was eliminated in the Forty-ninth Manual in 1905. The Christian policy which it advocated was probably expressed in such forms of action as were permitted in the Chicago Field where one church helped build the other financially and otherwise. For it was the Manual demand from this Twenty-second Manual to the Forty-ninth in 1905.

A still more striking feature of this newly added paragraph to this Twenty-second Manual is that it shows clearly that it was the *branch churches and not their individual members* that conferred and communed at the Annual Communion Season in The Mother Church, thus showing that they were the galaxy of stars in the "crown" of the God-crowned Woman, but bore no relationship to the "cross" of the wilderness-Mother; this was the domain and province of The Mother Church. This relationship of the branch churches to the God-crowned Woman is illustrated by the following quotation from *Miscellany*, p. 13: "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.'" This symbolism was quoted by Mrs. Eddy from a book presented to her, but is accepted by her as illustrating the relationship of the Extension to the branches, for the article containing it was written May 30, 1903, concerning the Extension then under course of construction. "And there appeared a great wonder in heaven; a woman clothed with the sun . . . and upon her head a crown of twelve stars," Rev. 12:1. Thus the light of the

stars was "borrowed" from heaven, not earth, S. & H. 511:1-4. That the branch churches had always drawn their self-government from heaven and not from The Mother Church was evidenced by the fact that there were many branch churches formed during the ten years of the First Organization, when they were all on equal footing with the Church in Boston. When the Boston Church was dissolved, they continued their own church being, drawing their sustenance from the Word. Many were formed in the three years' interim between the two organizations, when there was no organized Church in Boston. None of these churches have ever been dissolved and reorganized under The Mother Church, hence they did not spring therefrom and were merely the sons by adoption, not inherent seed.

A change occurred in the By-Law entitled "Auspices," under the general subject, "Board of Education." The By-Law had formerly stated that "The Board of Education shall act under the auspices of the President of the Massachusetts Metaphysical College"; it was changed in this Manual to read: "The Board of Education shall act under the auspices of Mary Baker G. Eddy, President of the Massachusetts Metaphysical College" (this By-Law was dropped in the Twenty-sixth Manual). Also, under the title of "Presidency of College," for the first time *Mrs. Eddy's approval was required* for the election of her successor as President of the Massachusetts Metaphysical College, p. 70.

A By-Law was added to this Manual under the title of "Signatures," for the first time requiring the signature of the President on all certificates of Teachers, p. 74. This provision still remains in our Manual, p. 91. Inasmuch

as a President could not be elected then, and could not under our present Manual, unless Mrs. Eddy resigned "over her own signature" (and she did not before passing), this would preclude, under the provisions of the Manual, the appointment of new Teachers. It is interesting to note that these provisions were put in the Manual for the first time simultaneously with the making of her personal *Will*, in September, 1901, in contemplation of her departure.

The first Tenet was changed in this Manual to read as it now appears in our present Manual, with the exception that the word "sufficient" was not then added. Comments on this changed Tenet are made in the remarks under the Twenty-fourth Manual.

A By-Law entitled "No Incorrect Literature," appeared in this Manual for the first time, p. 63. It was changed in the Twenty-ninth Manual, p. 70, to read as in our present Manual, p. 43.

TWENTY-FOURTH MANUAL, 1901

MOTHERHOOD YIELDING TO BRIDE, WORD

“The church at Jerusalem, like a sun in the centre of its system, had other churches, like so many planets, revolving around it. It was strictly a mother and a ruling church,” Miscellany 13.

“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of the Lord did lighten it, and the Lamb is the light thereof,” Revelation 21:23.

A GREAT change in the Christian Science Movement was indicated by the word “triennially” which replaced “annually” in the By-Law on the election of Readers for The Mother Church, page 25 of this Twenty-fourth Manual. It limited the Reader’s term of office in The Mother Church to three years, whereas the successive annual elections to the offices of Readers had been unlimited and the same Readers had consequently been reelected annually for many years successively. This had also been the case in regard to the entire Field. The articles “Words for the Wise” and “Afterglow” had gone forth into the Field in this first year of the twentieth century, producing profound agitation and overturning. For the spirit of Motherhood (although impossible in name in Church except as applied to Mrs. Eddy by reason of the disciplinary By-Law forbidding it) had been rife in the Field. The understanding of idea alone and not disciplinary control can successfully defeat an error. With Motherhood unchallenged as yet by Mrs. Eddy, nothing could prevent

the spirit of its spread. Thus the demand for the relinquishment of long-term readerships by successive elections shook the foundations of the Old Covenant. For motherhood and leadership are functionally akin, and long term readerships bred leadership.

Simultaneously with each other, the following events of related moment happened in 1901:

1. Mrs. Eddy changed the first Tenet in the Twenty-second Manual to read as follows: "As adherents of Truth, we take the inspired Word of the Bible for our guide to eternal Life." This first Tenet had previously read: "As adherents of Truth, we take the Scriptures for our guide to eternal Life" (she of course changed the first Tenet in our Text-book at the same time).

2. Mrs. Eddy completely revised *Science and Health* for the last time, not only rearranging its chapters in point of order, but making many important changes in its texts. This revision was completed in September, 1901, although it was not copyrighted until 1902.

3. Mrs. Eddy made her first personal *Will*, preparatory to her final personal departure, in September, 1901.

The "inspired Word of the Bible" could not be other than self-interpreted, for it was itself "Spiritual interpretation," S. & H. p. 46 (see marginal topic). Under this marginal topic Mrs. Eddy implied that the "inspired Word" starts with the present and continues throughout the ages. This is evident when her previous words are compared with our present edition: "The spirit which identified Jesus thus . . . has spoken *in every age and clime*, through the inspired Word," S. & H., 1901 edition, p. 351. It now reads: "The divine Spirit, which identified Jesus thus . . . has spoken through the inspired Word

and will speak through it in every age and clime," p. 46 (Mrs. Eddy worked on the change in this statement for about six years to bring it to its present meaning in 1907). This was the starting point of the triumph of self-privilege, and the beginning of the end of controlled vision. It brought the subsequent great diffusions of light which rose above the limitations of Christianity, culminating, particularly, in *Science and Health* 442:25-29 (added in 1907) and 200:25-29 (added in 1908), which soared above St. Paul's *Christian* statements. The Bible, or "the Scriptures," had previously been declared to be the guide to eternal life—and the Bible is controlled vision, demanding an acceptance of its charted course as the limit of vision. Hence Mrs. Eddy warns against this controlled vision of the Bible as the very first of the most imminent dangers confronting the twentieth century—"the robbing of people of life and liberty under the warrant of the Scriptures," My. 266:3-5. Mrs. Eddy wrote this at the close of the nineteenth century through the channel of *The New York World*.

The inspired Word is certainly built upon "the Scriptures," but cannot be limited thereby. Mrs. Eddy says: "I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets . . . Other foundations there are none," S. & H. 269, under the topic "Biblical foundations." That Mrs. Eddy sensed much beyond the Bible as the promise of Christian Science, is evident by her statement. After gloriously interpreting, "The City of Our God," which is "without boundary or limit" (that supersedes the walled City foursquare) she says: "The writer's present feeble sense of Christian Science closes with St. John's Revelation as recorded by the great

apostle, for his vision is the acme of this Science as the *Bible* reveals it." In 1904, nearly three years after writing this statement, Mrs. Eddy added the Twenty-third Psalm, in which "divine Love" is the infinite Shepherd causing one's cup to run over any previous Biblical prescription or proscription of method.

Mrs. Eddy never said that "the Scriptures" were our "sufficient" guide to eternal Life. She added the word "sufficient" in the Twenty-sixth Manual, 1902, sometime after she had completely revised *Science and Health* as the "inspired Word" of the Bible in 1902. The word "sufficient" does not appear in the first Tenet, even after the complete revision of *Science and Health* in the 226th edition in 1902. It does appear immediately after Mrs. Eddy added the marginal topic "Spiritual interpretation" as being the "inspired Word," S. & H. 46. The "inspired Word" appears no other place in *Science and Health* than in this Tenet and on page 46 of *Science and Health*. In fact it appears but one other place in Mrs. Eddy's entire writings, and that is when she tells us that we must rise above even it—"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. Thus there is something even beyond eternal Life, typed by the Tree of Life in the Bible, and that is infinite Love. So to know God is an inherent quality even beyond Word, Bride; but the yielding of Motherhood, Bible, with its seven days of creative consciousness, is the first step to that end. Hence this Manual tends wholly thereto.

A new By-Law was added which read as follows: "From October, 1901, the term of office for the readers in

the Mother Church, the editors and the publisher of The Christian Science Publishing Society, the clerk and the treasurer of this Church, and the manager of the General Publication Committees, in Boston, is three years each, dating from the time of election to the office." This By-Law further required that these officers be elected by unanimous vote of the "Board of Directors and the consent of the Pastor Emeritus given in her own handwriting." Also it stated that "incumbents who have served three years or more can be reelected, or new officers elected, at the annual meeting of this Church," p. 23.

A By-Law appeared for the first time requiring the Finance Committee to have the books of the Board of Directors and the Treasurer audited annually, on May first, and "shown to the Pastor Emeritus on May fifteenth," pp. 42, 43. The Finance Committee, which consisted of three First Members who were appointed annually by the Board of Directors with the consent of the Pastor Emeritus, had previously done this auditing. This Committee examined and passed on all bills before they could be paid by the Church Treasurer.

The only change in the Twenty-fifth Manual is the dropping of the teaching of "Obstetrics" in the College, with the statement: "Obstetrics is not Science, and will not be taught," p. 70, Section 1. The elimination of "Obstetrics" immediately before Mrs. Eddy dropped the title of "Mother" in the Manual and added pages 68 and 69 to *Science and Health* (beginning with line 27, "Christian Science presents unfoldment, not accretion, etc."), is strikingly significant. This is more fully presented under the Twenty-ninth Manual in this book. Obstetrics had assumed the important standing of an entire Article, containing four sections.

TWENTY-SIXTH MANUAL, 1902

CHANGING TENETS

"Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory," Miscellaneous Writings, p. 82.

THIS Twenty-sixth Manual was characterized by the fact that it recorded Mrs. Eddy's change of all the Tenets except one, which was the sixth. The change in the first Tenet was the addition of but one word, "sufficient." However, this Tenet had been previously changed in the Twenty-second Manual.

The second Tenet which read in part as follows: "We acknowledge one Christ, namely the Holy Ghost or divine Comforter, and the son, Christ Jesus—man in the divine image and likeness," was changed to read "[We] acknowledge one Christ—His Son Christ Jesus; the Holy Ghost or divine Comforter; and man His divine image and likeness." The first makes the *Christ*, the *Holy Ghost*, and *divine Comforter* one; also it makes Christ Jesus *man*, in the divine image and likeness. The second makes Christ Jesus the *Christ*, separate from the *Holy Ghost* and the *Comforter*. As the Holy Ghost is the "development of eternal Life, Truth, and Love," S. & H. p. 588, while the Christ is the forever-finished, eternal sense of good, the change seems noteworthy.

To the third Tenet is added the following: "But the love of sin is punished, so long as it lasts." Also the statement, "that sin and sickness are neither real or eternal,"

was changed to read "that evil and sin are unreal, hence not eternal."

The fourth Tenet was changed in part as follows: "And atonement as the efficacy and evidence of divine Love, etc." became "We acknowledge Christ's atonement as the evidence of divine and efficacious Love, etc."

The fifth Tenet, which read in the Twenty-fifth Manual: "Universal salvation as demonstrated by the Galilean prophet, as the power of Truth over error, sin, sickness, and death; and the resurrection of human faith and understanding wherewith to seize the great possibilities and living energies of divine life," was changed to read in this Twenty-sixth Manual, "We acknowledge that man is saved through Christ—through divine Truth, Life, and Love, as demonstrated by the Galilean Prophet in the healing of the sick and the overcoming of sin and death. Also, that the crucifixion of Jesus and his resurrection were designed to elevate human faith and understanding to the spiritual perception of the eternal existence of the good and the real in man."

The sixth Tenet was unchanged from the First Manual to the Sixty-ninth in 1908. It contained all the elements of Christianity which yielded to the Christ in final surrender, as subsequently presented.

The Tenets were constantly changed by Mrs. Eddy, although they had remained fixed from the First Manual in 1895 to the Fourteenth in 1900—about five years.

As has been previously stated, there were but three Tenets in the First Organization. While the Second Organization began with but three Tenets, they were greatly changed from the three of the First Organization. In 1894, the Tenets were given in *Science and Health* for the first

time, whereupon they were expanded to six in number. This was a year before the appearance of the First Manual; however, the Tenets in the First Manual were but slightly changed from the form in which they first appeared in *Science and Health*—in fact but one change occurred in one Tenet.

Starting with the Fourteenth Manual when all of the Tenets were changed but two (first and sixth), the next changed Tenets were in the following Manuals: The Twenty-second, the Twenty-sixth, the Twenty-ninth, the Forty-first, the Forty-second, the Fifty-fifth, the Sixty-fifth, and the Sixty-eighth. It is most interesting that the sixth Tenet remained intact from the First Manual in 1895 to the Sixty-ninth in 1908—thirteen years. Its final change was fraught with great moment to the cause, as subsequently presented.

The term of office of the editors and the publisher of the Publishing Society, the clerk and treasurer, and manager of the Publication Committee, in Boston, is made one year each in this Twenty-sixth Manual, after having been made three years for the first time in the Twenty-fourth Manual, as previously shown. The Readers were dropped from the above list in this Manual, retaining their three year term. The other features of this By-Law, entitled "Officers and Term of Service," remain the same, to the effect that they must be elected by the unanimous vote of the Board of Directors and consent of the Pastor Emeritus given in her own handwriting, p. 23. This By-Law in our present Manual is entitled "Clerk and Treasurer," pp. 25, 26.

A new By-Law appeared in this Manual for the first time requiring the First Reader to occupy the home of

the Pastor Emeritus, in Boston, 385 Commonwealth Ave., "unless Mrs. Eddy requests otherwise," p. 28.

The By-Law was dropped from this Manual which read as follows: "A student of the books of Mary Baker G. Eddy shall not take lessons of another student, but is eligible to examination by the Christian Science Board of Education" (see p. 46 of the Twenty-fifth Manual).

The By-Law which required the unanimous consent of the Board of Directors to elect a first member was changed in the Twenty-seventh Manual to require a letter from the Pastor Emeritus to the Board of Directors requesting the election of certain persons, p. 30.

TWENTY-SEVENTH MANUAL, 1902

A NEW provision appeared in the Twenty-seventh Manual permitting the amendment of a By-Law of The Mother Church by the unanimous vote of the Christian Science Board of Directors, "together with the consent or the direction of the Pastor Emeritus, except said By-Law declares otherwise," p. 88. This By-Law was changed in the Twenty-ninth Manual to read: "No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled, without the written consent of Mary Baker G. Eddy, the author of our textbook, Science and Health," p. 98. And it so remains in our present Manual, p. 105.

TWENTY-EIGHTH MANUAL, 1902

TRIUMPH OF THE FIVE KINGS OVER THE FOUR KINGS

Genesis 14th Chapter

"Twelve years they served Chedorlaomer and in the thirteenth year they rebelled," Genesis, 14th chapter.

IN this Manual, the number of Directors was changed from four to five, page 21. In the First (sustained) Organization the number was seven (Sibyl Wilbur's *The Life Of Mary Baker Eddy*, p. 266), but towards the time of its dissolution in 1889 the number was changed to five. The Second Organization started with four and changed to five in this Twenty-eighth Manual in 1902. The several changes in the numbers of these Directors depended in no sense upon the membership of the Church (for the smallest organizations had the greatest number of Directors), which shows clearly that Mrs. Eddy intended that the number of Directors should basically characterize the nature of the organization as agencies of its expression.

"And his [the serpent's] tail drew the third part of the stars of heaven, and did cast them to the earth," Rev. 12:4. The first four stars, or tribes, are alone vulnerable to the serpent's tail, for they each and all have a tendency to ascension above earth's problems, fleeing from their solution to heavenly heights. When Judah—the fourth tribe, was born, his mother Leah said, "Now will I praise the Lord," Gen. 29:35, turning wholly away from man to God.

The fifth star, or tribe (Dan, judgment), demands a solution. This process suggests the relationship of the four kings to the five kings in Genesis, fourteenth chapter.

A fifth Director was added in this Twenty-eighth Manual to the previous four turning the Church from the position of ascending above error to the self-redemption of erroneous beliefs—"There went up a mist from the earth.' This represents error as starting from an idea of good on a material basis," S. & H. 546. Of necessity this additional member of the Directors must have come from the Field, the branch churches—a type of self-government. It was the first member of the Board of Directors who was not one of Mrs. Eddy's students—the sheep of the Old Covenant. This was a lamb of the New Covenant. Thus redemption of the five senses was typically prophesied and put into *Science and Health* in 1907, as subsequently presented. So began the processes of Genesis, fourteenth chapter, when Abraham redeemed the five kings from the bonds of the four, after they had served Chedorlaomer (sheaf-band) twelve years; "and in the thirteenth year they rebelled," Gen. 14:4—just thirteen years before the great World Armageddon started in 1914, which was declared to be a war to make the world safe for democracy.

The great Armageddon had started in heaven where the wilderness-Mother's man child began to wield his rod, Rev. 12:7. The dragon and his angels, being in heaven, represented heavenly controlled righteousness (the forces of Chedorlaomer, meaning bound righteousness—"sheaf-band"), warring against the forces of democratic government as inherent Truth, not engrafted good. These two forces had grown side by side, awaiting the day of mental judgment, represented by Dan. The true sense of Dan,

the fifth son of Jacob (the revelation of Science, S. & H. 589:5), is "judgment," or the inherent reckoning in human consciousness; whereas Dan's reversal means "so-called mortal mind controlling mortal mind," S. & H. 583:26-27. Each of Jacob's sons, the twelve tribes of the Children of Israel *redeemed*, is one of the gates of the City foursquare. Thus this City could not descend until Dan was redeemed. Dan must recognize the rights of others as inseparable from his own. Rachel, who is a type of heavenly love, claimed the body of her handmaid as her own channel for self-expression when Dan was conceived, but "Dan shall judge his people, as one of the tribes of Israel," Gen. 49:16. The struggle for his redemption lay between Revelation, seventh chapter (where he was not sealed with the other tribes), and Revelation, twenty-first chapter, where he took his place as one of the City, on which were the "names of the twelve tribes of the children of Israel." There were no children of the "children of Israel" in the activity of this Science, for Mrs. Eddy says "the twelve tribes of Israel [not their children] show the workings of the spiritual idea," S. & H. 562:11-21. Thus Manasseh ("forgotten"), who was sealed in Dan's place, Revelation, seventh chapter, *is* forgotten.

When Dan, or "animal magnetism," was cast out into the earth for redemption to idea—after the ascent of the man child, who was "caught up unto God and to his throne," Rev. 12:5—heaven said to earth, "Woe to the inhabitants of the earth," Rev. 12:12. This prophecy was exemplified in the Extension by the change of four kings to five kings in symbolic expression, when the four kings (old methods of combat) were challenged by the five kings, demanding redemption. It must be remembered

that Siddim, Genesis, fourteenth chapter, means "Extension." The fifth certainly meant the combat incident to the redemption of "control" to the idea of "self-government."

Thus the World War, "to make the world safe for democracy," started in Church in the time of Abraham, Genesis, fourteenth chapter. For "now to Abraham and his seed were the promises made" of "self-government" before the law (of controlled righteousness in Moses) came, Gal. 3:16.

For the battles which were necessary to be fought, the ground was cleared for action on a larger battlefield; for Mrs. Eddy says, "From *first* to *last* The Mother Church seemed type and shadow of the warfare between the flesh and Spirit," Pul. 20:14-15. "Abraham," with the whole world in his loins, must slaughter the four kings (thus redeeming the five kings) before he could partake of the communion of bread and wine administered by the priest of Melchizedek,* the King of Salem (Peace). Melchizedek, who was "without father, without mother, without descent, having neither beginning of days nor end of life," Heb. 7:1-3, was the first on earth to represent true democracy—*self-government*.

The first two battles were lost in Siddim—Church and the World War—because democracy does not lie within the domain of controlled righteousness. The slogan of the World War was that it was fought "to make the world safe for democracy," but Mrs. Eddy had shown in the sentiments she expressed concerning the war between Rus-

* Spelled "Melchizedek" in Genesis fourteenth chapter but "Melchisedec" in Hebrews seventh chapter.

sia and Japan that it is "never requisite, never a necessity, and is not sanctioned by the law of God, the law of Love," My. 279:1-3. This was the result of a spiritual foresight of the nations' drama, My. 281, viewing the real cause for which it was fought. The World War did not bring her conclusions into its effort to do that for which her Church had been organized—"to make the world safe for democracy" ("self-government," as shown by the Manual).

"Abraham" was not called upon during the World War to slaughter the four kings with love and friendship at Hobah, Gen. 14:15—remembering that Hobah means "love and friendship." While the oppressed minorities of the world were nominally given the privilege of national self-expression, it was wholly at the expense of true democracy. For a League of Nations was placed in control over them with its *sanctions*—a perfect replica of The Mother Church's controlled righteousness, but so autocratic in its tendency that our Nation could have no part in its covenants. Thus the World War settled nothing as world conditions now show.

"Abraham" (typed by the United States) was finally called into action with democracy's true Plan, composed of coherent ideas which embrace the whole world's needs in the truly democratic ideal of "all men are created equal." Abraham chose only those "born in his own house" as the intelligent channels for the accomplishment of his purpose, that of redeeming Lot. Lot means a veil—the veil that hides democracy from its inherent right to oneness with the Holy of Holies. The Holy of Holies embraced the Ark of the Covenant, containing the charter

of true justice in the Ten Commandments, Aaron's rod that *budded* ("blossomed," My. 141:28), and the true supply of manna.

Thus the battle goes on, but we have the assurance of prophecy that the five kings will triumph over the four kings, thereby redeeming earth to the bread and wine of self-communion with the Christ idea, which alone can bring Peace. Mrs. Eddy foreshadowed this triumph when she redeemed the five physical senses to the possibility of their own proper self-direction in 1907, at which time she added "Unnecessary" to line 3, and "erroneously" and "misdirected" to lines 17 and 18, page 274 of *Science and Health*—thus redeeming them to their own proper self-direction instead of control. This was the keystone of all human redemption, which arrested ascension and forced descension. So the redeemed five kings triumphed over the forces of static combat expressed in Constitutions that ceased to flow in order to meet the progress of flowing needs. Constitutions must not be separated from the ideas that give them birth; otherwise they can be turned into instruments that work against their own inherent purposes, "the letter killeth but the Spirit giveth life."

That Mrs. Eddy changed the four kings to the five kings and called her Church the Extension (the *only* definition of Siddim being "Extension"), which involves the active forces of Genesis, fourteenth chapter, is certainly food for great thought.

A new By-Law was added to this Manual, requiring a Teacher of Christian Science or a First Reader, who was forced "for sufficient reasons" to change his location, to "*resign* the charge of his students, association and church," and for the church to "carefully *elect* a member

thereof to fill the vacancy," p. 45. This By-Law was changed in the Twenty-ninth Manual to permit the Teacher or Reader to personally "*select* a member of his church to fill the vacancy," p. 52.

Concurrently with these Manual changes, in 1902, Mrs. Eddy added to *Science and Health*, page 442, lines 16 to 25 inclusive, culminating in the statement prescribing the method by which the human is transformed into the divine: "Christ, Truth, gives mortals temporary food and clothing until the *material, transformed with the ideal*, disappears, and man is clothed and fed spiritually." This evidenced that the human *ideal* had been reached which was the key to transformation. For the ascending thought in Genesis becomes one in the climax of its ascension as "the ideal man" and "the ideal woman," S. & H. 517:8-10, with the starting point of descension, S. & H. 561:10-13—"The Revelator saw also the spiritual *ideal* as a woman clothed in light, a bride coming down from heaven . . ." The descending Bride is the God-crowned Woman, "generic man," S. & H. 561:22. *Idea* dissipates but the *ideal* transforms.

TWENTY-NINTH MANUAL, 1903

TITLE OF MOTHER CHANGED TO LEADER

“. . . I worship that of which I can conceive, first [God] 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," Miscellaneous Writings 96:10.

"And a little child shall lead them," Isaiah 11:6.

THE most outstandingly significant feature which characterizes the changes in this Twenty-ninth Manual is the fact that Mrs. Eddy yielded the title of "Mother" to "Leader." From the Second Manual to this, Mrs. Eddy had always protected to herself the title of "Mother" in her particular relationship to her Church. Formerly the penalty for disregarding this By-Law rendered one unfit for membership in the Church. A new By-Law appears on page 61, relinquishing the title of "Mother," and replacing it with that of "Leader." Its significance cannot be over-estimated. Its vital significance lies in the many circumstances that have tended thereto in both Church activity and the inciting cause therefor in *Science and Health*. It is impossible to intelligently consider the footsteps of Church without associating them with their antecedent cause in *Science and Health*, well knowing that the progressive changes in the body of *Science and Health* are occasioning the demand for the goodly stones of its buildings. For stones they will be until thought pro-

gresses beyond the need of symbols to the consciousness revealed by St. John when he saw "no temple therein"—"that is, no material structure in which to worship God, for He must be worshipped in spirit and in love," S. & H. 576:12.

The spiritualizing of thought tends to spiritualize concurrently both our own bodily structure and that of the Church structure which we build. Jesus made them both one in two notable instances, when he spoke on one occasion of the actual stones of the temple, Matt. 24:11 and John 2:21. Mrs. Eddy says that the structure of body and Church are "laid off" in the same manner, but indicates that the Church structure must first be laid off "even as the corporeal organization . . . is *finally* laid off," Ret. 45:10—the latter referring to the individual physical body.

This process as to priority is because our Church is always a type of our higher ideals, which govern our more commonplace activities. Thus Church becomes a barrier to our bodily progress towards incorporeality, when we are ready for higher thought values. In other words, the dragon and his angels (material concepts) must be cast out of heaven before they are eliminated on earth, according to Rev. 12:7-9. Hence our Church must be progressive in its symbols to the end of its own final dissipation, else our spiritual progress is retarded and blocked. Herein lies the vital significance of the progressive symbols of Church, which Jesus unfolded in his Revelation to St. John, and which Mrs. Eddy has interpreted in *Science and Health* in her "Apocalypse," and followed in meticulous order in her Church structural expressions.

Science and Health alone, as it progressed to its final

goal, would have demanded these expressions of the builders of its own thought structures even without Mrs. Eddy's supervision. Thus the fact that she had eliminated from *Science and Health* every evidence of Motherhood, or the need thereof, forced her relinquishment of the title of "Mother" and the necessity of building a new temple. So in a great whirl of building activity, the title of "Leader" was assumed, for a Leader was then needed to guide the Church in the more rarefied atmosphere of the unfolding of thoughts on an entirely different plane of consciousness from that of Motherhood. Leadership demands more intelligence of its followers than does obedience to Mother or even Mother-worship. So the great stir of building activity, incident to the radical changes in the body of *Science and Health*, demanded Leadership from the outgrown position of Motherhood to the marriage of the Bride and the Lamb, typed by the Extension.

As the Church and Manual were both immediately responsive to the changes in *Science and Health* (*The Key to the Scriptures* containing "Genesis" and the "Apocalypse" having remained fixed in idea from the beginning), it is most significant that Mrs. Eddy simultaneously with this Manual dropped the initial capitals in *Wisdom, Intelligence, Creator, and Substance* throughout the entire Text-book, lifting man to the plane of consciousness which had hitherto been the sole abode of God, heaven. When *wisdom, intelligence, creator, and substance* characterize man instead of God, he surely does not need motherhood. This change in the word "Intelligence" is particularly significant in the definition of the "ideal man," S. & H. p. 517. The second step, "intelligence," had always been capitalized heretofore, thus placing "Intelligence" in God.

Man had been under the necessity, according to the unfolding Word, to look wholly to guidance outside of himself, being on the plane of *creation* with all other of God's creatures. For the first time, in *Science and Health*, man corresponds to intelligence within himself.

This was particularly manifested in the Church Prayer as changed in this Manual, which formerly read: "Thy Kingdom come"; let the reign of Truth and Love be established in me, *rule me*, and rule out of me all sin; and may Thy Word, in Christian Science, enrich the affections of all mankind, and govern them!" It was changed in this Manual, p. 56, to its present form as in the last Manual, p. 41. It will be noted that "Life" (Fatherhood, S. & H. p. 569:1) had been entirely absent from this prayer. Thus the human found no expression therein. Truth and Love point wholly to heaven, until the descent of the City foursquare, which is the union of Truth and Love whose offspring is *Life*—the Tree of Life as generic man. This left God's Word *to rule* man, as well as to rule out of him all sin. Also Christian Science was dropped in the phrase, "and may Thy Word, in Christian Science, enrich the affections, etc." Christian Science, the City foursquare, thus yielded to the infinite possibilities in Divine Science, through the medium of the Tree of Life, the first step beyond Church, Rev. 22:2. The words "rule me" (equivalent to "*control me*"), were entirely dropped from the Daily Prayer simultaneously with the dropping of the title of "Mother."

This change was undoubtedly animated by the vein of thinking that concurrently presented the statement for the first time in *Science and Health*, which reads as follows: "The senses of Spirit abide in Love, and they demonstrate

Truth and Life," p. 274 in both the 1903 *Science and Health* and our present edition. The origin and progress of this statement was as follows: Its first appearance was in the fiftieth edition of *Science and Health* in 1891, when it read: "The senses of Spirit abide in understanding,* and they demonstrate Truth and Love," p. 170. This statement was changed in 1901 to read: "The senses of Spirit abide in good, and they demonstrate Truth and Love," p. 170. In 1902, p. 274, it appeared in exactly the same form, with the exception that the initial letter in the word "good" was changed from a small letter to a capital. Thus the senses were placed in generic "Good" instead of individual good, in accordance with Mrs. Eddy's only definition of Love in her writings—"the Love that is omnipresent good,"—generic good, *Mis.*, p. 8. But not until the *Science and Health* which was concurrent with this Twenty-ninth Manual did Mrs. Eddy ever say: "The senses of Spirit abide in Love, and they demonstrate Truth and *Life*." This is the first reclamation of *Life*, which was previously sacrificed in the ascent of man through Truth to God as Love, Mrs. Eddy having said in the 1890 Revised Edition of *Science and Health* (previously identified): "Truth is the link connecting man with his Maker," p. 157.

Thus eternal *Life* was assured to man on the earth, of which the Tree of Life is the *earthly* type. It will be noted that the process is completely reversed in the sense that the demonstration of Truth and Love was placed upon man through the medium of "understanding" and "good" in the first instances, whereas in the last and final state-

* Understanding was dropped from God to man in 1891. This was the first synonym of God ever dropped to man.

ment it devolves upon Love to "demonstrate Truth and Life." Thus labor ends, for they are inherent qualities in Love as omnipresent Good.

Another interesting feature of this Twenty-ninth Manual is that the word "students" of other teachers than Mrs. Eddy was changed to "pupils" throughout the Manual. Thus it was made clear that there were no students other than those of Mrs. Eddy's writings or of herself as a synonym thereof, bearing out Mrs. Eddy's statement as to the synonymity of herself and her writings, My. p. 120:2-4.

Mrs. Eddy at the same time added to *Science and Health*, pages 68 and 69, beginning with line 27, the following: "Christian Science presents unfoldment not accretion . . . Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly, but coexistent with God, will appear." This dissipated the thought that man was ever generated. Thus man arose to *coexistence with God*. As the Word is the Bride, My. 125:26, and the Word is God. John 1:1, and purified man is the Lamb, Rev. 14:1, 4—was not this the marriage of the Bride and the Lamb, and did it not force its expression in Church? It is interesting that these pages, S. & H. 68 and 69, were added to the chapter on "Marriage" at that very time. Thus the divine marriage superseded the human in the very chapter where marriage had been lifted to the highest degree of human purity. Was not this the virgin, collective Lamb that stood on *Mt. Sion*, whose measure was one hundred and forty-four cubits, the measure of the City foursquare, Rev. 21:17, that was not "defiled with women," Rev. 14:4?

The following were some of the many changes in this Manual:

1. The Bible and *Science and Health* were made the perpetual Pastor of the Church instead of "so long as the Church is satisfied with them," as the By-Law had previously read. The statement, "which will continue to preach to this Church and the World," p. 44, took the place of "so long as the Church is satisfied with them." Thus Mrs. Eddy fixed the bounds of the Church by opening up the vista of the world to the ministry of its Pastor, the impersonal Word, Bride, My. 125:26.

2. The word "general" was inserted before the words "official control" in the By-Law prohibiting the official control of the branches by The Mother Church. This word "general" was most significant in the sense of strengthening the force of this prohibition, for it was thus extended beyond specific control to even a general supervising tendency. As has been previously noted, this intention of Mrs. Eddy in regard to the branches was fixed and unchanged from the very first edition to the last inclusive. It seemed to be the fixed *star* or guardian *angel* (as Jesus calls stars "angels," Rev. 1:20), guiding them to the fulfillment of their unique destiny.

3. There appeared a demand for a General Teachers' Association . . . "There shall be an Association of Teachers consisting of loyal Christian Scientists who have certificates of the C.S.B. or C.S.D. degree, or of both, from the faculty of the Massachusetts Metaphysical College or Board of Education. Said Association of Teachers shall be established in the United States, Canada, Germany, in London, Great Britain, and Edinburgh, Scotland," p. 84. The Massachusetts Metaphysical College Association,

consisting wholly of Mrs. Eddy's students, supported the building of The (little) Mother Church, "the cross," My. 6:19; and now a broader Association, which includes the members of the former Association, is called to support the building of the Extension, "the crown," My. 6:19.

4. A most significant change in the scope and limited destiny of The Mother Church takes place in this Manual. In all previous Manuals the statement of the mission of The Mother Church is as follows: "thus to represent the Church Universal, and reflect the Church Triumphant." This statement is limited in this to read as we now have it: "thus to reflect in *some degree* the Church Universal and Triumphant." Is not the remaining *degree* from which The Mother Church has been thus cut off, the mission of the Branch, who alone "shall build the Universal Temple of the Lord?" For "Thus speaketh the Lord of *hosts*, saying, Behold the man whose name is The BRANCH; . . . he shall build the temple of the Lord."*

5. The By-Law entitled "Duty to Patients," p. 39, appeared in this Manual for the first time. Its form has remained intact.

6. The By-Law entitled "Healing Better than Teaching" appears in this Manual for the first time, p. 82. This By-Law not only exalts healing as being "better than teaching," but forbids any teaching of the Normal Course by the Board of Education or "member of this Church" for three years from 1903, which brought it up to 1906 the time of the dedication of the Extension.

7. The "First Members" were called "Executive Members" for the first time, p. 33. Readers were required to be

* Zechariah 6:12.

“Executive Members,” as they had previously been required to be “First Members,” p. 30.

8. Each of the Board of Directors’ salary was raised from seven hundred to a thousand dollars, p. 29.

9. The Board of Directors was entrusted with the duty of seeing that other officers faithfully performed their respective functions, p. 28. In this connection Mrs. Eddy says that, “disobedience to the laws of the Mother Church must ultimate in annulling its Tenets and By-Laws. Without a proper system of government and form of action, nations, individuals, and religion are unprotected, etc.” This statement appeared for the first time in this Manual, p. 27.

10. The Board of Directors was entrusted with the duty of seeing that the Periodicals were “ably edited and kept abreast of the times,” p. 39. This duty had been previously delegated to “the Church,” Twelfth Manual, p. 32. The conflict over the authority delegated to the Directors in this By-Law caused what is known as the “Literature Litigation,” the result of which changed the whole trend of the Christian Science Movement. When so-called authority conflicts, warfare inevitably ensues, and God is never on a field of battle, for without the “unction of love” there is no vision.

11. A new provision was added to this Manual stating: “Only the teacher in the Board of Education receives more than thirty pupils and teaches more than one class yearly,” p. 52.

12. The By-Law stating that a teacher in a foreign country should not teach a citizen of the United States Christian Science was dropped in this Manual.

13. Gatherings immediately after the Communion Ser-

vice were forbidden either in Boston or in Concord, thus removing the last evidence of Mother-worship.

14. Under "Duties of Church Officers," Section 8, p. 29, provision was made that in case of the failure of the Board of Directors, upon complaint of a member of the Church or the Pastor Emeritus to the Clerk, "and the complaint be found valid, the Directors shall resign their office or perform their functions faithfully. Failing to do thus, the Clerk of this Church shall call a meeting of the Executive Members, and their two-thirds vote, with the consent of the Pastor Emeritus, shall elect five suitable members of this Church to fill the vacancy." Thus agencies for her own will and purpose were as subject to change as her By-Laws.

15. Mrs. Eddy dropped from the Twenty-ninth Manual the By-Law permitting her to remove a Reader of any branch church in the United States or foreign nation, p. 65 (see Twenty-eighth, p. 56). This was the first and only time that the branch church was ever touched even by the hand of the Revelator. This authority over them was very short lived, due to her vision of their destiny. She passed the old sheep (members of The Mother Church) under her rod into the fold, but tenderly carried the lambs (branches) in her arms protecting them from outside interference. Not only did she relinquish this authority assumed by her in the Tenth Manual, 1899 (after about four years' duration), but she added the word "general," as previously noted to the "official control" that she had always forbidden, thus relinquishing even the slightest supervision over their individual destiny.

16. The third and fourth Tenets were changed. The following statement in the third Tenet, "But the *love* of sin

is punished, so long as it lasts," was changed to read, "But the *belief* in sin is punished, so long as it lasts." This change is most significant in view of the fact that Motherhood has yielded her claim to being, in *Science and Health*, concurrently with this Twenty-ninth Manual. Mother always antagonizes the "love" of sin in her offspring, never the "belief." For it is her constant endeavor to inculcate in her child "belief" in the reality of sin *for his own protection*. It is not Motherhood, but the consciousness of *unmothered* being, which presents and accepts the consciousness of infinite good, that precludes the "belief" in the reality of sin. When a mother admonishes her child to cease *believing* in the reality of sin, it carries with it the assurance that the child is inherently sufficient to realize this position without harm to himself, and that her mission as mother is thus complete.

In the fourth Tenet the words "Jesus Christ" were changed to "Christ Jesus" in the following statement: ". . . unfolding man's unity with God through *Christ Jesus* the Wayshower" (the same in our present Manual). *Jesus Christ* is the ascent of earth to heaven (Christianity), while *Christ Jesus* is the descent of heaven to earth (Science)—the City foursquare, in which God dwells with men on earth, not men with God in heaven.

17. A new By-Law was added under the article "General Association of Teachers" entitled "Basis for Teaching," p. 84, which was identical with our present By-Law, p. 86.

Der Herold der Christian Science was sent out simultaneously with these happenings "to proclaim the universal activity and availability of truth," My. 353. It was thus preparing the way for *The Christian Science Moni-*

tor "to spread undivided the Science that operates unspent," My. 353. This it did for nearly six years before the latter came forth.

18. A new By-Law was added to this Manual entitled "Our Church Edifices," forbidding the publication in our church periodicals of descriptions of church edifices, adding "*If, as we declare, matter is a mortal dream, nothing, let us not emulate dreams,*" p. 75. The underscored quotation from this Twenty-ninth Manual was dropped in the Fifty-seventh Manual, when the following was added, "but they may quote from other periodicals or give incidental narratives," p. 48. Hence our voluminous descriptions in Miscellany of the Extension *were recorded by Mrs. Eddy.*

19. A By-Law entitled "Opportunity for Serving the Leader" appeared in this Manual for the first time, p. 64.

There were numerous other changes in this Manual, but these will serve to show as "signs of the times" the progressive purpose of God's unfolding Plan.

THIRTY-THIRD MANUAL, 1903

SHOUTING TOGETHER

"I will make a new covenant with the house of Israel . . . For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts . . . And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest," Hebrews 8:8, 10, 11.

WHEN Mrs. Eddy taught her last class in the remodeled Christian Science Hall in 1898, and never mentioned "Malicious Animal Magnetism," the generic term for all error (confining her teaching wholly to "Love"), her teaching forced the pulling down of the remodeled structure and rebuilding on the basis of the "New Covenant," as set forth in the By-Law entitled "Healing Better than Teaching." The old abstract teaching was a mental process, whereas "Spiritual teaching must always be by symbols," S. & H. 575—the symbols in one's everyday life, demanding the healing of the spiritual idea they represent. Jesus taught by the parables of commonplace life, such as vineyards, sowers of seed, trying of oxen, marriage of a wife, purchase of a plot of land, drawing of water, the prodigal son, etc. When Mrs. Eddy made the strong demands for demonstration rather than mere teaching, as set forth in the Tenth Manual, she simultaneously said "The bride (Word), is adorned and lo, the bridegroom cometh,"

adding, "The Babylonish woman is fallen," who was bedecked in the theoretical glory of mountaintop vision; for she sat on "seven mountains," claiming their mist-reflected gorgeousness of borrowed color, bedecked with the pearls of the painful necessities of others over which they, not she, had triumphed, Rev. 17-19. Such is theoretical teaching which falls before inherent demonstration, just as the walls of Jericho went down before six days of silent prayer, accompanied by the daily compassing of the symbol of obstruction. The inherent demonstration thus attained will find itself "in complete unity of action" with all those who have pursued a like course, thus shouting together on the seventh day.

The General Teachers' Association had been called into being in the Twenty-ninth Manual to this end of shouting together, as is evidenced by the By-Law which appears in this Thirty-third Manual, p. 86, for the first time, that reads in part as follows: "The main topics for discussion are, *unity of action* (the italics are Mrs. Eddy's), strict conformity to The Mother Church By-Laws, and to the contents of the chapter on Teaching Christian Science, contained in *Science and Health*." But for this unification of teaching, bringing thought into a large place together, the Extension could never have been built, for the individual ununified previous forms of teaching could never have assembled its parts into its rounded unified whole. The rounding of the "circle of love," rather than its individual squaring, as is illustrated by the difference between the *Teaching*, ninth picture in *Christ and Christmas*, and the individually squared tenth. The Woman, knocking on the detached branch on the door in the latter picture, stands on an individual square. Mrs. Eddy had said in the Feb-

ruary *Journal* of 1896 (Mis. 317:5), "The hour has struck for Christian Scientists to do their own work; to appreciate the signs of the times; to demonstrate self-knowledge and self-government." So the "Healing" that was "better than Teaching" was not the practice of one Christian Scientist for another, but world healing for which the Second Organization was formed—"healing and saving the world from sin and death," Manual, p. 19. Thus Christian Scientists were being turned more and more to the "*unity* [that is] the bond of perfectness, the thousandfold expansion that will engirdle the world,—unity, which unfolds the thought most *within* us," My. 164. This unity will always "shout together" when it feeds upon the same Word—Bride. That this effort to "shout together" brought its peculiar necessities is evidenced by the addition of the next to the last paragraph in the chapter, "Teaching Christian Science," permitting an unusual expedient, in order to meet a great emergency, S. & H. p. 464:13-20 (the last paragraph, lines 21-29, had been the closing paragraph to this chapter even before the next to the last paragraph was added in 1904).

The following are the remaining changes in the Thirty-third Manual:

Mrs. Eddy's students were eligible for the degree of C.S.D. upon the simple verification of this fact without reference to their eligibility to membership in The Mother Church, as heretofore, p. 80.

Only pupils of students are eligible for entrance to the Normal Class, p. 80. This By-Law previously read "a student of Christian Science"; also a requirement of three years' previous practice was made. The tendency of this

change was to increase the demands incident to eligibility for the Normal Course.

The Thirty-third Manual was made the authority, instead of the Twenty-ninth. There were no changes in the Manuals from the Thirty-third to the Thirty-ninth, the first in 1904.

THIRTY-NINTH MANUAL, 1904

THE MAN WHOSE NAME IS THE BRANCH

"It points to the new birth, heaven here, and the struggle over," Miscellany 158:12-13.

WHY did Mrs. Eddy say at the time of the laying of the corner-stone of the Concord Branch Church, July 16, 1903, *on her birthday*, that ". . . it points to the new birth, *heaven here*, the struggle over"? Why did Mrs. Eddy give it three entirely different mottoes from those made mandatory upon other branches, demanding of other branches that only one should be used of a choice of three—that one of them should be Love, one Truth, and the other Life: Love—"Divine *Love* always has met and always will meet every human need"; Truth—"Christianity is again demonstrating the Life that is *Truth*, and the *Truth* that is Life"; Life—"Jesus' three days work in the sepulchre set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate," *Miscellany* 214. And yet Mrs. Eddy placed the mission of this Church beyond even this Trinity of forces composing Mother as God, S. & H. 592:16-17. The definition of *Good* in the "Glossary" points to a quality beyond this Trinity of forces—"omnipotence, omniscience, omnipresence"—and that "omni-action," S. & H. 587:19-20, a force that reaches the shores of eternity beyond the action of time, carrying with it the full action of the trinity of Church forces.

The spire of this Concord Branch proclaimed this mis-

sion, having posited at its point a skeleton world—a skeleton sphere, representing a world in idea without the limitation of material density. Mrs. Eddy speaks of a sphere as “a type of eternity and immortality, which are likewise without beginning or end,” S. & H. 585:5-6 (may not this world on the spire of the Concord Branch type the “*eternity*,” which Mrs. Eddy says “awaits our Church Manual”? For its mission, under the provisions of the Manual, is unlimited in scope).

Referring again specifically to the three unique mottoes in the Concord Branch, they are as follows: “The spiritual sense of truth must be gained before Truth can be understood. This sense is assimilated only as we are honest, unselfish, loving, and meek,” S. & H. 272:3-5; “No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows,” S. & H. 275:17-19; “That Life is not contingent on bodily conditions is proved, when we learn that life and man survive this body,” S. & H. 368:20-23 (Mrs. Eddy personally selected these mottoes). Thus it is seen that these mottoes are unique in composition and have an added quality of exclusive distinction in the sense of being signed, “Science and Health,” instead of “Mary Baker Eddy,” the latter being her demand for all of the branches. So Mrs. Eddy withdraws in this Church (which is her gift to the Field) before her Word, “Science and Health.” This is further emphasized by the fact that while this Church contains a “Mother’s Room,” it has an uncut door between it and the auditorium, whereas the Reading Room alone has access to it through an open door.

The most distinguishing feature in this Church is the

windows in the Readers' Rooms. The Second Reader's Room clearly shows the limitation of the Bible consciousness, and that neither The (little) Mother Church, nor the Extension reaches beyond the boundary of this Bible consciousness. The first window has a bound sheaf of wheat with a cross vertically above it (Mrs. Eddy has characterized The Mother Church as the "cross," My. 6:19), and the second window has a beehive with a crown vertically above it (Mrs. Eddy has called the Extension, the "crown," My. 6:19). The First Reader's Room has in the first window a seven-pointed star, with an anchor vertically above it, and the second window a bunch of grapes with a burning Grecian lamp vertically above it. Each of these windows, in both the First and Second Readers' Rooms, have *Science and Health* and the Bible in horizontal position to each other in the center of its figure as described. So it will be seen that the cross and the crown describe the limits of the mission of The Mother Church, as previously referred to.

The mission of the Branch thus begins with the anchor ("the anchor of hope . . . cast beyond the veil of matter into the Shekinah into which Jesus has passed before us," S. & H. 40:32)—the ascending idea, for the Lamb ascends; and ends with a Grecian lamp, burning, and a cluster of grapes—the descending idea, for the Bride descends. An intelligent understanding of the divine idea brings God down to men as the Bride, Word, Rev. 21:3; for fruitage is the province of the Bride, Word, which must conceive generic man, the Tree of Life, bearing its twelve manner of fruit. The Bride conceives "man in the idea of God," S. & H. 582:14-16. In this connection, there

was but one kind of fruit presented in the Concord Branch, and that was grapes. These were on both ends of all the pews, and also lighted the Mother's Room, in spiral effect.

AND THERE WAS NO MORE SEA

SAINT JOHN says in Revelation 21:1, “. . . and there was no more sea.” Before the descent of the Bride was possible, the sea must disappear; for Mrs. Eddy defines the sea as “tempest tossed human concepts, advancing and receding,” S. & H. 536. In this Concord Branch, the sea is put behind all of its healing pictures in its wonderful art windows, thus indicating the true nature of the Branch as the symbol of the Bride or completed Word—the Bridegroom having come—“the bride (Word) is adorned, and lo, the bridegroom cometh!” My. 125:26-27.

Mrs. Eddy has presented in *Miscellany* two chapters pertaining to the Concord Branch Church, pp. 145-168 inclusive, containing her highest gems of thought. In these chapters the following statements, “To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science,” My. 160:5-6, *and*, “Christian Science healing is ‘the spirit and the bride,’—the Word and the wedding of this Word to all human thought and action,—that says: Come, and I will give thee rest, peace, health, holiness,” My. 153:27-30, show clearly the character of the Lamb and the Bride and the process of their union in the human consciousness. The former is the Lamb, or squared man that stood on Mount Zion, having his father's name written in his forehead as

representing the *generic* idea—"an hundred forty and four thousand," Rev. 14:1, "the measure of a man," Rev. 21:17.

The name of Mary Baker Eddy is over its front door as well as an inscription stating that it is her gift, despite the fact that branch churches and individuals contributed many of its art windows, furnishings, and large gifts of money, symbolizing their obeisance to it, as did the eleven tribes to Joseph; for it could not go beyond the Lamb, Joseph, until the Word reached this point of unfolding, and the Church responded thereto. It was certainly the set apart Branch, "separate from its brethren," and the twelfth element in Woman's crown, awaiting the final severance of its communion with its twelve star parent to shine by its own light, as Benjamin. Joseph and Benjamin are eternally one in the City foursquare, for this City unites the Lamb, typing the teachings of Jesus (Christianity) and the Bride, typing the teachings of Mrs. Eddy (Science), in eternal union in her Word as Christian Science—Jesus representing Joseph and Mrs. Eddy representing Benjamin, the offspring of Rachel, Love. The Concord Branch, it will be remembered, is the only Church in whose building Mrs. Eddy ever participated, and she identified herself in her gift.

In the ceiling of this Concord Branch, there were squares in every available place, in contrast with the myriad circles in the Extension, typing the "Square Deal" of the Lamb consciousness. Simultaneously with the building of this Church, there arose in our Nation a champion of the "Square Deal," upon which our "New Deal" is founded. The "Square Deal" is an individual, fixed position, while the "New Deal" flows out to the world with its universal

plan. An idea can never be bounded by Church walls—it establishes its own limits. Has not our President Roosevelt, in his presentation of the “New Deal,” an inkling of this principle when he bases the “*New Deal*” upon the “*Square Deal*” of former President Theodore Roosevelt, whose régime was during the planning of the Concord Branch Church, built with squares in every available place in its ceiling? Did not Mrs. Eddy call the City foursquare the “*Square Deal*,” when she interpreted her understanding of the description of it as square by saying: “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 on the *square*,’ is a phrase which has passed into popular use from the parallelism of Free Masonry,” S. & H. Revised Edition of 1890 previously identified.

President Theodore Roosevelt was noted for his “square dealing.” Therefore did not his square régime indicate that the Branch, the symbol of the City foursquare, had already started its mission of influencing world thought, and thus calling into expression this activity in our Nation? For an idea begins to operate immediately after being conceived by even one human consciousness, although often general recognition of its true mission is long delayed. The Bride in Church is the City that demands a square expression—the squareness is the Lamb of purified human consciousness; the City is the square of all squares, generic man. It is “an hundred and forty and four cubits, according to the measure of a man,” Rev. 21:17. The

twelve tribes of Israel are the foundations of the City—"the twelve apostles of the Lamb," Rev. 21:14; thus the Lamb is symbolized by the twelve associated principles of the Bible, typified by the twelve tribes of Israel. Mrs. Eddy has said of the God-crowned Woman that "The woman in the Apocalypse symbolizes generic man," S. & H. 561:22. The Bride is the descent of this generic man to earth, as the City founded on the "square deal," united to human consciousness—the true United States of consciousness. Our *United States* types this *union*. Hence it becomes the "City of our God," the "New Deal," or plan for universal square dealing, superseding the individual square or individual justice.

It will be noted in *Science and Health* that the "City of our God," which is without "boundary or limit," supersedes the City foursquare; also that the "City of our God" is the last marginal topic in *Science and Health*, and the "City of God" is the text for a verse in the last chapter of the Bible, Rev. 22:14. This chapter describes the Tree of Life, its twelve component parts being nations, not people. This Tree of Life is symbolized by Nation, not by Church, "for the leaves of the tree are for the healing of the nations." Hence in God's providence, foreshadowed by Jesus in his great Revelation to John (Rev. 22:2), the "New Deal" sprang into expression in Nation, as the next symbol beyond the City foursquare, the last step in Church, or gathered collective consciousness yielding to unification. The "New Deal" was forced to be expressed through the symbol of the *United States* of America by which the *body* of the world had been "prepared" through the universal diversity of its national citizenry. The Tree of Life, which is the Church "within," bears only self-

interpretative relationship to conditions "without." In other words the City foursquare is the last "square deal" of Church. The "City of our God" is the "Holy City, the New Jerusalem, coming down from God out of heaven," founded on this Church square, but not limited thereto nor thereby. For being "without boundary or limit," it holds blessings for universal man, including the Church. Mrs. Eddy defines this City as Christian Science, in its last "cardinal point" (S. & H. 577:13) as "the law of God, the law of Good, interpreting and demonstrating the divine Principle and rule of universal harmony," Rud. 1:2-4. She also defines "New Jerusalem" in the "Glossary" of *Science and Health* as being "The spiritual facts and harmony of the *universe*." Love, which is "impartial and universal in its adaptation and bestowals," S. & H. 13:2-3, "which maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," Matt. 5:45, must come through universe and not Church. United States of world consciousness was its necessary channel; its law, Revelation 22:11, "He that is unjust, let him be unjust still, etc."; for its life lies in its God Plan which cannot be touched by resistance.

Returning to the Concord Branch building, which covered the interval between the Thirty-third and the Fortieth Manuals, its corner-stone was laid on July 16, 1903, and it was dedicated on July 17, 1904. There were practically no changes in the Manuals during this period. Both the Extension and the Concord Branch were under course of construction at the same time, in the sense that the property upon which the Extension was built was being purchased and cleared for building. This placed the Concord Branch within the building of the crown, the God-

crowned Woman. It could not have been a Branch of The (little) Mother Church, or wilderness-Mother, the "cross." The remodeled hall in which the Concord Branch was first housed, that was also the gift of Mrs. Eddy, was the expression of the wilderness-Mother as well as her gift. It but prepared a place for the future building of the Concord Branch seven years later.

The only motto carried forward from the remodeled hall was a Bible quotation. The *Science and Health* quotation which was on the walls of the Concord Branch had even been dropped from *Science and Health* in the interim. This shows clearly that only the Bible aspects of the first Church remained as a thought foundation for the second, while its superstructure had yet to be sought in the progressive Word. The Bride, as City foursquare, brings her own foundation, but it is exactly that which ascended from earth to heaven, "the apostles, assembled thoughts, of the Lamb," Rev. 19:11-16; Rev. 21:14.

The following are the small number of changes that occurred between the Thirty-third and the Forty-first Manuals:

A By-Law entitled "*Obedience Required*" appeared for the first time in the Thirty-seventh Manual, 1903, requiring officers of the Church, Editors of the *Christian Science Journal*, *Sentinel*, and *Der Herold*, members of the Publication Committees, Trustees of the Christian Science Publishing Society, and the Board of Education to "promptly comply with any written order signed by Mary Baker G. Eddy that applies to their official functions. Disobedience to this By-Law shall be sufficient cause for the removal of the offending member from either of the above-named departments," p. 58. The vacancy was to be

supplied by the Christian Science Board of Directors subject to the approval of Mary Baker Eddy, p. 58 (this shows how tightly Mrs. Eddy had drawn the reins of government into her own hands, using channels outside of herself as mere agencies of her own divine leading).

In the Thirty-ninth Manual in the Article on Publication Committees, the former provision that they should consist of "males only," was changed to "males generally," p. 93. A further By-Law was added definitely stating, "If a suitable male is not obtainable for this Committee, a suitable female shall be elected therefor," p. 94.

The Manuals from the Thirty-third to the Fortieth are grouped with a description of this Concord Branch, because it was built during the period covered thereby, and was thus the outstanding impelling event of that interval, for additions to *Science and Health* always shaped both the Manual provisions and the Church footsteps as expressions thereof.

Mrs. Eddy's last addition to the chapter on "Marriage" revealing the truly scientific man "not of the earth earthly but coexistent with God," S. & H. 68:27 to 69:30 (added in 1903 during the building of this Church) was the basis of the statement that the laying of the corner-stone of this Concord Branch pointed to "the *new birth*, heaven here, the struggle over," My. 158:12-13, for this was the true Lamb of God, "the spiritual idea of Love," S. & H. 590:9.

FORTY-FIRST MANUAL, 1904

THE FLARED CROWN

“And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars,” Revelation 12:1.

As presented before, a very large and beautiful window illustrating the God-crowned Woman was chosen by Mrs. Eddy for a most prominent place in The (little) Mother Church. This illustration appears on both the auditorium floor and the balcony level, showing that it was the basic inspiration of the Second Organization, as well as its culminating ideal. This Woman is standing on the moon, with the sun shining about her, and upon her head is a *flared crown*. It is a graphic as well as beautiful portrayal of Revelation, twelfth chapter, first verse, which reads as follows: “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head *a crown of twelve stars.*”

In the *flared crown* on the head of the God-crowned Woman, the upper flare contained seven stars and the lower flare five stars. This symbol has been chosen to illustrate the outstanding features added to this Manual, for Mrs. Eddy has said, “Spiritual *teaching* must always be by symbols,” S. & H. 575, and the predominant changes in this Forty-first Manual pertain to *teaching*—particularly the General Association of Teachers. A new section was

added to the extended directions given to this Association in this and previous Manuals since the Twenty-ninth, when the call for this Association first appeared in the Manual. The new section under the title of, "Organization Required," read in part as follows: "This Association shall be organized with an Executive Board of *twelve* members of The Mother Church, and shall not exceed this number. *Seven* members thereof shall be teachers of Christian Science, and *five* members shall form a quorum," page 87. From this it will be seen that the old order (*seven*) and the new order (*five*) are united in this Association, which was called into being as representing the basis of the Extension, which Mrs. Eddy called the Crown, My. 6:19.

In this By-Law the Executive Committee was composed of twelve, only seven of whom could be teachers, the remaining *five* being C. S. B.'s, who had never been chosen for this function, but who had been prepared therefor. There were many of the latter, inasmuch as the Normal Class consisted of thirty, only twenty-one of whom were "the called" to active service; the remaining five on the Executive Committee were "the chosen" of God who never have to serve—they are the *Marys* who sit at the feet of the inspired Word, gaining its understanding, but leaving *Marthas* to serve. Both had the great privilege of entertaining the Christ-idea, but one first served the *Jesus*, while the other the *Christ*—one represented the flare of seven, and the other the flare of five, in the Crown of Rejoicing on Woman's head. "These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age," S. & H. 562:11-30. In this Executive Committee, five constituted a quorum for action,

which could have been wholly the *Marys* to the temporary exclusion of the *Marthas*. In all probability no such situation would ever arise, but it was possible, and whatever is possible must needs contain the full elements of basic purpose. Thus the *flared crown* was *mentally* formed that characterized the true nature of the Extension.

The first appearance of a By-Law on Roman Catholicism, under the title of "Church Membership," was added to this Manual, forbidding the teaching of a Roman Catholic, which reads as follows: "Neither the Pastor Emeritus of The Mother Church nor its members shall teach Roman Catholics Christian Science, except they receive the written consent from the churches of which these applicants are members," page 77, Section 14. This is the only By-Law under which Mrs. Eddy has ever placed herself as Pastor Emeritus. It would be impossible to teach the higher value of the Bible symbols until the symbols are known and have been intelligently associated with one's life—the crown must rest upon the *head*, not the *heart* of Christianity. "Spiritual teaching must always be by symbols"—not symbols of worship in service, but the appropriation of their mental values into one's life. It would be impossible to teach mathematics until the numerals are understood. The flare of seven in the crown is scientific Christianity. It is the bearing of the cross mentally upward, rather than the worship of one who has done so.

The last clause in the fifth Tenet was changed in this Manual in its last statement from "to the spiritual perception of the eternal existence of the good and the *real* in man" to read "to perceive eternal Life, the allness of

Spirit and the nothingness of matter." The first puts good in man; the last puts man in good "without boundary or limit."

The By-Law entitled "Church Organizations Ample," appeared in this Manual for the first time, forbidding members of The Mother Church from joining an organization that excluded either sex, Free Masons excepted, p. 72. Mrs. Eddy says: "Union of the masculine and feminine qualities constitutes completeness," S. & H. 57:4. Thus any organization that builds on either sex alone could never hope to accomplish its purpose, be it ever so laudable.

A new By-Law was added, providing that "only the Publishing Society of The Mother Church selects, approves, and publishes the books and literature it sends forth," also stating that if Mary Baker G. Eddy should disapprove of certain books or literature the Society should not publish them, p. 80. This By-Law is the same in our present Manual. Also the section entitled "Obnoxious Books" was added, p. 80. This also remains in our present Manual.

There was added on page 85 the By-Law "No more Students," which provided that the Board of Education should receive no more students in the Normal Class for three years starting December 8, 1903.

The By-Law entitled "The Mother Church Building," p. 99, was changed in the sense that its previous prohibition against joining it to another building was removed in view of the fact that preparation was being made to build the Extension (see present Manual, p. 103).

A new By-Law was added forbidding the teaching of children in Sunday School beyond the age of fifteen years.

Easter Observances were forbidden in the United States, p. 46.

A new By-Law, "A Member not a Leader," was added to this Manual, p. 59.

A new By-Law entitled "Pupils' Tuition" placing the fee for Class Teaching not to exceed \$50.00 per pupil, was added.

A new By-Law was added to this Manual under the title of "Stewardship," which read as follows: "The individual in charge of Mrs. Eddy's Room in The Mother Church must be a member of this church, and, if called for, it shall be her duty to go to Mrs. Eddy's home and remain so long as Mrs. Eddy shall desire it, and this Church will continue her salary and fill the vacancy during her absence," page 40, Section 4. This is the first time that a By-Law has appeared in any Manual on the stewardship, or custody, of the Mother's Room.

FORTY-SECOND MANUAL, 1904

A BY-LAW was added to the Forty-second Manual entitled "Thou Shalt not Steal," p. 72; this title was changed in the Fifty-seventh Manual to "The Golden Rule," p. 73, and much of the section was dropped. It was changed again in the Sixty-second, p. 74; and still again in the Seventy-second, p. 75, which brought it to its present form in our last Manual, p. 48.

FORTY-FIFTH MANUAL, 1904

SUNDAY SCHOOL

"Ah, children, you are the bulwarks of freedom, the cement of society, the hope of the race," Pulpit and Press, p. 9.

THIS Manual presents the first instruction with reference to teaching the children in the Sunday School, which read as follows: "The first lessons of the children should be the Ten Commandments (Exodus 20:3-18), The Lord's Prayer, and its Spiritual Interpretation by Mary Baker G. Eddy (Matt. 6:9-14), Sermon on the Mount (Matt. 5:3-11). The next lessons consist of such questions and answers as are adapted to a juvenile class, and may be found in the Christian Science Quarterly Lessons, read in Church Services. The instruction given by the children's teachers must not deviate from the absolute Christian Science contained in their text book."

The By-Law entitled "Church Organizations Ample" was changed to add Press Clubs to Free Masons in naming those excluded from its prohibitions.

Under the subject of "Advertisements and Incompetence," a By-Law was added forbidding members of The Mother Church from advertising as Practitioners (in the *Journal*) who pursue other vocations "except those members who are officially engaged in the work of Christian Science, and then they must devote ample time for a faithful practice," p. 61.

The By-Law entitled "Private Communications" for-

bidding the public reading of a private communication from Mrs. Eddy without her written consent, appeared for the first time in this Manual, p. 73. This By-Law was changed in the Fifty-fifth edition to read as it does in our present Manual, p. 67.

FORTY-NINTH MANUAL, 1905

THE WORLD ON ITS SPIRE

"For Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science," Science and Health 565.

It would be safe to assume that there is but one Church on earth with the world on its spire—and that, the gift of Mary Baker Eddy—the Concord Branch Church. Mrs. Eddy said at the laying of its corner-stone that it points to "heaven here, the struggle over," My. 158—Immanuel, or "God with us" (man), and not *we* struggling to ascend to *Him*, for "in Him we live and move and have our being." Certainly it would be more than safe to assume that there was never a church with a *skeleton* world on its spire, symbolizing that it had no density nor material weight with which to obstruct the outflowing mission of its universal purpose.

In the outgoing vestibule of The (little) Mother Church is a twin window, illustrating Isaiah's prophecy of the mission of the Branch that shall grow from the roots, not the stem of Jesse, and of which he says, "and a little child shall lead them," Isaiah 11:1, 6. This twin window pictures a sturdy (not chubby) "man child," sinewy and muscular, as a type of great strength of purpose. He has a matured face, and over his right shoulder, clutched in his right hand, is a detached grape-vine with a fulsome bunch of Concord grapes—"the *government* shall be upon his shoulder." His left arm is held caressingly about the

neck of a lion, "moral courage, the lion of the tribe of Judah"—is not this lion the type of the Manual with its moral codes? The other animals that Isaiah pictures are around him or about him, except there is no calf of *sacrifice*. This is a graphic picture of 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" in World consciousness.

Immediately before the dedication of this Concord Branch Church, in the *June Journal*, 1904, Mrs. Eddy published in political phraseology the Magna Charta of Christian Science, which has always stood for civil, rather than religious liberty—the original being the Great Charter of English liberty. Mrs. Eddy's very statement of its meaning was, "It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed," *June Journal*, 1904; My. 254. In this same vein of thinking, doubtless promoted if not motivated by the oncoming dedication of this Concord Branch, which symbolized the full destiny of the Branch, Mrs. Eddy made a radical change in the second paragraph of Article XXVIII, Section 1, "Local Self-Government" (present Manual, Article XXIII, Section 1). This was in the sense that the addition was made pertaining to state conferences of churches. This provision had previously read that there would be no conferences of the churches except the annual conference of The Mother Church in Boston in June of each year. The following was added: ". . . unless it be when our churches located in the same state convene in unity and love, to confer on a statute of said state

abrogating individual rights, or attempting class legislation," Forty-ninth Manual.

Thus it introduced into Church the first political aspect to which it tends in its World mission. Each and every branch is chartered under State laws and always has been, and so the first weight of responsibility that falls upon the branch churches is that of State. The Branch's sole allegiance is to the Word and to the respective State under which it is chartered. When the conference of churches in Boston ceased with the abolition of communion between The Mother Church and the branches, thus dropping the provision that made them a galaxy of stars in Woman's crown, this paragraph was so changed as to make them a galaxy of cities revolving around its State; for no conference could be held between the branch churches except it be with reference to State laws. The States are galaxies of stars around a national point of union and are thus symbolized in our national flag and ensigns.

To emphasize this political vein of thinking as the tendency of the hour proclaiming the mission of the Concord Branch, on June 13, 1905 (shortly succeeding the dedication of the Concord Branch, July 17, 1904) Mrs. Eddy requested that every member of The Mother Church "pray each day for the amicable settlement of the war between Russia and Japan," My. 279:22-25. Seventeen days later on July 1, 1905, Mrs. Eddy requested the members of The Mother Church to cease "special prayer for the peace of nations," stating that "out of His allness He must bless all with His own truth and love," My. 280. Thus Mrs. Eddy clearly showed why the world on top of the Concord spire had no material density or weight as against the mission of the Branch, and why *The Christian*

Science Monitor could not flow into the World until the Communion between the Branch and The Mother Church was dissolved in 1908; for the flow from the Branch to the World must "spread undivided the Science that operates unspent," My. 353—unspent by material resistance. The prayer that flows from the Branch to the World is the prayer of Christian Science, as defined by Mrs. Eddy on page 1 of *Rudimental Divine Science*, "The law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony"—not discord. It is the Christ consciousness, whose "reward is with him, and his work [already done] before him," Isaiah 40:10.

Mrs. Eddy, in explanation of this astoundingly new view of the prayer of the New Covenant, showed the inadequacy of that of the Old Covenant to interpret "universal harmony;" for she said, ". . . a spiritual foresight of the nations' drama presented itself and awakened a wiser want,"—think of it, "a *spiritual foresight* of the nations' drama" on a *battlefield!* Mrs. Eddy then went on to say that the "wiser want" was to "know how to pray other than the daily prayer of my church,—'Thy kingdom come,' etc." She had asked the members of The Mother Church to pray for the nations and had found that their prayers could never reach the nations of the World, for they prayed for God's kingdom to come—the prayer of the Old Covenant—while the Branch declares "the new birth, heaven here, the struggle over."

Mrs. Eddy refers to her statement, "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." in the following words, "I cited, as our present need, faith in

God's disposal of events," My. pp. 280, 281. This in no sense condoned the war between these nations, but accepted the spiritual fact that was evolving in the human consciousness, the resistance to which was expressed in war. This fact could never be controlled by prayer, for Mrs. Eddy says, "Prayer can neither change God, nor bring His designs into mortal modes; but it can and does change our modes . . . uplifting us to Him," *No & Yes*, p. 39. Thus the spiritual foresight of the nations' drama was viewed by her in the light of *Science and Health*, p. 207, "The spiritual reality is the scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious and is the ideal of Truth." This is the mission of the Branch, for the New Jerusalem is defined by Mrs. Eddy as "the spiritual facts and harmony of the universe," S. & H. p. 592. And the New Jerusalem is the Bride, descending out of heaven from God as the City foursquare.

Mrs. Eddy's articles from this time forth were almost exclusively addressed to the Nation and to the World through its own channels, such as, the *New York Commercial Advertiser*, *New York World*, *New York Herald*, *Boston Journal*, and even before this event through the channels of the *Boston Herald*, *Boston Globe*, *Concord (N. H.) Monitor*, *New York American*, *The Independent*, *The Evening Press* (Grand Rapids, Mich.), *Cosmopolitan Magazine*, *Boston Post*, etc. etc. Although *The Christian Science Monitor* had been established over two years before Mrs. Eddy left, she wrote but one article through its channel, and that, the definitions of the missions of the periodicals, including *The Christian Science Monitor*. This article was in the first issue of the *Monitor*.

Under the title of "Opportunity for Serving the Leader," the degree of D.S.D. was made possible to those who remained with Mrs. Eddy in her home for three years, p. 65. More on this topic is found elsewhere in this book.

A By-Law appeared in this Manual, stating that no person other than a member of The First Church of Christ, Scientist, in Boston, Mass., could receive the degree of C.S.B. or C.S.D., p. 85. The same rule applied to the admission of students to the General Association of Teachers, p. 88.

FIFTY-SECOND MANUAL, 1906

A NEW By-Law appeared in this Manual entitled "Duty to God," p. 41. It was identical with the By-Law in our present Manual under the same title, p. 67.

FIFTY-THIRD MANUAL, 1906

THIS Fifty-third Manual is the second in 1906, the year of the dedication of the Extension in June. It is most significant that the term "The First Church of Christ, Scientist, in Boston, Mass.," was changed to read "The Mother Church of Christ, Scientist," for the first time in this Manual under the title of "Local Self-Government," p. 74 (our present Manual, p. 70, Article XXIII, Section 1). Thus was opened to The Mother Church in Boston the privilege of flowing on to its basic origin in The First Church of Christ, Scientist, in Boston, Mass., which was founded upon "the Rock, Christ," Manual, p. 19; Mrs. Eddy having previously in the Twenty-ninth Manual limited the scope of The Mother Church to accomplish

its original purpose only "in some degree," as previously presented. In this connection it is most interesting to note that Mrs. Eddy always embraced The Mother Church in "The First Church of Christ, Scientist, in Boston, Mass.," by putting the latter term on the cover of her Manual both before and after she made this change in the By-Law to which reference has just been made. Also it is more than interesting to contemplate that Mrs. Eddy never associated "The First Church of Christ, Scientist, in Boston, Mass.," on the outer cover of her Manual with the *cross* and the *crown*. For the cross and crown were not placed upon the Manual until several years after Mrs. Eddy left us in person. The Manual is the only book written by Mrs. Eddy upon which she did not place the *cross* and the *crown* as the seal of Christian Science. Thus she left the Manual of The First Church of Christ, Scientist, in Boston, Mass., to flow on to "eternity," its *prophesied destiny*—" . . . eternity awaits our Church Manual," My. 230:2.

FIFTY-FIFTH MANUAL, 1906

THE second, fourth and fifth Tenet were changed in this Fifty-fifth Manual. In the second Tenet the words "One Christ" took the place of "Christ Jesus"; and the last clause "and man *as* His image and likeness" was changed to "and man *in* His image and likeness." The former, in both instances, impersonated the Christ, while the latter presents the idea of impersonal infinity. The fourth and fifth Tenet have been subjected to transpositions in the sense that the first part of the fifth was added to the fourth, which reads as follows: ". . . and that man is

saved through Christ, Truth, Life, and Love as demonstrated by the Galilean Prophet healing the sick and overcoming sin and death."

A new By-Law was added, stating: "The Sabbath School Children shall be taught the Scriptures, and they shall be instructed according to their understanding or ability to grasp the simpler meanings of the divine Principle that they are taught," p. 53.

The meetings of the "General Association of Teachers" were changed from annual to biennial.

A By-Law entitled "Committee on Business" started in the Fifty-fifth Manual, p. 50. It was changed in the Seventy-fourth Manual, p. 78, to read as in our present Manual, p. 79.

FIFTY-SIXTH MANUAL, 1906

MARRIAGE OF THE BRIDE AND THE LAMB

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready,” Revelation 19:7.

THE great day had at last arrived for the dedication of the Extension, which typed the marriage of the Bride and the Lamb in *heaven*, Rev. 19th chapter. The Lesson-Sermon on this occasion was especially prepared therefor, and was entitled “Adam Where Art Thou?” Mrs. Eddy presented an address entitled “Choose Ye,” in which she denounced human marriage for the first time as being “synonymous with legalized lust,” My. 5:1-6. At the Annual Meeting, which had been previously called the “Conferences of the Churches,” the Lesson-Sermon was on the marriage of the Bride and the Lamb. This was the only Service attended exclusively by members of The Mother Church, and therefore the only appropriate opportunity for presenting so significant an interpretation of the meaning of the occasion. This latter Service is to be found on page 39 of *Miscellany*. Mrs. Eddy’s dedicatory address and the special Lesson-Sermon are also found in *Miscellany*. A description of this Church edifice will be found in this book under the general title of *Key of David*.

The incoming President of The Mother Church spoke of Mrs. Eddy’s having wandered for forty years in the wilderness, and by analogy intimated that the edifice itself stood for the twelve stones erected by the children of

Israel when they entered the Promised Land, My. p. 43. This Promised Land in Christian Science was the marriage of the Bride and the Lamb—the lifting up of the human consciousness to meet the demands of the Word. This was a necessary precedent climax to the descent of “the bride (Word),” My. 125:26, to dwell with men, Rev. 21:3. For Jacob’s angels first ascended before they descended; and Jacob was the revelation of Science.

Mrs. Eddy says in *Science and Health* that the twelve tribes of Israel compose the twelve star crown of the God-crowned Woman of which this new tabernacle was the type—the Extension, which she called “the crown” in her dedicatory address. Mrs. Eddy also reminds those gathered on this occasion that her room still remained “in the beginning of this edifice,” The (little) Mother Church, which she called “the cross.” This suggested the significance of the fact that the cross and the crown still remained on the *Journal* (the Mother publication), although it was removed from the *Sentinel* (its Child, suggesting the Branch), as previously presented. The *Sentinel* formerly had a different style of cover. There was a large *Christian* and a large *Science* on the cover, separated by a large cross and crown. The cross and crown were removed from the *Sentinel* in the September that immediately succeeded the dedication of the Extension in 1906. The two women were then placed thereupon with no cross and crown between them or elsewhere on the *Sentinel*. This remained until years after Mrs. Eddy left us in person. Inasmuch as it was left on the *Journal* and all the other literature, it had great significance in showing that the work of the two women was completed with reference to crosses and crowns.

Thus "the cross," The (little) Mother Church, yielded to "the crown," the Extension. Also the four and twenty elders and the four beasts forever disappear from the Apocalyptic vision at the marriage of the Bride and the Lamb in heaven, Rev. 4:7-9; for it typed the union of heaven and earth *in heaven*—the wilderness-Mother's man child, *Science and Health*, having completed its ascent to that point in *Science and Health*, pages 68 and 69 (beginning with line 27). These pages were added simultaneously with the dropping of "Mother" in 1903, just *twenty-four* years after the starting of the First Organization in 1879.

The *twenty-four* elders were undoubtedly the divisibility of the twelve stars on Woman's crown into the twelve tribes of earthly resistance to these twelve stars on Woman's crown. Mrs. Eddy says in her human interpretation of the twelve stars on Woman's crown: "The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals,—separated by belief from man's divine origin and the true idea,—will through much tribulation *yield* to the activities of the divine Principle of man in the harmony of Science," S. & H. 562:11-16. The marriage of the Bride and the Lamb unites the divisible elements of being,—earth and heaven, male and female, Christianity and Science, *but only in heaven*. In the third edition of *Science and Health*, paragraph 1, Mrs. Eddy says, "and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God," p. 120 (Volume II). Thus these elements were married in heaven—in Mind only, which means that the *idea* only had been completed in *Science and Health* and correspondingly in Church, but would yet

have to find means by which it could descend to the apprehension of Christian Scientists; and it did by further additions, as subsequently shown.

Also the four beasts disappear on the occasion of the marriage of the Bride and the Lamb, for the *ascent* alone demands the Christian moral accusative values which war against spiritual realization. The four sides of the City foursquare could never be established, even in heaven, as long as the *accuser* is there. These are the dragon and his angels that Michael and his angels cast out of heaven in "the war in heaven," which occurs after the man child was caught up unto God and to his throne, Rev. 12:5, 7, 8; S. & H. pp. 566 to 568. Mrs. Eddy interprets the triumph over this warfare in part as follows: "What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the *accuser* is not there, and Love sends forth her primal and everlasting strain," S. & H. 568:25-30.

The four beasts were as follows: "And the first beast was like a lion, and the second beast was like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle," Rev. 4:7. Mrs. Eddy has interpreted the lion as "moral courage," S. & H. 514:10, and also has interpreted Moses as "moral courage," S. & H. 592:11; the calf has always stood for the animal sacrificed; the man is the type of human justice; and the flying eagle is the type of ascension and also keenness of vision beyond earthly conditions. This is clearly borne out in the fifth chapter of Revelation, when the Lamb opens the seals that correspond to the numerical order in which they have been quoted from the Bible—the first beast, the lion,

calls out the white horse, moral courage, S. & H. 514:11, as "free . . . fearless . . . undisturbed." The second beast, the calf, calls out the red horse of war and sacrifice—the stronghold of Christianity: for Jesus said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword," Matt. 10:34; and sacrifice is the keystone of a Christian life. The third beast, the man, calls out the black horse that weighs out "justice," paying only for the labor incident to the Christian demand of "*Work* out your own salvation with fear and trembling." The fourth beast, the eagle, calls out the pale horse whose rider is "Death"—the highest of all *Christian virtues* is ascension, which means death to all the practical values of life; the acme of its vision is to reach heaven; it feeds on future promises of heavenly salvation, which denudes it of earthly demonstration. As Mrs. Eddy says, the twelve tribes of Israel are the "lamps in the spiritual heavens of the age, which show the *workings* of the spiritual idea," S. & H. 562, and that Jacob, their father, is "the revelation of Science," they alone can interpret the mystery of the four beasts as being the first four tribes of Israel, the fourth corresponding to the tribe of Judah, Jesus' tribe, which demanded that he ride the pale horse of death—crucifixion, as the demand of his tribe, ascension. For Leah said when Judah was brought forth, "Now will I praise the Lord," turning wholly away from man to heaven. Thus the ascending Christian, in the words of Paul "dies daily"—sacrifices earth for heaven.

So Christianity in its demands for ascension, *sacrifices* earthly things for heavenly values, and such is the absolutely necessary foundation that it lays for the City foursquare in heaven, *not earth*. For the City foursquare

brings its foundations, composed of the treasures laid up in heaven by the prophets and apostles of the Lamb, to earth—"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb," Rev. 21:14. These twelve apostles stand for all who have followed the teachings of Jesus. Thus, Mrs. Eddy says, "I therefore *plant* myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, . . . Other foundations there are none," S. & H. 269:22-25. But "foundations" (*Christianity*) are not *Science*, the City. But when the Lamb (*Christianity*) is united to the Bride (*Science*) in heaven, the union becomes Christian Science which is ready to descend to earth through the process of the Word, subsequently described as having been more latterly added to *Science and Health*. Mrs. Eddy says: "But the beast bowed before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love," Christian Healing 10:5-8.

Mrs. Eddy says: "Plato was a pagan; but no greater difference existed between his doctrines and those of Jesus, than to-day exists between the Catholic and Protestant sects," Mis. 111. In the light of this statement we approach a change in the one By-Law under which Mrs. Eddy places even herself as Pastor Emeritus. This is the one entitled "Church Membership," pertaining to teaching Roman Catholics Christian Science. This By-Law first appeared in the Forty-first Manual, and was changed for the first time in the Fifty-sixth, to read as follows: "Neither the Pastor Emeritus of The Mother Church nor Christian Scientists shall teach or treat Roman Catholics

except with the written consent of the authorities of their church. Teaching and healing are separate departments. If you cannot heal without teaching said patients, abstain from doing either," p. 78. Note that Mrs. Eddy makes this By-Law apply to all Christian Scientists, whereas, when she first presented it in the Forty-first Manual, it applied only to the Pastor Emeritus and members of The Mother Church. It finally returned to the limits of its first presentation in this regard, to apply only to Mrs. Eddy as Pastor Emeritus and to members of The Mother Church in our present Manual, p. 87. Also it will be seen that Mrs. Eddy forbids both teaching and healing of Roman Catholics. The next change in this By-Law separates these two phases of ministration.

It will be seen that Mrs. Eddy never placed herself under the limitation of this law, except as Pastor Emeritus, or in connection with the walls of Church, for even the City foursquare—the last step in Church—has walls. Thus, as Mrs. Eddy says, ". . . it is vain to look for perfection in churches or associations," *No & Yes* 41. So Mrs. Eddy, as Pastor Emeritus, always rested under this limitation, even though she freed Christian Scientists who are not members of The Mother Church, there being a higher privilege always accorded Christian Scientists than to be members of The Mother Church.

FIFTY-SEVENTH MANUAL, 1906

READERS

“Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory,” Jeremiah 13:18.

To make more sensible the significance of the very important fact in this Fifty-seventh Manual that Mrs. Eddy has for the first time required the Readers of branch churches to be members of The Mother Church, the By-Laws with reference to Readers are reviewed in the order of their unfoldment.

The only authority that even Mrs. Eddy ever exercised over a branch church was a provision made in the Tenth Manual in 1899, permitting herself to remove a Reader from any Christian Science Church in the world. That this By-Law was an endeavor to protect the branch churches from personal leadership, thus preserving to them their own self-government, is quite evident from the fact that the demand for rotation in office in an article, “Words for the Wise,” and “Afterglow,” My. 250, was given the Field in 1901, requiring the retirement of Readers every three years. The churches over the entire Field responded to this demand, thus reducing the danger of personal leadership to a very great degree (a By-Law appeared in the Twenty-fourth Manual in 1901 demanding a change in the Readers every three years in The Mother Church from October, 1901, thus indicating the

time that the article, "Words for the Wise," was given to the Field).

In the Twenty-ninth Manual of 1903 the By-Law permitting Mrs. Eddy's removal of any Reader in the Christian Science Church was dropped and replaced by a By-Law entitled "Enforcement of By-Laws," in which a First Reader of a branch church, *who was a member of The Mother Church*, was required to enforce the rules and By-Laws of his own church. Still Readers in branch churches were not required to be members of The Mother Church, and the implication is that if they were not members of The Mother Church, they could not wield this rod of enforcement of the By-Laws of even their own churches. So, while the rod of correction was needed during the time of the inadequacy of the Word to silence the opposition thereto, it was never placed in the hands of Readers other than those who were members of The Mother Church; for the rod belonged exclusively to the domain of Mother Church. Attention has been previously called to the fact that Mrs. Eddy forbade members of The Mother Church to become members of branch churches whose Readers were not members of The Mother Church, Seventh Manual, p. 16, yet she had never required the branch churches to have members of The Mother Church as their Readers until after the dedication of the Extension. Thus this Fifty-seventh Manual records this requirement for the first time. They were therefore protected from the "cross" of The Mother Church, but identified with the "crown," the Extension. Mrs. Eddy indicated then and in the By-Law in our present Manual entitled "Moral Obligations," p. 31, the importance of the mental atmosphere exhaled by the Readers of the Word. Thus she protected the

purity of the Word to the branches in which they were rooted and grounded.

In the June *Journal* of 1908 there appeared an article on the difference between the human coronet and the crown. The former had encircled the cross in the Christian Science seal on its literature. In 1908 the human coronet was changed for the celestial crown, the latter with its five illumined stars. Before this was made, the weight of the human coronet was felt by susceptible heads.

The following is the By-Law in this Manual requiring the Readers of the branches to be members of The Mother Church: "These Readers *shall be* members of The Mother Church," notwithstanding the fact that no other member of a branch church was ever required to be a member of The Mother Church. This latter was a fact throughout the entire course of the Manuals. As an evidence that this was a further attempt to protect democratic self-government to a Branch, a By-Law was added to the Seventy-third Manual in 1908, entitled "A Reader not a Leader."

These four changes pertaining to a Reader in a branch church have been collected from other Manuals in order to provide a sequence tending to prove that they were in no sense an endeavor to control the branch churches, but rather to protect them in their own self-government; because the final goal named as the demand for rotation in office is that "man governed by his creator is self-governed," My. 254:26. Self-government is the "seed within itself" of Immanuel, not Manual.

A striking feature of this Manual is that "man" and "woman" take the place of "male" and "female" for the first time throughout this and subsequent Manuals. For

example, see Fifty-sixth and Fifty-seventh Manuals, p. 30, Section 1, under title, "Election." Thus the *male* and *female* of God's *creating*, which were distinguished in the same manner in which any other objects of God's creation in both the animal and vegetable kingdom were characterized, yielded to the intelligent *man* and *woman* with which Mrs. Eddy correlates them on page 517 of *Science and Health*, lines 8-10: "The ideal *man* corresponds to creation, to intelligence, and to Truth. The ideal *woman* corresponds to Life and to Love." Thus the wilderness-Mother (creator) yields to the God-crowned Woman (generic man), "The eternal Elohim includes [rather than creates] the forever universe," S. & H. p. 515.

Aside from the By-Law with reference to the Readers, an addition was made to the Section entitled "Local Self-Government," in this Fifty-seventh Manual, p. 75, which read as follows: "The general Communion of this Church shall be observed *triennially* in Boston, Mass., on the second Sunday in June. Its local Communion Service shall be held annually at the same date." Thus no general Communion Service was ever held after the one at the dedication of the Extension, because all Communion between the branches and The Mother Church was dissolved in 1908, before the time for another general Communion Service. In the Fifty-sixth Manual the provision for this Service had read: "The Communion shall be observed by **this** Church *annually* on the second Sunday in June of each year," page 44. That the branches were the Communicants with The Mother Church in this general Communion Service, and not its individual members, was shown in the second paragraph under "Local Self-Government" which reads: "Each Church of Christ, Scientist,

shall have its own form of government. No conference of churches shall be held, except the triennial conference at The Mother Church, unless it be when our churches, located in the same State, convene to confer on a statute of said State, or to confer harmoniously on individual unity and action of the churches in said State." This latter statement had read "annually" in the Fifty-sixth Manual.

Another By-Law was changed in this Manual—the By-Law entitled "Church Membership," pertaining to the teaching and healing of Roman Catholics, p. 78. This first appeared in the Forty-first Manual, and was changed in the Fifty-sixth Manual to read in part as follows: "Neither the Pastor Emeritus of The Mother Church nor *Christian Scientists* shall teach or treat Roman Catholics except with the written consent of the authorities of their church," was again changed to read as in our present Manual, p. 87. "Neither the Pastor Emeritus *nor a member of this Church* shall teach Roman Catholics Christian Science . . . Choice of patients is left to the wisdom of the practitioner . . ." The term "this Church" was, of course, The Mother Church. Thus those who were not members of The Mother Church were not bound by this By-Law, as they were when Mrs. Eddy said "Christian Scientists" in the Fifty-sixth Manual. In her harvest song Mrs. Eddy said: "I love the prosperity of Zion, be it promoted by Catholic, by Protestant, or by Christian Science* . . ." My. 270. This was written shortly after this Fifty-seventh Manual. It presents the fuller breath of this last position.

Another By-Law was added to this Manual entitled "Testimonials," p. 59 (identical in present Manual, p. 47).

* Note Mrs. Eddy does not say *Christian Scientists*.

Also a By-Law was added forbidding the use of the initials "C.S." after one's name "on circulars, cards, or leaflets, which advertise his business or profession, except as a Christian Science Practitioner," p. 60.

SIXTIETH MANUAL, 1906

THE PLANTING OF THE BRANCH IN THE WORD

“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,” Zechariah 6:12.

WHILE Mrs. Eddy had passed the old sheep (members of The Mother Church) under the rod into the fold, she had carried the branch churches as lambs in her arms in the capacity of their only Shepherdess—never permitting them to come under “official control” of The Mother Church, Article XXVIII, Section 1, entitled “Local Self-Government” (our present Manual, Article XXIII, Section 1). The provision for “Local Self-Government” forbidding any “official control” of the branches by The Mother Church, had remained unchanged from the First Manual, and so continued to the last. The only exception to this was the further strengthening of this protection for the self-government of the branches by the insertion of the word “general” before “official control” which forbade even *general* supervision of the branches by The Mother Church. The branches were also forbidden to pattern even their self-government after that of The Mother Church. Mrs. Eddy stated that such course would be “disastrous to Christian Science.” This warning is under the title of “Mother Church Unique” (our present Manual, p. 71).

Mrs. Eddy however had made no provision for the protection of the branches to their exclusive self-government in the event of the relinquishment of her Leadership, as was inevitable after the completion of her Word, or else she would have forever defeated the truth of her own Word—"Those who look for me in person, or elsewhere than in my writings, lose me instead of find me," My. p. 120. In this Sixtieth Manual appears for the first time a provision for the branches in the event that Mrs. Eddy should relinquish her Leadership, Article XXVIII, Section 7, line 14, which reads as follows, "The branch churches shall be individual, and not more than two small churches shall consolidate under one church government. 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. 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 in consonance with The Mother Church Manual," p. 77. This provision has remained intact in our present Manual, with the exception of the dropping of the medial statement which reads as follows: "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." This re-quoted provision was dropped entirely in the Sixty-ninth Manual as subsequently shown.

In the statement with reference to relinquishing her Leadership, it is evident that Mrs. Eddy had in mind the possibility of her own passing from the fact that she put into *Science and Health* at practically the same time she

presented this By-Law, the following statement: "If you or I should appear to die we should not be dead, etc." It will be remembered that the prophecy of Jesus in regard to the passing of the wilderness-Mother was pressing for fulfillment, Rev. 12:14—that she would be nourished as against the dragon only for a "time, and times, and half a time." This must be interpreted in the light of Church consciousness; for so it was, inasmuch as Jesus' revelation to St. John was sent to the churches. And time must be interpreted in the light of Mrs. Eddy's definition of Day—"Mind measures time according to the good that is unfolded," S. & H. p. 584. Time was thus being given the relative value of fulfilled purpose. Hence the prophecy of "a time, and times, and half a time" must have referred to the four steps in her Church accomplishments—Father Church (founded on Jesus, who represented the Fatherhood of God, S. & H. 562:3), The Mother Church, the Extension, and the branches. The "half a time" was the broken purpose occasioned by the impossibility of Motherhood's fulfilling the finished purpose of the Branch—the Branch must do this for itself.

Thus Mrs. Eddy planted the Branch in the Word in her provision in this Manual—planted it to grow from its own roots in accordance with the prophecy of Zechariah 6:12: "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." God said of this Branch: "[this is] the Branch of my planting, the work of my hands, that I may be glorified," Isaiah 60:21. This last statement is taken from an identical description by Isaiah of the City foursquare.

It will be noted that Jesus in his revelation to St. John

has utilized to a remarkable degree the characters and figures of the Old Testament, and that this is particularly true of his prophecy of the City foursquare, which is in identical accord with Isaiah, sixtieth chapter. His revelation to St. John is directed entirely to the churches, starting with the first chapter, wherein is defined both the stars and the churches. He concludes his revelation to St. John in Revelation, twenty-second chapter, after describing the Tree of Life with the statement: "I Jesus have sent mine angel to testify unto you these things in the *churches*. I am the root and the offspring of David, and the bright and morning star."

Mrs. Eddy expands the City foursquare, S. & H. 575, to "The city of our God," S. & H. 577, the City foursquare having walls, while "The city of our God" is without "boundary or limit," having four cardinal points. The Bible identifies the Tree of Life with "the city of God," Rev. 22:14 (see head notes of this chapter in the Bible). Thus the City foursquare, the last step in Church as identified by the branches, spreads its mission to the world through the Tree of Life, the leaves of which are "for the healing of the *nations*"—nations meaning the whole world.

It might be interesting to remember that seedless fruit is grown from the planted branches of mother trees that are subsequently detached after they have taken root, to "grow up out of [their own] place[s]." This types the seedless fruit of the virgin Lamb that stood on Mount Sion, Rev. 14:1, 4, for God plants ideas, not seeds.

The Mother Church was formed September 23, 1892, there being no organized Church, in Boston, since October, 1889, when the First Organization was dissolved. During this interval of four years, the branch churches

continued their chartered existence under State laws, and many were continually formed, proving that there can be a branch without a human expression of Mother, for these branches grew from the "roots," not the "stem of Jesse," Isaiah 11:1. As Jesse means self-existent being, it was the only source from which self-government could come, thus escaping the "rod" of the "stem of Jesse."

The Woman in the wilderness (The Mother Church) was her own man child, for every Mother's son is her progressive self reaching towards the goal of her own ideals, thus the World has progressed from the first son, Cain, to the last Lamb consciousness that ascended to wed its heavenly Bride. Its footsteps of ascension were recorded progressively in *Science and Health* as they tended, step by step, to reach the goal of the Apocalypse, the God-crowned Woman. Thus the two women, in the wilderness and in heaven, in Revelation, twelfth chapter, were united in heaven, the revealed Word, thence to descend as the root of the Branch in the City foursquare.

Could anything be plainer than that Mrs. Eddy's intention was to perpetuate the protection that she had always extended the branches from outside control, when she deliberately planted them in her Word by directing that they should continue their own form of government in consonance with The Mother Church Manual after the relinquishment of her Leadership? Could anything be clearer than that the wilderness-Mother's "man child," which was prophesied to be "caught up unto God and to his throne," thence to become one with the God-crowned Woman, his Bride, was the progressively ascending Word of *Science and Health* in its evolutionary unfoldment towards her Apocalyptic vision? Could anything be more

palpable than that the branch churches were the generic offspring of this Word, the conception of the Bride, and not of a human Mother Church?

The portion of the newly added By-Law which read "The branch churches shall be individual, and not more than two small churches shall consolidate under one church government" was entirely consistent with the wholeness of each branch. It doubtless referred to a most prevalent condition in the Field, due to the rapidly changing Word to the end of its completeness. The branch churches felt the resistance to the increasing demands of the Word on human demonstration, which ultimated in much discord in their own fold. This caused separation in small cities of churches into two different churches where not more than one could be numerically justified. Thus their consolidation would be but the restoration of two halves of a divided whole unit.

That this By-Law has been thus properly interpreted by the preceding remarks is evident from a letter to the New York Churches forbidding such consolidations of larger units, My. 243.

The immortality of the Manual lies in its proof that all human values represent divine ideas, and that Love's plan is to redeem them one by one to their impersonal operation until the highest values are reached—"the sons and daughters of God." The highest ideas are the sons and daughters of God, S. & H. 503:3-5. Being cannot be generic short of this goal. Motherhood could never be generic as it contemplates two separate elements of being. The culmination of even human experience is to the end of uniting these elements. Fatherhood and motherhood become one only as the self-union of the masculine and femi-

nine qualities—"the sons and daughters of God"; never as father and mother. Thus the union of the male and female qualities constitutes the completeness behind the effort of fatherhood and motherhood to bring forth this oneness—the need for further generation evidencing their failure to complete their own being.

Hence Mrs. Eddy reduced "Intelligence" from the divine to the human, from God to man, in 1903, in her definition of "Intelligence" in *Science and Health*, page 469: 8-11. And in 1907 she made it the "primal and eternal quality of the infinite Mind" simultaneously with the change of the statement "The eternal Elohim includes the forever universe," S. & H. 515:16. Thus generic man was made more basic than Father, Mother, God. So the thought only that is "without father, without mother, without descent, having neither beginning of days, nor end of life," Heb. 7:3, is the Priest of Melchizedek, the King of Salem—Peace. The branches are the expression of this self-governed, self-existent idea.

Therefore The Mother Church Manual represents the control which is necessary to protect each new idea, whose "foes shall be they of his own household," Matt. 10:36—the limitation of the idea in his own consciousness. But it sets apart an element of self-governed being as its higher hope. Mrs. Eddy said of the children, as a type of the branches, "Ah, children, you are the bulwarks of freedom, the cement of society, *the hope of our race*," Pul. 9:1-3. Mrs. Eddy's remarks were addressed to the children who built and furnished the "Mother's Room" in The (little) Mother Church, which in type shows that the child builds the temple of the Lord for the Mother and

not the Mother for the child. The branches represent this element.

After an idea has completed its unfoldment, self-government is its necessity. Mrs. Eddy made self-government the primal and eternal necessity of the branches. They were therefore the gauge of the further necessities of the unfolding Word, for the Word's completeness was their completeness. Thus the hope of each idea lies in its ability to sustain itself. A branch of a tree that cannot be transplanted and live without further sustenance has no real life of idea abiding in it.

Mrs. Eddy planted her hope in the self-sustenance of the branches, growing from her word; they were the test of its completeness. The battle for control was fought with her own students whom she had fathered as well as mothered. Her joy lay in her branches, for therein lies the fruitage. As the seedless orange is from the planted branch, earth's seedless fruit is the hope of virgin being—the original Word!

The living sprout of the Tree of Life in the Manual was Mrs. Eddy's provision for the continuance of the branches in consonance with the Manual of The Mother Church, self-interpreted and self-administered, thus preserving its priceless heritage of local self-government, which is never more than local, for it broadens from the center and never from outward assumption of dominion over anything outside itself. It was never controlled from without and it knows no without to be controlled by it. This City foursquare broadens into the City of Our God without boundary or limit through the medium of Nation, the Tree of Life. The pattern was prototyped by Jacob as

a nation bearing twelve manner of fruits in his twelve sons. Mrs. Eddy says these twelve tribes are the twelve stars on Woman's crown. Thus the God-crowned Woman was the veritable Tree of Life.

SIXTY-FIRST MANUAL, 1907

A NEW By-Law was added to this Manual forbidding the publication or re-publication by the Publishing Society of a book of which Mrs. Eddy was the author "without her knowledge or written consent." It also states that the Publishing Society "selects, approves, and publishes the books and literature it sends forth," p. 83 (same in present Manual, pp. 81 and 82).

The following was added to Section 8, under the title "Not Members of The Mother Church": "The Board of Directors of The Mother Church shall neither advance nor appropriate money for shops that sell intoxicating liquor, for games, or for mining, nor shall they support or advocate such enterprises in any way," p. 88. This addition was dropped in the Sixty-seventh Manual.

SIXTY-SECOND MANUAL, 1907

EFFULGENCE OF LIGHT

"And God said, Let there be light: and there was light,"
Genesis 1:3.

"And the light shineth in darkness; and the darkness comprehended it not," John 1:5.

THE marriage of the Bride and the Lamb in heaven having characterized the year of 1906, the year of 1907 was distinguished by the marriage supper of the Lamb, Rev. 19:9. This latter period was fraught with great activity on the part of heaven's angels—the angels of fire. These angels were bringing their messages of light, each an additional invitation to the wedding feast.

Jesus prophesied of this time in his parable wherein he likened the kingdom of heaven to a king who prepared his son a wedding feast. Upon finding among his guests one who had not on a wedding garment, he demanded that he be cast into outer darkness, Matt. 22:11-13.

The Bride being the Word, My. 125:26, and the Lamb being the human consciousness wedded thereto, the wedding garment would necessarily be the abiding acceptance of the Word as the root and branch of being—the "root" from which both the branches and the "stem of Jesse" (The Mother Church) grew, Isaiah 11:1. Thus the consciousness that abode in the Word had on the requisite wedding garment.

In line with these thoughts a most interesting By-Law

was added to this Manual entitled "The Mother Church of Christ, Scientist Tenets," p. 75, in which it was stated that, upon "complaint of Mrs. Eddy our Pastor Emeritus," the name of a member of The Mother Church or of a branch church, who is found violating the "rules of its Tenets" should be "erased from The Mother Church and the Branch Church's list of membership and the offender shall not be received into The Mother Church or a branch church for twelve years." This By-Law has remained intact in our present Manual, p. 54.

It is unique in the sense that it is the only one in which the members of branch churches have been passed under the rod of correction with the members of The Mother Church, but it must be remembered that it pertains to the Tenets of both churches alike inasmuch as the members of the branch churches are required to sign the Tenets of The Mother Church, which are a part of the Word of their Text-book, *Science and Health*. When it is realized that the branch churches are planted in the Word, the necessity of their obeying its every rule is unchallengeable; so that this could in no sense be regarded as a modification of the statement often made in this book that the branches were untouched by the rod of control of The Mother Church Manual. When a member of a branch signs the Tenets of his Text-book, he voluntarily accepts them as the plan for his own self-government, and as such is self-amenable thereto. If the branches should fail to obey the Tenets of their Text-book (which are also the Tenets of their church and The Mother Church likewise), they would rest upon no foundation. The Tenets are therefore the common rooting of both the "branch" and the "stem of Jesse." This By-Law thus proves conclusively that The

Mother Church and the branches grow from the same root, for the Tenets are the root of both churches.

Another interesting point about this By-Law is the period of twelve years during which the name of a member of The Mother Church or a branch shall be erased from the list of membership in both churches. Twelve is the full complement of the tribes of Israel. These twelve tribes of Israel were the sons of Jacob, who is "the revelation of Science," S. & H. 589:5. These twelve tribes—the twelve stars on Woman's crown—"show the workings of the spiritual idea," S. & H. 562:18. Thus the period of twelve is particularly significant. It is tantamount to saying, If you will not work with us, you must work it out entirely alone; and if you violate one Tenet, you violate the entire basis of Church, or the collective idea. James said: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"—an equivalent of saying that without the full twelve tribes, there could be no rooting or grounding in Love. For The Mother Church and the branches are both founded on the *twelve* stars on Woman's crown, the heavenly basis of the City four-square, which has *twelve* tribal gates and is founded on the *twelve* apostles of the Lamb. The City foursquare represents the branches as an expression of the finished Word. As a precedent to the descent of this City four-square the "chain of scientific being" must have its *twelve* links in order to chain the dragon in the bottomless pit of nothingness, for twelve fulfills old theological demand, Rev. 20:1-3.

Another interesting point in connection with this By-Law is that the complaint upon which a member of either a branch or The Mother Church was to be tried must

emanate from "Mrs. Eddy our Pastor Emeritus." Thus this By-Law necessarily became absolutely inoperative after the passing of Mrs. Eddy, leaving the members of the branches entirely to their own self-government in regard to the Tenets of their Text-book. Mrs. Eddy had thus planted them in the Word. So the Branch grew from the "roots" of Jesse, self-existent being, thus fulfilling Woman's full mission.

Woman's entire mission was started with the opening of the Seventh Seal in Revelation, eighth chapter. The "little book" brought by the man angel from heaven is interpreted by Mrs. Eddy as *Science and Health*, S. & H. pp. 558 and 559.

The twelfth chapter of the Apocalypse, Mrs. Eddy says, typifies the divine method of warfare in Science and adds that even the subsequent chapters "depict the fatal effects of trying to meet error with error," in other words depict the false conception and application of Science. The former she associates with her own work, and the latter with the resistance thereto, S. & H. 559:32-2. This warfare starts with *men* and ends with *angels*; for not only does woman bring a higher sense of earth's values in the light of heavenly idea, but changes earth's concepts of heaven. Thus the angels of earth, ascending thoughts of man, tending to purification, war with heaven's descending angels, bringing messages of man's abiding purity. For woman's mission was to reveal to man his perfection as God's idea; while man's mission had been to demand of man purification to the end of being found worthy thereof. Thus man's angels, "messages" (as Mrs. Eddy calls angels—not messengers) war with woman's angels, "messages,"—for "there was war in heaven: Michael and his

angels fought against the dragon; and the dragon fought, and his angels . . .”* Old theological views of man, demanding purification, become a *drag on* purity, or woman’s messages to man, S. & H. pp. 566:25 to 568:12.

Mrs. Eddy claimed that the battleground for this warfare was The Mother Church—“From first to *last* The Mother Church seemed type and shadow of the warfare between the flesh and Spirit,” Pul. 20:14. This warfare had been between angels—angels of light, typed by the God-crowned Woman, and angels of darkness, the old theological views of heaven, with which latter the Woman in the wilderness fought. These old theological views of good were the dragon, whose weapon was water, “*purification*.” Purification was the highest aim of the First Organization, Fatherhood, which Jesus manifested, while purity was the basic revelation of the Second Organization, Motherhood. The angels of earth were the messages of the First Organization, for Mrs. Eddy says, “My angels are exalted thoughts . . . With white fingers they point *upward*,” S. & H. 299:7, demanding purification. The angels of the Second Organization, heaven, were God’s thoughts descending to man—“God’s thoughts passing to man; spiritual intuitions, *pure*, and *perfect*,” S. & H. 581:4. The latter angels are inherent reception of the truths of God. Purity alone sees purity,—“the pure in heart” alone seeing God. Thus the angels from heaven, as messages of light, seem to precipitate all the plagues on earth by reason of the resistance of earth’s angels claiming unworthiness of heaven.

From the time of the opening of the Seventh Seal, which had held back from man the flood-tides of God’s

* Revelation 12:8.

love, S. & H. 572:12, Heaven's angels had brought nothing but plagues. These plagues originated in the fire from the altar of the higher prayers of all the saints. These prayers were offered by the saints in the endeavor to meet the limitations of their earth-voiced truths, while they, too, had dwelt among men. For the Bible says: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne," Rev. 8:3. The fire from this altar, being cast on the earth, produced dire destruction and calamity, for earth's angels are the purified human thoughts these saints had left on earth. *Christianity* resisted the higher revelation demanded by the *Science* of their higher offerings.

Mrs. Eddy was the first person on earth to see the higher mission of these angels of fire and to interpret the Science of their revelation. This brought "the *inspired* Word of the Bible," as the little book in the hand of the man angel. Even the angel who had the "seven vials full of the seven last plagues," she called "This ministry of Truth, this message from divine Love," S. & H. 574:6-10.

Earth's angels struggle to *reach* immortality and thus shut out the *presence* of heaven's angels, which commune only with immortality, here and now. Ever since Mrs. Eddy revealed the present immortality of man on earth she had been forced to meet the apparent plagues occasioned by the resistance of *Christian* earth to generic *Science*—plagues that were really the higher light brought by heaven's angels. She made friends of these angels of fire although earth was at enmity with their messages.

From such resistance arose the illnesses of those who sought her for healing (Revelation, eighth to tenth chapters). *Science and Health* was not written for nine years after Mrs. Eddy began her healing work, and her decision to write her Text-book was only incidental to her healing ministry, My. 215:2-7.

The battle-ground between earth and heaven, which ended in the Apocalyptic Armageddon, was The Mother Church, the battle being fought between heaven's fire and earth's water after the two elements came together in the union of the two Churches—one founded on Jesus, and the other on Christ; one the Fatherhood of God, and the other the Motherhood, S. & H. 562:3-7. Mrs. Eddy said of such union—"Union of the masculine and feminine qualities constitutes completeness," S. & H. 57:4, and the object of its formation was to *complete* its history, as has been quoted in the introductory remarks to this book. So The Mother Church was the battle-ground for the solution of the marriage problem for all humankind. For the same elements are involved. The Bible begins with marriage and ends with it, and thus the problem must be solved in Church which contains all the elements requisite for its solution.

Jesus said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and a daughter against her mother, and the daughter-in-law against her mother-in-law. *And a man's foes shall be they of his own household,*" Matt. 10:34-36. This was the foundation of the First Organization, Manual, p. 17.

Christ said, through *Jesus* at the end of his human ministry: "Peace I leave with you, my peace I give unto

you: not as the world giveth, give I unto you," John 14:27. This was the foundation of the Second Organization, Manual, p. 19.

The union between these two forces was the song of angels announcing Jesus' birth, "on earth peace, good will toward men," Luke 2:14. Peace on earth was the blessing of the Christ, Immanuel, "God with us." This is the message of inherent good—"natural good" which Mrs. Eddy defines as God, S. & H. 119:21—the Word which heals even the heathen when he feels its touch. St. Paul expressed it so clearly in Romans 2:14, "For when the Gentiles, which have not the law, do by *nature* the things contained in the law, these, having not the law, are a law unto themselves." (Mrs. Eddy used this very terminology at the time she separated the branch churches from further communion with The Mother Church, "Christian Scientists, be a law to yourselves," S. & H. 442:30-32, implying that it was the complete solution for mental malpractice.) "Good *will* toward men" is the mission of Jesus as Savior, the engrafted Word. James admonishes us to "receive with meekness the *engrafted* word, which is able to *save* your souls," James 1:21. Peace is inherent power; good will is controlled force. The fault of peace conferences is that they try to reach peace through the channel of "good will to men" when peace is the power of Principle. The peaceable fruits of righteousness come only from right thinking on the basis of a common principle. *Good will* can be quickly turned into *bad will* because it is on the same plane of consciousness.

Mrs. Eddy's revelations of light came during the year of 1907, as the result of listening to the message of the angels that were seemingly pouring forth their torments to

those who did not understand their message. The resistances came very close to her personally in the form of a lawsuit for the custody of her very person through the channel of those bearing the "name but not the life" of herself, in the persons of her son and her adopted son. The very sanity of her mind was attacked on the basis of senile incapacity and she was forced to submit to the examination of alienists in order to preserve her own inherent identity, as the suit of her sons was for the purpose of obtaining custody of her person and fortune. This was claimed by her sons (joined by her granddaughter, of whom she was very fond) to be a friendly suit for the protection of one whom they claimed to love. This trial doubtless opened up much light on the limitation of the Christian ties of the flesh, and did much to show Mrs. Eddy that the fault lay in her Church By-Law that permitted branch association with branch in close (City) activities; for there still remained such provision, which had been put into the last Manual in the last edition of 1906. This trial suggests the immediate consequence of this By-Law for it was hand joining hand by the two different branches of her offspring—her natural son and her adopted son. This was the exact position of the branches, as has previously been recited under the title of "Galaxy of Stars" in the comments on the Twenty-second Manual. Thus during the first of 1908, Mrs. Eddy removed from the By-Law that made provision for the relinquishment of her Leadership, that portion which permitted branch churches to unite "in word and in deed to help one another." The helpfulness of kin for each other in a common purpose had proved to be disastrous in its misjudgment of what "love one another" meant, and thus Mrs. Eddy

dropped the very words out of her sixth Tenet in the first Manual in 1908, and in the Sixty-ninth Manual, immediately following, dropped from her provision for the branches this possibility, as subsequently presented.

Referring again to the trial of Mrs. Eddy, the result of the examination of an eminent alienist is recorded in the *Sentinel* of September 7, 1907, and is well worth reading as a record of wonderful triumph. Mrs. Eddy was examined by an admittedly hostile alienist who said, at the conclusion of his examination, that it was absurd to call that "strong-minded woman" weak. He expressed wonder at the marvelous preservation of her faculties, at what he claimed was an advanced age, reciting her unusual domestic daily accomplishments in the minute supervision she gave her household aides and servants, and how completely she was in active control of her own affairs.

Doubtless it was the divine activity behind these reversals that brought such effulgence of light to our Textbook. They were verily "the seven [angelic] vials full of the seven last plagues" which lifted her as they did St. John "to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing" in actual demonstration in her Word. Mrs. Eddy says, speaking of these vials of wrath: "The beauty of this text is that the sum total of human misery, represented by the seven angelic vials full of seven plagues has full compensation in the law of Love," S. & H. 574.

The following are some of the wonderful changes that appeared in *Science and Health* given in the order in which they unfolded, in the course of five changed editions of *Science and Health*, during the year 1907. These editions, for convenience, will be denominated first, second,

third, etc., inasmuch as the editions of *Science and Health* were not numbered after 1906.

There were no changes in the first edition. The changes in the second edition were as follows:

1. The final change was made in the "ideal man" and the "ideal woman," S. & H. 517:8-10, by which Life and Love were divided into two different steps, thus showing clearly that Womanhood embraced the fatherhood as well as the motherhood of God. Mary the mother of Jesus illustrated this principle, as did also the struggle between the two women in Revelation, twelfth chapter. The wilderness-Mother brought forth the man child indicating her true nature as fatherhood as well as motherhood, and the God-crowned Woman presented the daughter indicating her true nature as generic man. They were one only through the fulfillment of the process that lay between them. The former expression "Life and Love" would have eliminated the entire human consciousness expressed as "creation" and "intelligence" in the "ideal man," leaving his identity alone in "Truth" without a process for reaching it. "The ideal woman corresponds to Life and to Love" (S. & H. 517:10)—Life representing fatherhood (S. & H. 569:1-2) and Love representing motherhood (S. & H. 569:2-3). Fatherhood and motherhood ascend, Mis. 96:8-15 ("First as a loving Father and Mother; then, as thought ascends the scale of being to diviner consciousness, etc."): while generic man descends, S. & H. 561:22. The Bride is the wedding of these two qualities of being—fatherhood and motherhood in one, S. & H. 577:4-11. As Mary, the mother of Jesus proved physically that woman embraces both qualities, so Mrs. Eddy revealed the Science of the physical phenomenon

which gave Jesus birth. She thus raised Jesus mentally from the dead to the world. As she, in *Science and Health*, p. 334, so wonderfully interprets him as stating: "I . . . was dead [not understood] and, behold, I am alive for evermore [Science has explained me]."

These are the ascending and descending angels of Jacob's dream, and which he symbolically expressed in his twelve sons, who were the twelve stars on Woman's crown; the twelve gates of the City; and twelve fruits of the Tree of Life. His ladder was the first chapter of Genesis, which was set up on the earth and reached to heaven. Moses wrote Genesis, first chapter, over four hundred years after these twelve sons were born to Jacob by the ascending angels of law (Leah's symbolism) and the descent of Love (Rachel's symbolism). The angels on his ladder of life first ascended and then descended. Thus Woman embraced both qualities, as is shown in Revelation, the twelfth chapter. The wilderness-Mother warred to establish control of earth's forces ("good will"), while the God-crowned Woman was at peace. The wilderness-Mother represented Fatherhood with its rod of control, as well as Motherhood; while the God-crowned Woman expressed generic man, completeness, or *peace*. The song of the angels, "Peace on earth, good will toward men," with its necessary ascending process between divided ascent and wedded descent was thus the marriage ceremony of these two forces, which war with each other until the complete ascent is made that translates the *things*, in the first chapter of Genesis, into *thoughts*. Thus the "creation" of "the ideal man" yields to "intelligence" in the mental ascent, and descends as "Truth" embraced in Love.

2. Permission for marriage was for the first time definitely withdrawn in the light of this final embracing of man by woman in fulfillment of Jeremiah 31:22, "For the Lord hath created a new thing in the earth, A woman shall compass a man." The last change in "the ideal man" and "the ideal woman" had enabled woman, as *Science*, to encompass man, as *Christianity*. Christian Science was the result. The previous reference on marriage had read, "Until it is learned that God is the father of all, *let* marriage continue." It was changed as we now have it to "marriage *will* continue." The first expresses permission, the last shows the wilfulness of error until inherent completeness is realized, S. & H. 64:26-27.

3. "Thy kingdom *is come*," took the place of "Thy kingdom *is within* us," in the Lord's Prayer. God's kingdom could never be *within* us as it is a generic idea, the New Jerusalem, the City foursquare as the seed of infinity. "Us" represented a *plural* sense, when God's kingdom cannot come until "Us" is a generic *one*, not two or more.

4. "Principle and its idea *is one*," was added for the first time, S. & H. 465:17, for God and man *is one* instead of *are two*.

5. "The Woman in the Apocalypse symbolizes generic man," took the place of "The woman in the Apocalypse is the Vignette." The "bride (Word)" My. 125:26 alone is the Vignette, for she demonstrably embraces the twelve tribes of Israel in the City foursquare, Rev. 21:12, while the woman in the Apocalypse but symbolizes it with her twelve stars of promise, not fruition. Mother, as defined in the "Glossary," is "Life, Truth, and Love," but does not embrace action which is the fourth definition of the

fullness of good in the Glossary. This was the inadequacy of the definition of the ideal man and woman, S. & H. 517:8-10, before its last change as above—it was heavenly abstraction with no room to embrace human action. God dwells *with man*, Rev. 21:3, and not man with God; *on earth*, not in heaven.

6. Self-justification, the goal of *Christianity*, was placed for the first time in the division called "Depravity" in the "Scientific Translation of Mortal Mind," p. 115 of *Science and Health*. This is Mrs. Eddy's first step towards the subordination of Christianity to Science. Mrs. Eddy had discovered a marvelous truth for the first time, that the real resistance to the Science of Christianity did not lie in the *bad* will of man but in the *good* will of man. The alternate "striving" and "meekness" of Christian endeavor as well as "love one another" yielded to the Golden Rule, the foursquare of Love, when all three of these Christian forms of thinking and action were shortly afterwards dropped from her sixth Tenet, in a subsequent Manual. Thus she discovered that the most subtle form of matter was not in the second chapter of Genesis, but in the first chapter, as she added for the first time the following to *Science and Health*: "and the allusion to fluids (Genesis 1:2) indicates a supposed *formation of matter* by the resolving of fluids into solids, analogous to the suppositional resolving of thoughts into material things," S. & H. 510:23-27 (our present edition, p. 510:22-26). This passage previously read, "and no allusion to fluids until after the record of the formation of minerals and vegetables," S. & H. 510:23-25, first edition in 1907. So it is seen that Mrs. Eddy for the first time placed the formation of matter in the first chapter of Genesis and

found it necessary to divide the darkness in the first chapter of Genesis from the light. This darkness and matter so newly discovered *in the first chapter of Genesis* was the claim of personal light and personal good that limited and bound infinity within the measure and limits of the unfolding human consciousness. Mrs. Eddy had previously bordered on this discovery when she associated Adam with the claim "of something fluid, of mortal mind in solution," and "the darkness . . . upon the face of the deep" in the verbiage of the *first chapter of Genesis*, S. & H. p. 338. In this entire paragraph Mrs. Eddy mixes the phraseology of the first and second chapters of Genesis in such way as to suggest their inter-association.

Thus it was not personal evil but personal good—Christianity—that had become the active resistance to Science. For Mrs. Eddy says that, "the nothingness of error is in proportion to its wickedness," S. & H. 569:10-11. In other words, when a thing is *wholly* wicked it is wholly nothing, having no foundation in Truth; but when something is *partially* true and partially false, the claim of its partial "good" blinds it to its partial falsity, for the same fountain sendeth not forth sweet waters and bitter. So personal good is on the same plane with personal evil, and is merely the good will, or controlled good (and the *controlled* is usually put entirely out of itself in God) which forces it to put the evil outside of itself in person. Hence it is left without inherent entity and becomes but the inane shuttle-cock of the battle-dore of outside forces, timorously awaiting the uncertain results over which it has no conscious control.

7. Also Mrs. Eddy marvelously redeemed the five physical senses to a point of mental usefulness when she

added to *Science and Health*, page 274, line 3, the first word "Unnecessary" and to lines 17 and 18, the words "erroneously" and "misdirected" as we now have them in our present edition. Previously the tendency had been to dissipate the five physical senses as wholly illusive without reference to whether they testified to good or evil, thus ruling humanity entirely without the pale of divinity, when humanity must become coincident with divinity. Mrs. Eddy says, "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, etc.," S. & H. 561: 16-18. The phenomena of earth must be translated from "creation" to "Truth" in the ideal man through the medium of "intelligence." These are the three stages in the "ideal man," none of which can be escaped. Mind must bridge the five physical senses to spiritual Truth by intelligent direction. Truth is one with Love, mind is the medium through which they are united. Their last state is, "The senses of Spirit abide in Love," S. & H. 274:12.

8. Every right motive finds its immortality in the goal to which it tends. Thus *materia medica* was invited to adopt Christian Science rather than be destroyed with the other forms of error with which it had been previously associated, S. & H. 441:20-21.

There are other important additions and changes in this second edition of *Science and Health* in 1907, but these will suffice to show how radically different they were from their previous statements; and that Mrs. Eddy's changes were not merely to the end of technical perfection, but were the expressions of progressive light, in accordance with progressive Biblical prophecy.

The third edition in 1907 contains one very important

change. Mrs. Eddy added to *Science and Health*, page 164, lines 17 to 29, "If you or I should appear to die, we should not be dead, etc." Hence she, for the first time, placed herself under the possibility of passing. While Mrs. Eddy interpreted every verse in Revelation, the twelfth chapter, from the first to the sixteenth, inclusive, she had never interpreted the fourteenth verse containing the prophecy of the final "half a time"—unfinished measure of generic demonstration in the scale of her full Revelation. Perhaps this addition to *Science and Health* was her silent interpretation and acceptance of the fact that Bible prophecies have never been defeated.

In the fourth edition in 1907, there are seven synonyms of God instead of eight, as was previously the case (the capital letters standing for the synonyms). The word "Being" was dropped from God as the eighth synonym in this edition and descended to man in the next edition, as later shown. A most startlingly important change was made in the sense that the statement, "The eternal Elohim has *created* the universe," was changed to read as we now have it, "The eternal Elohim *includes* the forever universe," S. & H. 515:16. Thus God was no longer to be called "creator" for Mrs. Eddy had dropped "creator" to the plane of man throughout her Text-book.

Also Mrs. Eddy having said in all editions previous to the fourth in 1907, "Thus misinterpreted, the divine idea *falls* to the level of human or material belief called mortal man," then changed this statement to read, "Thus misinterpreted, the divine idea *seems* to fall to the level of a human or material belief called mortal man" (this latter is as we now have it, S. & H. 507:31).

SIXTY-SIXTH MANUAL, 1907

THE KINGDOM OF GOD A GIFT

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband,” Revelation 21:2.

THE first mention of Peace in the Manuals occurred in this Sixty-sixth Manual in the form of a new By-Law added on this subject, indicating that the waters were assuaging without the ark and that the dove of Peace had found its olive branch.

This olive branch was undoubtedly the first statement of a realized promise in Christian Science. All previous promises in *Science and Health* had been in divine Science, the starting point of which was that “God, Spirit, is All-in-all, and that there is no other might nor Mind”

Concurrently with this Sixty-sixth Manual, late in 1907, Mrs. Eddy added to the chapter entitled “Christian Science Practice,” the following: “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,’” S. & H. 442:25-29. This statement was to the Christian Scientist verily the song of the angels at Jesus’ birth renewedly announcing his second coming—“on earth peace, good will toward men.” It united the Peace of *Science* to the good will of *Christianity*. “Work out your own salvation with fear and trembling” had become a Christian axiom previously ac-

cepted by Mrs. Eddy as the rule for a Christian Scientist. Its equivalent was "good will toward men"; while "Fear not, little flock, for it is your Father's good pleasure to *give* you the Kingdom" was "on earth peace," ending the struggle for salvation. Inasmuch as this was the first time that Christian Science had ever attained a promise, the Promised Land had been reached. Christian Science had previously only wandered in the Land of Promises, facing this discouraging prospect—"During the sensual ages, absolute Christian Science may not be achieved prior to the change called death, for we have not the power to demonstrate what we do not understand." Thus its highest hope had been to die in the wilderness of human will, controlled by the divine.

Control of any kind is a wilderness to the consciousness so controlled, for lack of understanding is a wilderness. Government is the reverse of control. Thus even self-control and self-government are at opposite poles from each other. Self-control is the application to one's own consciousness of ideas foreign to his inherent thought, restraining its natural bent; while self-government is the pleasure of responding to a Principle, to serve which is a privilege. One characterizes a servant of God (good), and the other characterizes a friend. Jesus said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth but I have called you friends"; John 15:15. True government is thus the self-government of an understood idea, to which one lends himself with pleasure; whereas controlled government is an outside rod. One is planted in the Word of revelation of a plan, the other grows in the soil of a consciousness not his own. These two states exemplify first, the control of The Mother Church

by Mrs. Eddy, and second the self-government of the branches, which are planted in the Word and are self-interpreting in their own respective forms of government.

Thus the branch was from the beginning founded on "the Rock, Christ," which was the basic design of The Mother Church, Manual, p. 19, but which it could only hope to attain through the branches, for the warring or controlling thought could reign as did King David, but it could never build the Temple of the Lord because it had warred, controlled, 1 Kings 5:3. It collected the materials in *Science and Health* with which the Temple of the Lord—the true government of the Christ-idea—was to be built in universal consciousness, but it took a Solomon (which means "peace") to build it.

The experience of the League of Nations proves this principle. It was formed for peace from an outside-of-self source (the United States), and it has tried to build the Temple of the Lord in universal consciousness; but the detached branches of national consciousness alone can do that. For the League came from the kingdom within the *United States*, and not the kingdom from without, ruled by kings and dictators. The United States as an embryonic world may seem to be outwardly troubled just now, but the basic *idea* which has united all nations on earth, not through the forced good will of each to the other, but by reason of the attraction of *idea*—a common *idea*—has been self-sustained. Thus it, and it alone, is self-governed, for its idea has successfully unified the whole world within its bounds and brought it, alone of all nations, to a place where it is controlled by the will of no other nation on earth, for it owes no other nation, as nation, either dollars or allegiance. No nation that owes an-

other nation, even money, is independent of its pleasure. Our Nation is now seeking to establish the fluid rule of idea, as emanating from the spirit of the Constitution rather than the strict letter, which alone is inadequate to meet progressive needs—needs that ever create emergencies. It is the spirit of the Constitution which our Nation is seeking to revive as against the dead form of its letter that kills its immortality (spirit). Paul warned, "The letter killeth, but the spirit giveth life."

This is the position of the branches, as planted in the Word of *Science and Health*, uncontrolled by the Manual. The living portions of the Manual wherein the Manual finds its immortality, "eternity," are those pertaining to the mission of the branches, leading it into Nation (the "Tree of Life") and the undying spiritual animus behind its fulfilled provisions. The only demand placed upon the branches by Mrs. Eddy should she relinquish her Leadership was that they go on in consonance with The Mother Church Manual. "In consonance with" means in harmony with its spirit, for they were never governed or controlled by it as has been shown by all that has gone before in this book. They were self-governed by the Word of *Science and Health*, the Bride, and never bowed the knee even to The Mother Church, as befitted the wisdom of Mrs. Eddy's discernment and provision. Thus the branches become the channel for the true idea of government in our Nation as the nucleus of world government—the self-government of advancing idea through the demonstration of the letter and spirit of their Word. But they are free to advance their own form of government by reason of their power to amend their own Constitution and By-Laws. Had our Nation been unable to amend its Constitution in ac-

cord with its advancing sense of the Declaration of Independence ("all men are created equal"), and its Preamble demanding unification, it would have been self-destroyed by reason of its inadequacy. We would still be slave owners, woman would not have suffrage, trusts and monopolies would have long since made us their Kingdom of Finance with no possible means of escape. In short, all idea would have been effaced that gave us birth.

So it is with the branches which were "self-governed," and always had a liquid form of government enabling them to meet new conditions with new ideas through the amendment of their respective Constitutions and By-Laws. This was *never* the privilege of The Mother Church, which was always controlled by the good will of Mrs. Eddy, who made her own Tenets and By-Laws for the Church to control refractory elements. No one can carry the By-Laws of The Mother Church on to meet the advancing conditions, for they cannot be amended.

The definitions of the words "control" and "govern" show the distinctions between the branches and The Mother Church. The derivation of the word "control" is "counter-roll"—to roll against inherent desire; while "govern" means to "direct a ship," in line with its own chartered plan or course. This latter is the spirit of the first attained promise in Christian Science—salvation a gift of inherent discernment, not the labored attainment of a controlled will.

It is interesting to note that the kingdom as the gift of God in Christian Science, S. & H. 442:25-29, was announced at the point of rising above the Christian demands of Paul into the promise of Jesus in his Sermon on the Mount according to Luke. The Mount was his Christ-

vision where he exalted himself above the limitation of Jesus. It was the only sermon that he ever preached to his disciples alone, having deliberately escaped from the multitudes. His Sermon on the Mount could be given only to his disciples as a unified whole, and only when he, Jesus, was sitting down before the Christ, which is always a moving idea. As the Scriptures record it: "And seeing the multitudes, he went up into a mountain; and when he was *set*, his disciples came unto him [gathered to his consciousness as theirs—the one Mind]: And he opened his mouth, and taught them, saying, Blessed are the poor in spirit [those who claim no past resistance to idea in fixed Constitutions]: for theirs is the kingdom of heaven," Matt. 5:1-3.

The addition to *Science and Health* on page 442, lines 25-29, was the first time that Christian Science ever rested on the basis of the Christ-idea through Jesus—salvation a gift of idea, not the labor of experience, and thus the very first time that it was placed solely within the domain of the branches who represented the Christ-idea and not Jesus as a savior warring against error. It thus became one with divine Science, rending from top to bottom the veil of the temple that hid divine Science, the holy of holies, from Christian Science. There are even yet but two promises in our Text-book in Christian Science (all others being in divine Science). This is the first, and the other is *Science and Health*, page 200, lines 25 to 29, added in 1908 which will be presented later on.

Thus the point in human experience was reached of which Paul spoke when he said: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

As was previously suggested, Peace was the demand of the hour, not only within the Christian Science Movement, but without, in the world. This is evidenced by the addition of a new By-Law to this Sixty-sixth Manual, encouraging the individual promotion of Peace in the world by Christian Scientists but forbidding any organization in Church to this end, p. 61, Sixty-sixth Manual. Mrs. Eddy spoke of the world as feeling Christian Science through its every pore. She was made Fondateur of the Association for International Conciliation during this year of 1907, My. 283. As this Association was a movement outside of the Church, it proved that the desire for peace was felt by the world concurrently with its newly proffered possibility in Christian Science; and that Mrs. Eddy went before the branches into the world where it alone is attainable, being a universal idea.

This By-Law was under the title "The Promotion of Peace," p. 61. It now appears in our present Manual under the title "Joining Another Society," p. 45. Another By-Law entitled "Sudden Decease" was presented in this Manual, p. 102, which was identical with our present By-Law under this title with the exception that the last sentence was subsequently added. Thus Peace was immediately counterfeited with false peace, death, for the eagle calls forth the pale horse whose rider was Death, Rev. 6:8. Divine blessings seem "vials of wrath" to the unprepared.

SIXTY-FIFTH MANUAL, 1907

THE third Tenet was changed in this Manual in the following manner. The statement ". . . and the spiritual understanding that evil is unreal, hence not eternal" was

changed to read as we now have it, “. . . and the spiritual understanding that casts out evil as unreal.” The first accepted the thought that evil could be *spiritually understood* as unreal, while the last precludes the possibility of a knowledge of evil, for “evil is destroyed by the sense of good,” S. & H. 311:13.

The fifth Tenet was also changed in this Manual as follows: The statement “served to uplift faith and understanding to perceive eternal Life, even the allness of Spirit and the nothingness of matter” was changed to read “served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.” The first statement places *faith* and *understanding* on a common basis, and lifts both to perceive; while perception *is* understanding, S. & H. 585:1-4. The second lifts *faith* to the plane of *understanding*. Thus when faith is lifted “to understand eternal Life,” the second degree (the Moral in the “Scientific Translation of Mortal Mind” is lifted to the third degree (the Spiritual), S. & H. pp. 115, 116. *Christianity* is thus lifted to *Science*. It will also be noted that the word *Soul* is used in apposition with *Spirit* in this last statement.

SIXTY-EIGHTH MANUAL, 1908

THE SECOND APPEARING OF JESUS

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God,” I Thessalonians 4:16.

MRS. EDDY has said, “The second appearing of *Jesus* is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science,” Ret. 70:20-22. Jesus’ first coming was typed by the First Organization and his second coming by the Second Organization. That they have become one is attested by the comments on the Sixty-sixth Manual.

Jesus prophesied that in his second coming, “The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that *offend*, and them which do iniquity,” Matt. 13:41. The virtues of his first coming form the clouds and obscurations of his second. Thus angels began to gather in this Manual such thoughts as had been the shining marks of Christianity. For Jesus had said in his first coming, “Strive to enter in at the strait gate,” Luke 13:24; “This is my commandment, That ye love one another,” John 15:12; “Blessed are the meek,” Matt. 5:5. The sixth Tenet had previously read in both *Science and Health* and the Manual: “And we solemnly promise to *strive*, watch, and pray for that Mind to be in us which was also in Christ Jesus; to *love one another*; and to be *meek*, merciful, just and pure.”

The angels of his second coming gathered up the words,

“strive,” “love one another,” and “meek” from the sixth Tenet in this Manual, replacing them with the Golden Rule or the square of Love—for such was the measure of the City of which he was the square. “Strive” and “meek” are the upper and lower rungs in the ladder of Christian ascent, and “love one another” are the intermediate rungs between; but to the descending light of the City foursquare they become the vapid mists of human will, emotion, and passivity, which are dissipated before the “shout,” the “trump” and the “glory” of Science.

This sixth and last Tenet was the only one that had not been changed since the First Manual appeared in 1895, thirteen years before. It had particularly characterized the three progressive steps in the Christian Science Movement,—*morality*, *Christianity*, and *Science*. In the First Organization, it had read: “We promise to love one another, and to work, watch, and pray; to strive against sin, and to keep the Ten Commandments; to deal justly, love mercy, walk humbly, etc.,” *April Journal*, 1889. This is clearly moral in its aspects, while its second form is clearly Christian. Its last and present form is Science.

This was the first foothold of the City foursquare on earth, of which the Branch is the type. The Mother Church could not be other than an assembly of Christians, for the Massachusetts Metaphysical Association that built it mentally and literally so called itself, even in its reconstruction after its dissolution in 1889, *June Journal*, 1890. The members of the Massachusetts Metaphysical Association were exclusively Mrs. Eddy’s students. They were also the twelve star members upon which The Mother Church was founded, and the First Members who were elected to membership by these twelve star members

at the time of their very first meeting to form a Church (present Manual, p. 18).

While the National Christian Scientists' Association at the time of dissolution and re-organization in 1890 repealed its Constitution and By-Laws, resolved itself into a Universal Assembly, and adjourned for three years (at the end of which time it was merged into the World's Parliament of Religions, November *Journal*, 1893) July *Journal*, 1890, the Massachusetts Metaphysical Association, as above stated, resolved itself into an Assembly of *Christians*, revised its Constitution and By-Laws, adding to one of its By-Laws the fact that all of its members were "life" members (see revised Constitution and By-Laws of the Massachusetts Metaphysical Association, p. 7). So if the members of this Association that founded and built The Mother Church were limited for life to be merely an "Assembly of *Christians*," The Mother Church could not go beyond its bounds, Christianity. Thus it was not strange that Doctor J. Foster-Eddy, one of the twelve star members, lost his star some time before his name was dropped from The Mother Church; for the twelfth star belonged to the Branch. Mrs. Eddy, in her *Will*, called Dr. Foster-Eddy, "Benjamin"—("I give and I bequeath . . . to my adopted son, Benjamin J. Foster, M. D. the sum of five thousand dollars"), although his full name, before adoption, was Ebenezer Johnson Foster, not *Benjamin*. Her two sons occupied symbolically the positions of the branches to The Mother Church. Her *adopted* son symbolized those branches which were formed during the time of the First Organization when they were on equal footing with the Boston Church; and those which were formed in the interim between the dissolution of the First Organiza-

tion and before the Second Organization, The Mother Church, was formed. Her *natural* son symbolized those branches which were formed after The Mother Church was formed. The branches mentioned first, having grown directly from the roots of Jesse and not the stem, Isaiah 11:1, bore no relationship to The Mother Church and could only be related by *adoption*.

SIXTY-NINTH MANUAL, 1908

“CHRISTIAN” AND “SCIENCE”

“Christianity and Science, being contingent on nothing written and based on the divine Principle of being, must be, are, irrefutable and eternal,” Miscellany 179:25–28.

SURELY no one could reasonably doubt, after reading the changes made in the sixth Tenet in the Sixty-eighth Manual, that they evidenced that the supreme moment had come in the unfolding of the Word, when Christianity and Science had become one. The veil which had been prophetically rent between the tabernacle and the holy of holies at the crucifixion of Jesus had again been demonstrably removed between his first and second coming—impersonation having yielded to impersonal Christ.

This change in the sixth Tenet in the Sixty-eighth Manual (which was the first Manual in 1908) appeared simultaneously in the first issue of *Science and Health* in 1908.

The change from the position of Christianity to Science in the sixth Tenet impelled the elimination of the following provision from this Sixty-ninth Manual: “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,” Sixty-eighth Manual, p. 79. This provision had been injected between the last two statements of our present Section 6, and was quoted in its full setting in the comments on the Sixtieth Manual herein. It had always been in conflict with Section 1 of the same *Article* in which it ap-

peared. This Section 1 forbade conferences of branch churches other than at the Communion Services of The Mother Church or on matters of State-wide interest. The conflicting provision would permit *City* association activities, tending to defeat individual self-government. Mrs. Eddy clearly showed the difference between outward Christian unity and "scientific unity" in her reconstruction of the sixth Tenet. She had defined "scientific unity" in *Miscellany* as follows: "It is *unity*, the bond of perfectness, the thousandfold expansion that will engirdle the world,—unity, which unfolds the thought most *within* us, etc.," p. 164:22-25. And again in *Miscellany*, "The silent prayers, . . . resounding through the dim corridors of time, go forth in waves of sound, a diapason of heartbeats, vibrating from one pulpit to another and from one heart to another, till truth and love, commingling in one righteous prayer, shall encircle and cement the human race," My. 189:9-14. This was the first assurance that the time had come for individual branch expression or exclusive self-communion.

Another important provision appeared in this Sixty-ninth Manual for the first time, and that was the addition of Section 8 to Article XXVIII entitled "Requirements for Organizing Branch Churches" (our now Article XXIII, Section 7). This By-Law required at least sixteen members, four of whom should be members of The Mother Church, in order to organize a Church of Christ, Scientist. The number required, sixteen, to organize a branch church was most significant in the sense that it required the full quota of twelve, the basic composition of the City foursquare exclusive of the four Mother Church members. Thus the Branch was still preserved intact from

The Mother Church. Doubtless the four members of The Mother Church were materials for the Readerships which required Mother Church members. It must be remembered that this was two years before The Mother Church was automatically locked against the performance of these functions by its own self-imposed prohibitions, incident to the passing on of Mrs. Eddy in whose hands was the key to all the vital functions of The Mother Church. There were many churches formed under this By-Law during that time. Mrs. Eddy knew not the time for this inevitable fulfillment of Jesus' prophecy, that the City foursquare, Rev. 21st chapter, would supersede Motherhood, Rev. 12th chapter. Jesus said that he knew not the hour, "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only," Matthew 24: 36. Jesus spoke of that very time, for it was his prophesied second coming as Christian Science, for Mrs. Eddy said, "The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science," Ret. 70:20-23, and the City four-square is Christian Science, S. & H. 577.

There is another aspect in the requirement that four members of the branch church must be members of The Mother Church, and that is this: The Concord Branch Church, the gift of Mrs. Eddy to the Field (the laying of whose corner-stone Mrs. Eddy said pointed to "the new birth, *heaven here*, the struggle over," My. 158), embraced a Mother's Room. This was the figurative pattern of this literal expression of the twelve representing Church and the four representing the rod; for this provision was the rod over the Readers of her Word. This rod would naturally be withdrawn when Motherhood

ceased to be, leaving the Branch intact in its own individual completeness.

Again, we are approaching a time in this Sixty-ninth Manual when the branch churches are to be severed from Communion with The Mother Church, when Mrs. Eddy tells the Church that "the Mother Church has *blossomed* into spiritual beauty, communion universal and divine," My. 141:28-29. As the waxen blossoms of an apple are preserved about the lone star core of its fruit, so the already falling petals of Motherhood must be preserved about the morning star heart of the Branch, in tender memory—"I am the root and the offspring of David, and the bright and morning star," said Jesus at the close of his message to the Churches, Rev. 22:16.

The By-Law with reference to Sunday School was changed to permit pupils to be taught up to the age of twenty years, p. 56.

SEVENTY-THIRD MANUAL, 1908

BRANCHES' SELF-COMMUNION

"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," Miscellany 141:26-29.

THIS Seventy-third Manual records the most momentous event that had ever taken place in the Christian Science Movement—the dissolution of the only tie that bound the branch churches to The Mother Church, the Annual Communion Service. That this was a communion of the branch churches with The Mother Church, and not merely the communion of its individual members, is apparent from the second paragraph of the Section entitled, "Local Self-Government," which read in the Seventy-second Manual, in part, as follows: "Each Church of Christ, Scientist, shall have its own form of government. No conference of churches shall be held, except the triennial conference at The Mother Church, unless it be when our churches, located in the same State, etc. [the remainder of this paragraph was the same as in our present Manual, Article XXIII, Section 1]." This statement was dropped from this Seventy-third Manual, for the triennial Communion Service to which it referred had been forever discontinued. Previous to the dedication of the Extension in 1906, the Communion Service had been held annually; but immediately after the dedication, in the Fifty-seventh Manual, it had been changed to a triennial meeting. Thus it was

never held again, for Mrs. Eddy abolished the Communion before the time set for the second Service.

Mrs. Eddy's statements, in abolishing this Communion, are most forceful in the sense of showing the great significance of the occasion. She says on page 140 of *Miscellany*: "Relinquishing a material form of communion advances it spiritually. The material form is a 'Suffer it to be so now,' and is abandoned so soon as God's Way-shower, Christ, points the advanced step." Mrs. Eddy further says: "Dropping the communion of The Mother Church does not prevent its distant members from *occasionally* attending this Church." Again, Mrs. Eddy says: "The branch churches continue their communion seasons but there shall be no communion in The Mother Church that has blossomed into spiritual beauty, communion universal and divine," My. 141. In view of all the foreshadowing events recorded in this book, the great import of the dissolution of the one and only Church tie that bound The Mother Church and the branches together, particularly in the light of Mrs. Eddy's statements just quoted, should be readily apparent. But, viewed in the further light of the simultaneous addition to *Science and Health* that impelled this event, its meaning is *unmistakable*.

This is the sixth of the seven Manuals in 1908, while in the third of the six changed editions of *Science and Health* in 1908 the following statement was added: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake," S. & H. 442:30. Thus it is seen that this step in the Manual, governing the footsteps of the Church, was inevitable after the demand had been put upon all Chris-

tian Scientists to "be a law to yourselves." So it would be impossible for a Christian Scientist to be a member of a church in the making of whose By-Laws he had no part. For Mrs. Eddy was the sole maker of each and every By-Law in *The Mother Church Manual*, no member having any part therein. And Mrs. Eddy had indicated the necessity for the laying off of corporeality in Church before it could be "*finally laid off*" individually "in order to gain spiritual freedom and supremacy," Ret. 45:5-13. Each branch church having its "own form of government," and each member thereof having an equal part in the making of its By-Laws, would present the only Church symbol possible to be left extant under the demand of *Science and Health* added immediately before the dissolution of the Communion between The Mother Church and the branches—"Christian Scientists, be a law to yourselves." This is the demand of the City foursquare with its twelve gates of equal opportunity for all, precedent to all twelve being gathered into one consciousness in the Tree of Life, which in turn bears its twelve manner of fruits from a unified Source. For the latter alone fulfills Mrs. Eddy's unified demand, "One infinite God, good, *unifies* men and nations"—thus "The leaves of the tree were for the healing of the *nations*," Rev. 22:2.

In the fourth edition (according to changes) of *Science and Health* in 1908, Mrs. Eddy gave us a glorified, instead of a crucified, Jesus as the expression of Christian Science—"Christian Science says: I am determined not to know anything among you, save Jesus Christ, and him glorified," S. & H. 200:25-29.

In the August *Journal* of 1908, which time corresponded as nearly as possible with this fourth of six

changes in 1908, the following disbanding of the Executive Members, who had always constituted the active body of The Mother Church, appeared: "Article V of the church By-Laws, creating Executive Members, has been repealed. There being no further necessity for this organization, it is thereafter disbanded." On the cover of the same *Science and Health* in which a *glorified*, instead of a crucified, Jesus was first given in 1908, the Christian Science seal was changed from a human coronet (crown) which encircled the cross, to a celestial crown containing five stars, as we now have it.

In the June *Journal* of 1908, p. 186, there appeared an editorial entitled, "The Cross and Crown," in which it was said that the present emblem representing the crown was taken from Revelation. "The celestial crown, or, as it is sometimes called, the *Christian's* crown, is the one described in Revelation." And as the only crown in Revelation was that of the God-crowned Woman, and the five stars were those closest to her head as illustrated in the God-crowned Woman in The (little) Mother Church, it was proof positive that *Science and Health* as Woman's man child had become one, demonstrably, with the Bride, Word. The article in the *Journal* spoke of the previous crown that had encircled the cross as a "human coronet." Mrs. Eddy left this human coronet in but one place in all her writings, and that was in the eleventh picture in *Christ and Christmas*. This picture shows that the Christian struggling ascent lies wholly within the realm of humanity, above which the dove was forced to soar in order to bring its emblem of Peace. *Science and Health* was this dove that had reached the heavenly heights, hence its celestial crown, and was ready to descend with its detached

branch. This is the same branch at which the Woman, having descended directly from heaven with her new scroll, is knocking in the tenth picture. For the two detached branches were put in simultaneously, as previously described. The presentation of the article on the Cross and Crown in the June *Journal*, and the fact that it appears on the same edition of *Science and Health* in which the glorified Jesus appears for the first time, S. & H. 200: 25-29, shows clearly that both of these occurred before the disbanding of the First Members in the August *Journal* of 1908.

It is also significant that in this same August *Journal* of 1908, appears Mrs. Eddy's article warning against making a precedent of the older editions over the new. Although, *at the same time*, she added the footnote in *Miscellaneous Writings*, p. 309, demanding the use of her description of the City foursquare in the Revised Edition of 1890 to elucidate the meaning of a vital truth, thus making this description a part of our latest revision of her writings. In this description of the City foursquare is the statement: "The Holy City, described in the Apocalypse as coming down from God out of heaven, *is Christian Science* . . . Squareness is the synonym for wholeness . . . *The City of Christian Science* is wholly spiritual, as its four sides indicate," pp. 225, 226, 227. Thus when the Word became whole it had completed its ascent (as characterized by the human coronet) and was ready to descend (as characterized by the celestial crown).

Immediately after this, in the next to last changed edition in 1908, Mrs. Eddy removed the human denunciation of selfhood on the fly-leaf of *Science and Health*—"I, I, I, itself I," (that this was a denunciation of human selfhood

is plainly stated in an article by Mrs. Eddy in the April, 1889, *Journal*)—and replaced it with the thanksgiving verse from one of her poems instead: “Oh! Thou hast heard my prayer; And I am blest! This is Thy high behest;—Thou here, and *everywhere*.”

In the *Sentinel* of November 21, 1908, Mrs. Eddy published a By-Law, closing the “Mother’s Room,” which reads as follows: “The room in The Mother Church formerly known as “Mother’s Room,” shall hereafter be closed to visitors. 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.” Simultaneously with the closing of this room, Mrs. Eddy finished “Creation” in *Science and Health* by adding the last statement to this chapter, on overcoming temptation, S. & H. 267:28–32. After creation was completed a “Mother’s Room” could not remain open.

Just four days after the closing of the “Mother’s Room” (and on the day before Thanksgiving Day, which was as nearly a Thanksgiving issue as could have been printed) the first issue of *The Christian Science Monitor* went forth on its already prepared mission, “to spread undivided the Science that operates *unspent*,” My. 353. It could not be kept undivided until it was whole and could not be spent because it *was whole*.

This Seventy-third Manual is characterized by its *vacancies*. The Executive Members, having completed their mission, had *vacated* the spacious room allotted to their activities, necessitating the dropping of eight By-Laws. The General Association of Teachers had *vacated* three pages apportioned to their work during the building of the Extension. They met annually from 1903, when

they were called into being, until 1906, thus supporting the work of the Extension until it was completed. The time of their meetings was changed from annually to biennially in the Fifty-fifth Manual in 1906 and further changed to triennially in the Sixty-fourth Manual in 1907. So they never met after the dedication of the Extension.

The "Mother's Room" was *vacated* in The (little) Mother Church with the solemn peroration, "*Let the dead bury their dead.*"

The Section under the title "No Trusteeships nor Syndicates" which forbids the formation of any Trusteeships or Syndicates "by, or between the members of this Church" or, "shall exist in The Mother Church, except the Trusteeships be constituted by the Pastor Emeritus" was changed to read, under the title of "Trusteeships and Syndicates," "Boards of Trustees and Syndicates may be formed by The Mother Church, subject to the approval of the Pastor Emeritus." This relieved Mrs. Eddy of much labor but no responsibility, for no one could form a Trusteeship or Syndicate without her approval, page 27.

A new By-Law was added, forbidding the numbering of the people in the churches, adding, "According to the Scriptures they shall turn away from personality and numbering the people," page 48. The numbering of the editions of *Science and Health* ceased in 1906.

This Manual was cited as the authority over all other Manuals, which was the last time that this was done, but not the first; for the following were the previous Manuals that were cited as authority; the Tenth, Twenty-ninth, Thirty-third, and Fifty-seventh, respectively.

SEVENTY-FOURTH MANUAL, 1908

AN EVENT OF VAST MOMENT

"It is vain to look for perfection in churches or associations," No and Yes, p. 41:12, 13.

IN the December 5, 1908 *Sentinel* an editorial entitled "One Mother Church in Christian Science," was addressed to the Field. The occasion for this article was the announcement by a certain branch church that it expected to build an overflow branch church under its own supervision, thus retroactively turning a branch into a mother church. This was the starting point of a struggle in this branch church that actively persisted during the entire year of 1909, as recorded in *Miscellany*, pp. 356-363. The *Sentinel* of July 31, 1909, cited on page 359 of *Miscellany* throws much light on the nature of this struggle. During this controversy Mrs. Eddy relinquished her personal Leadership to that of her Word for the first time in the following words: "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," My. 359. This once done, even in her own consciousness (had she not done so publicly), was a position from which one could not safely recede.

Leadership, like Motherhood, is verily the "half a time" of being. It comes in a crisis and ends in oblivion. Its followers must finish its course. Leadership, the crown of all motherhood, had its repercussions in the sense that "like begets like"—the idea of leadership conceived other

leaders. Thus until the claim of personal leadership was relinquished, there was no possible way to eliminate counter-claims. Hence control, although a temporary necessity, brought its great reversal in matched authority, as prophesied in Revelation, thirteenth to nineteenth chapters. For control is counterfeited in control, leadership in leadership, healing in counter-claims of healing, motherhood in motherhood (Revelation, seventeenth chapter)—as it has been said, “the devil is the ape of God.” When Moses had Aaron cast down his rod, it became a serpent as a pattern for the magicians to do likewise with their rods, Exodus 7:8–12. Moses’ leadership produced its Korah (Numbers, sixteenth chapter), Aaron and Miriam (Numbers 12:1–15). But as is always the case, Moses’ rod swallowed up the magicians’ rods; the earth swallowed up Korah and his followers,—as it must ever be.

This branch, initially referred to, had been formed several years before The Mother Church (as was the case with many others) and was thus inherently privileged.

The Branch adds a fourth quality to that of Motherhood—omni-action, the full complement of good (see definition of “Good” in the “Glossary”). Thus omni-action worked with Mrs. Eddy in this branch to cast out this erroneous sense of motherhood. The chosen motto of this Church was “God is Love, and he that dwelleth in Love dwelleth in God, and God in him.” Thus the motto did not stop with “God is Love,” the full measure of Motherhood, but went further in its declaration “and he that dwelleth in Love dwelleth in God, and God in him”—the full demand of the City foursquare, which was “and he will dwell with them,” Rev. 21:3. Thus omni-action eliminates all obstruction to its accomplishment.

The following By-Law under the title of "No Overflow Meetings," p. 61, Section 4, was undoubtedly occasioned by the above incident with reference to this branch, although applicable to all branches: "A Church of Christ, Scientist, shall not hold two or more Sunday services at the same hour" (same page and section in our present Manual). Thus there could be no overflow meetings in a branch church. It would have been the equivalent of dividing the whole into parts, thus starting Motherhood in Branch.

Upheaval is always an indication of inadequate provision for God's requirements, and thus two or three additional safeguards were thrown about the individual self-government of the branches as against interference of leadership from without. They appear in the following group of By-Laws from subsequent Manuals.

EIGHTY-FIRST MANUAL, 1909

IN this Eighty-first Manual the following By-Law was changed from the title "No Duplicate Membership" to "No Interference," p. 73, Section 10. This By-Law was the same up to the following addition, "neither shall he exercise supervision or control over any other church. In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs [same page and Section in our present Manual]."

The Word of the Manual had been most specific from the beginning to the end of preventing interference with the branches by The Mother Church; and more latterly,

City association of the branches had been forbidden, the only conference permitted them being over matters of State statutes, and not church activities. But now a new danger was sensed and circumvented. This danger was a policy that would have permitted interference by the injection of one church thought into another through the medium of an *individual* who was a member of another branch church. How sacredly did Mrs. Eddy guard the inherent self-government of each branch as a whole indivisible unit!

EIGHTY-THIRD MANUAL, 1909

THE following By-Law was added to the Eighty-third Manual, under the title of "Teachers' and Practitioners' Offices," p. 74, Section 11, stating that "Teachers and practitioners of Christian Science shall not have their offices or rooms in the branch churches, in the reading rooms, nor in rooms connected therewith [present Manual, p. 74, Section 11]." This By-Law sprang from the situation in the branch church in question, in which a struggle arose over the demands of the Manual as set forth in *Miscellany*, p. 360; for the Board of Directors were then operating in full authority under the Manual. This branch church had its favored practitioners grouped about its Reading Room of its church edifice. But the By-Law had also a general application, as general Reading Rooms had drawn about them practitioners, encroaching upon the impersonal ministrations of the Word. Teachers' and practitioners' names upon the doors surrounding the Reading Rooms were silent denials of the potency of the impersonal Word to accomplish the purpose for which the

Reading Rooms were established. "What God [the Word] cannot do, man need not attempt." Personal healing is not intended for seekers after the Word, but for those who need *proof* of its Truth.

As a summary of each and all of the By-Laws pertaining to the branch churches in the Manual, the relationship of the branch churches to The Mother Church is comparable to the position of business to our National government under the N I R A. Each branch had its own form of government, free from the touch of the rod of The Mother Church. For its rod, other than through its First Reader, who was a member of The Mother Church, touched only the First Reader, whose duty it was to enforce the Constitution and By-Laws of the branch church of which he was a member only when they were violated. So in the "New Deal" in our Nation, each branch of business has its own form of government under its own self-made codes, corresponding to the self-made By-Laws of the branch churches. The only touch each branch of business has with the National government is when it is unable to enforce its own By-Laws when they are violated, whereupon a representative of the National government co-operates to enforce them. Finally when the branch churches were entirely self-sustaining, through the completion of the Word, even this small measure of the authority of the rod of the stem of Jesse was divinely withdrawn, just as it is being withdrawn by our National government. Is not this the immortality of our Manual in its liquid form of government, manifested in its ever-flowing codes or By-Laws? They certainly presented the aspect of experimentation in Church, just as they have in our National government. This "experimental aspect,"

however, is but the perennial flow of idea demanding its corresponding change of method to meet its advancing needs.

EIGHTY-FOURTH MANUAL, 1910

A NEW By-Law was added to this Eighty-fourth Manual requiring all branch churches and societies, in order to have a card in the *Journal*, to recognize all other Christian Science Churches and Societies, maintaining towards them an attitude of Christian fellowship, p. 74, Section 12 (the same in our present Manual). This must needs be so in order that each branch may spiritually feel no limitation within itself—"It is Truth's knowledge of its own infinitude which forbids the genuine existence of even a claim to error," *No & Yes*, 30:17.

The history recorded with reference to the Seventy-fourth Manual in the above grouping of By-Laws pertaining to the branches shows that obedience to The Mother Church Manual preserved democratic government on the earth by preserving the highest channel on earth, the branches, from the touch of Motherhood "within" and "without." For government must start in Church and flow out to the World. Motherhood has no place in democracy.

Thus the Manual reached the shores of "eternity" in preserving the immortality of democratic government in the branches. This could never be the privilege of a Mother branch or The Mother Church. The branches alone make their own Constitution and By-Laws, each and every member having an equal part in his own generic self-government. Thus the branches alone, as was said of

Joseph, could run over the walls of the Church carrying to the World this immortal principle of democratic self-government—"Joseph is a fruitful bough, even a fruitful bough by a well; whose *branches run over the wall,*" Genesis 49:22. Joseph is the Christian square foundation of the City; Benjamin is Science—the City that runs over the walls: for Joseph and Benjamin are inseparable. When Jesus is lifted by the wilderness-Mother to Joseph, Christianity (whose highest point is Joseph) has reached its Bride, Science; thus it becomes Christian Science, or scientific (squared) Christianity. This is the square of the circle.

No member of The Mother Church had ever had any voice in the making of its Constitution and By-Laws, which emanated solely from Mrs. Eddy and which ceased to flow with her passing. Did this necessity of meeting Motherhood in branch force the closing of the doors of the cherished Mother's Room in The Mother Church? Certainly it was immediately done, as is about to be recorded.

SEVENTY-FIFTH MANUAL, 1909

"LET THE DEAD BURY THEIR DEAD"

"And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God," Luke 9:59, 60.

"He that loveth father or mother more than me is not worthy of me," Matthew 10:37.

IN this Seventy-fifth Manual, a new By-Law appeared under the title of "Mrs. Eddy's Room," which was the "Mother's Room" in The (little) Mother Church. This By-Law announced the closing of this room to visitors. The great importance of this announcement will be seen in its following history showing how sacredly and tenderly it had been attended and regarded. Especial emphasis was placed upon the Mother's Room in The (little) Mother Church for the first time, in the Forty-first Manual in 1904, in which the following By-Law, under the title of "Stewardship," appears: "The individual in charge of Mrs. Eddy's Room in The Mother Church must be a member of this Church, and, if called for, it shall be her duty to go to Mrs. Eddy's home and remain so long as Mrs. Eddy shall desire it, and this Church will continue her salary and fill the vacancy during her absence."

It is most interesting to contemplate that this By-Law appeared for the first time, when the ground was being cleared for the building of the Extension. It shows a tend-

ency to cherish, as sacred to Church, an idea (Motherhood) that had been effaced in *Science and Health* as previously presented, and one that was being forced to yield to higher values in the building of the Extension. It will be remembered that the Mother's Room was five steps above the main floor of the auditorium and below the balcony level of the "Word," as previously described.

In the Fifty-seventh Manual, in 1906, the following was added to the above By-Law, "Breaking this By-Law shall *excommunicate* that member from this Church," p. 40. This change was made immediately after the dedication of the Extension in 1906, and shows the immense importance Mrs. Eddy attached to this Mother's Room, even after this dedication.

Even at the dedication of the Extension, typifying the God-crowned Woman, Mrs. Eddy reminded the Christian Scientists, in her Communion address, that the "Mother's Room" still remained in the original edifice, "The room of your Leader remains in the beginning of this edifice," My. 6:19-20, and, as if to emphasize this thought, she permitted it to be one of the special features of the dedication of the Extension in the sense that she kept it open for a constant flow of visitors who wished to view it.

In the Fifty-ninth Manual, in 1906, the following was added to the above By-Law: "Mrs. Eddy [instead of this Church, as formerly] shall pay this member the same sum and on the same conditions named in By-Law, Article XXII, Section 10, 'Opportunity for Serving the Leader,' " p. 40. This By-Law required "At the written request of Mrs. Eddy, the Board of Directors shall immediately notify a member of this Church to go within ten days to her

and remain if needed twelve months consecutively, and it shall be the duty of this member to comply therewith." It was further stated that a member who left her in less time or was dismissed was liable to have his or her name dropped from the Church. Could anything emphasize more conspicuously the importance Mrs. Eddy attached to the "Mother's Room" than the above preparation of its mental care on the part of its attendants?

This room remained open until 1908, when the following notice appeared in the *Sentinel*, Article XXII, "Closed to Visitors," Section 14. "The room in The Mother Church formerly known as 'Mother's Room' shall hereafter be closed to visitors. [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—Mary B. G. Eddy.]" *Christian Science Sentinel*, November 21, 1908, p. 230. Simultaneously with this By-Law in the *Sentinel*, Mrs. Eddy added the last statement to the chapter on "Creation" in *Science and Health*, p. 267, in regard to overcoming temptation with the promise of the "crown of life" therefor. Thus *Science and Health* rises above (overcomes) "creation."

While this By-Law was presented in the *Sentinel* late in 1908, it did not appear in the Manual until the first Manual in 1909, the Seventy-fifth, p. 69. Mrs. Eddy's remarks in the *Sentinel*, as quoted above, did not appear in this Manual. Doubtless it was the completion of this chapter on "Creation" that impelled the closing of this much cherished "Mother's Room," and also the "Mother's Room," which was embraced in the Concord Branch.

May not the fact that Mrs. Eddy had placed upon all of her students life membership in the Massachusetts Meta-

physical College Association,* and called it "The *Parent Association*" at the same time, have weighed heavily on her consciousness as an obligation to remain with them in this Christian phase of Christian Science? If this be so, would it not of necessity have forced her to accept the "half a time" of Motherhood, Rev. 12:14? But she was unwilling that her Church should rest under this limitation, as two tabernacles cannot stand in the same consciousness at the same time; hence the removal of the "Mother's Room" from Church contemplation.

So the closing of "The Mother's Room" with the 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" was a momentous event in the history of our Movement.

NURSING

ANOTHER new By-Law appeared in this Seventy-fifth Manual entitled "Christian Science Nurse," under the main topic of "Discipline," p. 48. It is identical with our present By-Law under the same topic, p. 49. The very setting chosen for this By-Law by Mrs. Eddy is self-interpretative, as it should be a disciplining reflection to Christian Science Practitioners to contemplate the thought that their cases need nursing. Also the fact that this By-Law appeared in the *Sentinel* of November 21, 1908, and in the Seventy-fifth Manual, simultaneously (in both instances with a By-Law directing the closing of the Mother's Room), bespeaks departing motherly concern over

* See Revised Constitution and By-Laws of the Massachusetts Metaphysical College Association, p. 7.

the inadequacy of the healing work, as being unable to meet the need occasioned by the opposition to the advancing idea. Until practitioners should arise to the great privilege of the higher methods, presented by Mrs. Eddy in her last teachings, only most limited results could be realized; for in the effulgent light of these last glorious statements of Truth, the methods of the past could present but a flickering hope to those in need of healing ministrations. Such glorious truths as *salvation a gift and not a labor*, which was added to *Christian Science Practice* late in 1907, S. & H. 442:25-29, would but dim the light and power of everything previously said on this subject. Also the very last statement added to *Christian Science Practice* in 1908—"Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake," S. & H. 442:30-32, so completely eclipses any previous arguments on the subject of mental malpractice as to make them seem puerile and ineffective, especially in the light of My. 364:9-18, renewedly given the Field in 1909. The glorified, instead of crucified, Jesus, added to "Physiology" ("The science of the functions of man") in 1908, so bedims the virtue of the toilsome Christian footsteps as to make them a hindrance, instead of a help, to scientific practice. "Christian Science teaches only that which is spiritual and divine and not human," S. & H. 99:14, added in 1909: "The truth of being is perennial, and the error is unreal and obsolete." S. & H. 265:20 added in 1909; and, the more than any other marvelous statement with reference to Christian Science practice on page 242 of *Miscellany* (which appeared in the *Sentinel*, September 3, 1910): "Christian Science is absolute; it is neither behind the point of per-

fection nor advancing towards it; it is *at* this point and must be *practiced* therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration." The light of these great illuminations have been the privilege of Christian Science practitioners ever since they dawned on human consciousness, and nothing short of their light will meet the advancing need of mankind.

Did Mrs. Eddy, in foreseeing and accepting the prophecy of the "half a time" of Motherhood, simultaneously foresee the prophesied resistance that lies between Revelation, twelfth chapter, and Revelation, twenty-first, to such truths, and mercifully provide a nursing palliative until her higher teachings were realized?

SEVENTY-SIXTH MANUAL, 1909

CHURCH IN THE HOME

“Likewise greet the church that is in their house,” Romans 16:5.

IN an old Bible which purported to be one that Mrs. Eddy had marked for herself in the natural course of her reading, and had afterwards given to a student, a reader thereof was most impressed with the marking of a passage which read as follows: *“Likewise greet the church that is in their house,”* Romans 16:5. It was a new idea, and a profound one in the light of the sacredness with which this reader viewed the Church, and the comparative lightness with which home was viewed. To the man who had said unto him, “Master, I will follow thee whithersoever thou goest,” Jesus replied, “The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head,” Matt. 8:19, 20. This had been the ideal of the reader when it could be gained with all the unseen resource it implied; for Jesus did not refer to the poverty of his existence but to the riches of untrammelled life. When one’s nightly home is the Mount of Olives with no discomfort from rain, cold, or heat; when one feels no fear in a wilderness with the wild beasts, but on the contrary, entertains angels; and when one can present himself, without hindrance or let, to his disciples who, for fear of the authorities, were behind closed doors, what four walls could hold as against his natural thinking! It is this element of thinking that dissipates the walls of even the

City foursquare, and finally the boundaries of the Tree of Life which grows for the boundless unification of all nations. For "the leaves of the tree were for the *healing* of the *nations*," Rev. 22:2, and nations need but one healing,—the dissipation of their congesting boundaries.

It was said by the editor of the *Journal* of that great book *Christ and Christmas* (with Mrs. Eddy's expressed approval of his remarks, published in the same *Journal*, January, 1894): "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 . . . 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, reëmphasized."

Mrs. Eddy published *Christ and Christmas* in December, 1893, and removed it from sale about a month later, stating at the time of its removal: "Advanced scientific students are ready for 'Christ and Christmas'; but those are a minority of its readers," Mis. 308:12-13. After four years of retirement, Mrs. Eddy restored this book in 1897. Its changed features are particularly described in the comments on the Seventh Manual in this book. There is no doubt but that its restoration meant that Mrs. Eddy felt four years of further preparation had prepared the Field for its understanding. This book clearly revealed the footsteps of the Word in the unfoldment of *Science and Health*.

The footsteps of the Word lay exclusively in the *home* until it scientifically bursts its bounds, expanding into idea

—the circle, the square, and the straight line of Spirit (ninth, tenth, and eleventh pictures). Thus *Christ and Christmas* illustrates the “*Church in the Home.*”

Never did Mrs. Eddy have a home after her childhood (with the exception of the drear home on the mountain, as Mrs. Patterson; and she was forced to leave that under distressing circumstances, as pictured by Sibyl Wilbur). Her home had always been in what others called theirs, even when the latter was in her name—she either shared theirs or they shared hers. The purpose of providing her indigent students with a home was her inspiration in writing *Science and Health* the first time, My. 215. Thus home was an ideal with her, partially unfulfilled.

It is said that the author of “Home Sweet Home” never had a home, but the ideal in one’s heart is sometimes truer than its seemingly expressed reality. Thus it was with Mrs. Eddy when she said, “Home is the dearest spot on earth [not excepting *Church*], and *it* should be the center, though not the boundary of the affections,” S. & H. 58:21; and she spoke of home as “*woman’s world,*” Mis. 287:28. And yet she found her “home and heavenly rest” together—her sense of home being beyond her power to obtain, situated as she was with a Church always weighing thereupon. For she not only bore the responsibility of the ascending steps of her Church, but took into her home only members of her Church—thus her home could not go beyond the Church’s demonstration and it did not, from all accounts. But had that home never been, the Word would have never reached its finality.

The pictures in *Christ and Christmas* show the orderly footsteps of the Word through the channel of a working home—the center “though not the boundary” of the Uni-

verse. The first picture is the spiritual inspiration of all the others, for it was founded on Jesus' last statement (even after he had revealed to John the Tree of Life) in Revelation, twenty-second chapter: "I am the root and the offspring of David, and the bright and morning star"—thus the star of Bethlehem in its course of "circling on, from zone to zone" (tribe to tribe) had reached its last zone of its generic light, in which it is both the "root" and "offspring" (branch) of David. As David was the son of Jesse, this statement is the equivalent of Isaiah 11:1: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." So *Christ and Christmas* might be described as the Branch, growing out of the roots (home) instead of the stem (church) of Jesse—Jesse means "self-existent being"; for it begins with the Branch as the Biblical foundation, and ends with the Branch in the bill of the dove—the dove being the symbol of *home*. Thus the Branch alone could claim the privilege of being both the "root" and the "offspring" at the same time.

The second picture must correspond to Mrs. Eddy's awakening consciousness to this "root" of being, as described on page 13 of *Retrospection and Introspection*, when she refused to accept the creed (rod) growing from the "stem" of Jesse, organized Church; for she refused to subscribe to its creed. Her father assumed the rôle of the Pharisee in this picture, thundering old theological views to support the "stem" of Jesse; and her mother looked on in awe-stricken reverence at the strength of the "Branch" abiding in the roots of self-existent and self-governing being. Thus the original Word was born in the consciousness of Mrs. Eddy in her childhood home.

Speaking of raising the dead, Mrs. Eddy says, “. . . how the dead, those *buried in dogma* . . . are raised,” Mis. 168:9.

The third picture was undoubtedly the progressive consciousness that wrote the first edition of *Science and Health* in 1875 in her attic *home*. This was the little “book” brought by the man angel, Revelation tenth chapter.

The fourth picture corresponded to Revelation, the eleventh chapter—the death of the two witnesses. Mrs. Eddy has said that the two witnesses are Christ Jesus and Christian Science, My. 347:1-2. At this period of the unfolding Word, there was a terrific struggle in the Cause of Christian Science, doubtless due to Mrs. Eddy’s failure to distinguish her mission from that of Jesus, thus permitting a sense of the supremacy of manhood over womanhood. (“Eves” were thus “by Adam bid.”) Not realizing that the first coming of Jesus was in his manhood and his second coming in womanhood, the first coming brought no peace, but a sword, while the second coming brought peace. The warfare that ensued clothed both in sackcloth. So the fourth picture in *Christ and Christmas* shows this division between man and woman in the sense that man is a shadow behind the Christmas tree, and woman practically a shadow in an invalid’s chair; while *Christmas*, Christianity, holds high carnival in its material celebration of Christmas to the exclusion of the Christ-idea, Science, in which man and woman are one (the tree has no point or top upon which the star usually rests). This picture shows a false sense of home. It corresponds to the unique second edition in 1878 which is called the Noah’s Ark Edition, for it has a large Noah’s Ark on the front

cover, with clouds overhead and turbulent waters underneath. It was composed of one volume, and that Volume II, for there never was a Volume I, as the "introduction" indicates. It contained but five chapters two of which were under titles which appear nowhere else—"Mesmerism" and "Metaphysics." Thus Volume I and Volume II in the evolving Word were separated.

The fifth picture in *Christ and Christmas* was laid in Jesus' home—the wayside (universe). The little grave was typical of the only confined home he ever knew, and his own thought burst its masonry, as the large crack on the grave indicates. In Revelation, the eleventh chapter, verse 12, the two witnesses heard a call from heaven, saying, "Come up hither, And they ascended,"—as pictured by the angels in ascension above the grave. They seem to represent man and woman in the qualities of sight and hearing—the woman having the Word under her arm. Hearing ("spiritual understanding"), which is man, *works*; sight ("spiritual discernment"), which is woman, *peers* into their onward course—both are in a blending attitude, united by the call to "Come up hither." This quality of ascension certainly lay within the highly pitched statements of the Word, as unfolded by the second edition, which was extracted from the on-coming edition.

The sixth picture corresponds to the third edition of *Science and Health* in 1881, in which the entire first chapter of Genesis is put into Motherhood under the chapter entitled "Creation"—"So the Revelator completed this figure with woman, typifying the spiritual idea of God's Motherhood," S. & H. 562:5-7. The man on the bed is healed (completed) by the impersonal Word, Science, rather than by human impersonation of the Word, Chris-

tianity. Thus making "room" in the *home* for health—"And aye, with grace towards you and me, for *health* makes *room*." So the two witnesses were made one in the Word—Woman's Word.

The seventh picture corresponds to the sixth edition of *Science and Health** in 1883, when the entire "Glossary" was added, as the sole *Key to the Scriptures*—there being no "Genesis" or "Apocalypse" in *Science and Health* at that time. The old gentleman who had seen "through a glass darkly" (hence the spectacles) has closed his Bible in the light of the "Glossary" as *Key to the Scriptures*. In the "Glossary" impersonation yields to the impersonal Word—Abel yields to "watchfulness; self-offering"; Abraham, to "fidelity"; Moses, to "moral courage," etc. Thus the Bible, for the first time, is mentally embraced in the *home*, man's consciousness.

The eighth picture presents the practical utilization of this "Glossary" in making man *universal* for the first time, for all universal ideas are boundless. His bed being limitless, his healing is the healing of all mankind, which is the healing by the Word. This sense of "Word" turns the *home* into a healing agency. This is the crown of healing before which the material sense of home "pales" before the universal idea. Thus *Science and Health* is closed before woman's "spiritual discernment" of the original "Word," which silences all human effort.

The ninth picture corresponds to the sixteenth edition

* Mrs. Eddy contemplated that each edition should consist of a thousand copies. The third edition, being so radically changed, was permitted to run to three thousand copies, thus covering the allotment for the third, fourth, and fifth editions. So the sixth was the next after the third.

of *Science and Health* in 1886, when "Genesis" and "The Apocalypse," the channels for the original Word, were added for the first time. Thus *Science and Health* was closed in the preceding picture by reason of its own inadequacy to meet the universal need, which demanded the *new scroll* in woman's hand. This consciousness rose to Jesus' sense of home—the universe; for in the original Word there are no Temples or houses for either protection or worship—*home* is consciousness, "I will dwell in the *house* [the consciousness] of [LOVE] forever," S. & H. 578. The trees and underbrush behind, the black robe on Jesus' lap, and the drab outer-robe of woman is due to the limitation of the Word to Motherhood, for "Genesis" goes no further than the seven days of creative consciousness (Motherhood), and the "Apocalypse" went no further than the twelfth chapter of Revelation (Motherhood). The theme of the poem animating this picture is Mind, *mother*, man, and the "Glossary" in the back of *Christ and Christmas* gives the Bible text for this picture as, "For whosoever shall do the will of my Father which is in Heaven, the same is my brother and sister and *mother*." Thus this picture failed to rise to Mrs. Eddy's highest vision, for in 1885 (a year before the sixteenth edition of *Science and Health* now under comment was published), Mrs. Eddy said: "I know not what the person of omnipotence and omnipresence is, or what the infinite includes; therefore, I worship that of which I can conceive, first, as a loving Father and *Mother*; then, as thought ascends the scale of being to diviner consciousness, God becomes to me, as to the apostle who declared it, 'God is Love'—divine Principle . . .," Mis. 96:8-16.

The tenth picture corresponds to the fiftieth edition of

Science and Health in 1891, when "The Apocalypse" was completed by the addition of the City foursquare, at which time the framework of *Science and Health* was finished in the sense that it contained its full quota of chapters with the exception of "Fruitage." The Woman in this picture carries an entirely new scroll, behind which lies no personal teaching; whereas, in the previous picture the scroll seemed to be based on the impartations of Jesus as the man child awaiting explanation—saying in the words of *Science and Health*, "I am he that liveth, and was dead [not understood]"; whereas this picture completes this statement "and, behold, I am alive for evermore [Science has explained me]," S. & H. 334:25-28. Motherhood could only explain Jesus as "offspring," while the "Bride" ("Word," My. 125:26), or the City foursquare, explains him as both "root" and "offspring" (Branch), which he declared himself to be, Rev. 22:16. The Woman in this tenth picture is knocking on a detached branch as a type of her message—detached from human conception and propagation. She is knocking on a door of an edifice which seems to be a combined church and home. The Woman is knocking, but her call is not heeded or heard because of the reversal of the message within—the women are all in the embrace of men, the only exception being a woman that had sat down before a man; whereas man, in the ninth picture, had sat down before woman—"Stand, not sit" was Mrs. Eddy's admonition in her poem, "Laus Deo," Mis. 400.

The eleventh picture corresponds to Mrs. Eddy's final revision of *Science and Health* in 1902, in which her latter Revelations completely reversed the previous order of the ascending crosses and crowns, and brings its Revela-

tion directly from heaven through the channel of the *homing* dove, whose nest is in the Tree of Life on earth. This is the church in the house of God, the universe, where he dwells with all mankind.

Christ and Christmas could never be understood until one is willing to follow its initial star in its course of retracing "from zone to zone" the past footsteps of the Word. We find these past footsteps only in Mrs. Eddy's revealed Word. We have many evidences that Mrs. Eddy regarded them with sacred tenderness. All of Mrs. Eddy's lesser writings than *Science and Health* were written concurrently and in the same vein of illumination with her past editions of the evolving Word, and who could consistently say that they were clearer than her Text-book, written at the same time. They have been kept intact for us in their initial form.

Under the title of "The Precious Volume" in *Retrospection and Introspection*, Mrs. Eddy gives her high estimate of the first edition of *Science and Health*. This high evaluation of the first edition appeared for the first time in 1891, sixteen years after it was published, and after it had been succeeded by four complete subsequent revisions. For *Retrospection and Introspection* was first published in 1891 a few months after the fiftieth edition of *Science and Health*, containing the City foursquare in its "Apocalypse." The fact that this estimate remains intact in our present *Retrospection and Introspection* is positive evidence that Mrs. Eddy's estimate of this book never changed.

Also Mrs. Eddy's high estimate of the second edition of *Science and Health*, published in 1878, will be found in *No & Yes*, p. 3. The statement of Mrs. Eddy's continued

appreciation of this edition was first published in *No & Yes* in 1891; thirteen years after the second edition made its first appearance, and had been superseded by three subsequent editions. That she never changed her estimate of this book is evidenced by the fact that it still remains in our *No & Yes*.

The comparative value of these older editions is particularly set forth in the April, 1891, *Journal* in an article entitled *Science and Health*, in which it is said: "A practical suggestion or two regarding the study of the new edition: In the first place, *do not attempt to dispose of the earlier editions* . . . Fortunate is he who has all former revisions, together with the original edition of 1875! . . . Keep them all; they will prove a 'treasure trove.' Again: Let the new volume be studied *in connection with earlier editions*" (the italics in this article are theirs).

That this article was inspired by Mrs. Eddy is evident by the approval she gave it in having it published and re-published three times in the *Journal* (March and April *Journals*, 1891—the latter in at least two different re-prints). She also as late as the June *Journal* was urging its wide dissemination, p. 123. As before stated, the article in the August *Journal*, 1908, merely warns against making a "precedent" of them over and above her latest revisions. This was of necessity the limit of her warning, for she at the same time placed in *Miscellaneous Writings* the six footnotes identifying her previous quotations (*requiring* the use of one in particular to elucidate the meaning of a vital truth as presented fully in the "Key of David").

Until the footsteps of the past are seen to fit consistently and sacredly into the present as parts of a finished

whole, the present will never rest upon a divine basis. Thus "God requireth that which is past," Eccles. 3:15.

The Seventy-sixth and Seventy-seventh Manuals deal wholly with the home problem of Mrs. Eddy, evidencing her difficulty in endeavoring to show her Church that the home life of a Christian Scientist embraced his Church in its highest essence, which would bring the necessary corollary that the disordered home was but emphasized in the more intensified disorders of Church.

In the Twenty-ninth Manual the By-Law, "Opportunity for Serving the Leader," first appeared in its present substance and intent, now page 67, Section 11; but the changes in its special features were so persistent and constant, together with the introduction of other safeguards surrounding its performance, as to suggest a persistent struggle on the part of Mrs. Eddy to secure those Church members who were needful in her home for the high service of the Cause. She was forced to excommunicate from The Mother Church any one who would fail to respond to her need for such service, and to excommunicate any one who would leave before the expiration of the time for which he was called. She was finally forced to the necessity of requiring written agreements from those whom she summoned, such agreements obligating them legally to remain with her during the period for which they were called. So little did they even then see the higher privilege of this service in her home to that of serving their own families, any one else, or even the Church, that she was forced to make By-Laws forbidding such outside service, stating: "He that loveth father or mother more than me is not worthy of me (Matt. 10:37)." She used the very words of Jesus when he refused to allow one man to

bury his father and another to tell those good-bye at his home after he had called them to follow him.

This By-Law entitled "Opportunity for Serving the Leader," as it appeared in the Twenty-ninth Manual, required but twelve months of consecutive service; placed the student's liability of being dropped from The Mother Church if he did not respond to Mrs. Eddy's direct call (for she then made a special selection); and fixed the remuneration at twelve hundred dollars a year, payable semi-annually, together with room and board and traveling expenses for the round trip. This By-Law was changed in the Forty-ninth Manual to permit the Board of Directors to designate the Church member who was to be called to her home, instead of being specially selected by Mrs. Eddy; but it was otherwise unchanged with the exception of the following important addition thereto; "Those members that she teaches the course in Divinity stay with her three years and receive the degree D.S.D. of the Massachusetts Metaphysical College," page 65, Section 10. This last addition to this By-Law showed that the natural lessons in one's daily life, if identified with their true spiritual meaning, placed one even higher in the letter of Christian Science than the theoretical teaching of the Massachusetts Metaphysical College; for the degree of D.S.D. is higher than any degree that the College then, or ever, granted. In confirmation of the manner in which Mrs. Eddy taught those in her home upon whom she bestowed the title of D.S.D., the following is quoted from the Sixty-fifth Manual: ". . . provided their diplomas are for three *consecutive* years under Mrs. Eddy's *daily conversation* on Christian Science," p. 68.

In the *Journal* of February, 1886, p. 215, in an an-

nouncement of the degrees conferred by the Massachusetts Metaphysical College, three degrees were mentioned—C.S.B. "Bachelor of Christian Science, given to students who have taken the first course of instruction at the College"; C.S.D. "Doctor of Christian Science conferred on those who take the Normal Course"; and D.S.D. "Doctor of Divine Science is given after the Course of Theology, combined with three years of practice, to *those who have obtained a correct knowledge of the spiritual signification of the Scriptures.*" This is not the full statement of the degrees named, but sufficient only to give their characteristic distinctions. After a thorough search through the *Journals* it has not been found that any one ever bore this degree except Mrs. Eddy, whose name appears on the back of the March, 1897, *Journal* with this degree, but she could never be said to be in the Church—rather was the Church in her.

By analogy the United States could never be a part of the "League of Nations," as it is itself the unification of all nations from which it has drawn its citizens. This position is beyond a loosely federated league, or association of nations. Thus the "League of Nations" emanated from it, because it is embraced in it. So being the *whole idea*, it could never be *one* of its parts.

Inasmuch as this degree required a stay of three years with Mrs. Eddy, and this By-Law remained in the Manual only from the Forty-ninth in 1905 to the Sixtieth in 1906—about a year and a half—the short-lived continuance of the provision for this degree of D.S.D. prevented any one from obtaining a degree that would have placed him on a footing with Mrs. Eddy, for she was a D.S.D.

This degree required a spiritual interpretation of the

Scriptures, and this is impossible of theoretical accomplishment. It must be attained by daily living. As an instance, in the April, 1892, *Journal*, the question is asked with reference to Matt. 27:52, 53 ("and the graves were opened; and many bodies of the saints which slept arose, . . . and went into the holy city, and appeared to many"), "Are we to understand that there was a *literal* and *bodily* resurrection of those buried in earthly graves, etc." The reply was in part, "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," page 36. In other words, there is no such thing as theoretical understanding. Theory is mere speculation, while understanding is never reached other than through the natural call of the voice of God in our own lives.

Immediately after Mrs. Eddy made possible the degree of D.S.D. to the students in her home, she illustrated the quality of thought that it demanded in one's own life, as recorded on pp. 279 to 281 of *Miscellany*. This was in connection with the war between Russia and Japan, when she asked the members of The Mother Church to pray for peace between these nations, and then requested them to cease special prayer for peace, indicating that special prayer was inadequate to meet national problems. In fact, she challenged the power of church petitions to meet such demands in her following statement: "Because a spiritual foresight of the nations' drama presented itself and awakened a wiser want, even to know how to pray other than the daily prayer of my church,—'Thy kingdom come. Thy

will be done in earth, as it is in heaven.' " Until Church can say, "Thy kingdom *is* come," it has nothing to offer to the world under such circumstances. "Thy kingdom *is* come" was not at that time in her spiritual interpretation of the Lord's Prayer, having been added thereto three years later. And it is still not in the "daily prayer" of The Mother Church, but rather the limited statement "Thy kingdom come." The degree of D.S.D. is the "spiritual foresight" that "sees the spiritual fact repeated in the action of man and the whole universe," and thus can say "Thy kingdom *is* come. Thy will *is* done *in earth*, as it is in heaven." Thus Mrs. Eddy challenged the old form of her Church prayer as inadequate to meet the demand of the living interpretation of current events. Theoretical petition pleads for a change of events, while scientific understanding spiritually interprets them and gains a "spiritual foresight" of the drama of one's own life, thus appropriating them as the "spiritual facts" of existence.

When Jesus accepted the thought that his hour had come for scientific demonstration, the old petitional form of prayer for a change of events asserted itself—"Father, save me from this hour." But spiritual interpretation of the Scriptures (the degree of D.S.D.) replied through him, "But for this cause came I unto this hour." Again Jesus said, "Father, glorify thy name," but even this petition did not meet the spiritual exigencies of the occasion. For God's reply to Jesus rebuked the possibility of adding a single degree to the always spiritual blessing at hand, "I have both glorified it [have always glorified it in every event], and will glorify it again." The people that stood by and heard it said that it thundered; Jesus' disciples said that an angel spoke to him, and Jesus heard the

words of the Father—this latter is the degree of D.S.D. (John 12:20-30). These are the three interpretations of life: thunder, angels' voices, and the voice of God,—and all about the same event.

Why did Mrs. Eddy discontinue this proffer of the degree of D.S.D. for the course of divinity in her home? Was it because she saw no evidence on the part of her students of obedience or faith in "God's disposal of events," as stated on pages 280 and 281 of *Miscellany*? This degree of D.S.D. disappeared in the Sixtieth Manual, in which Mrs. Eddy makes her first provision for the branches in the event of her relinquishment of her Leadership. Did her "spiritual foresight" cause her to see that members of The Mother Church could reach no higher than their own Church permitted, as exemplified by their highest College degree, C.S.D., to which she changed the higher privilege in her home? And did she thus impersonally commit this privilege to the branches in which was always the seed of self-interpretation and self-government, unlimited by The Mother Church?

A new By-Law under the title "Students with Mrs. Eddy," p. 76, Section 2, was added to the Seventy-second Manual, which read as follows: "Students employed by Mrs. Eddy at her home shall not take care of their churches or attend to other affairs outside of her house." This showed the struggle that Mrs. Eddy had to make, to keep the students in her home from serving two tabernacles, Church and home. Paul said: "We have an altar, whereof they have no right to eat which serve the tabernacle." *Home* in the truest sense of the word is that altar; *home* that is the "dearest spot on earth"; *home* that is "woman's world"; *home* that is the consciousness that is

intelligently (not emotionally) at peace with the natural surroundings in life, making each and every higher call the "dearest spot on earth." This new By-Law added to the Seventy-second Manual testified to the fact "That the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing," Heb. 9:8. Home was that holiest of holies.

The last change in the By-Law, "Opportunity for Serving the Leader" (in the home), is in the Seventy-sixth Manual, which is the subject of these general comments, and brings it to the identical point of our present Manual, dropping the twelve months (which was an alternate time with the three years), and leaving three years only. It required that the member so called should have been a member for at least three years, and changed "the Church" to "The Mother Church" in speaking of the excommunication of any one refusing the call or refusing to remain the required time. This last change was of much significance in the sense that it showed clearly that Mrs. Eddy assumed no right to excommunicate any one who was not a member of The Mother Church. Thus the branches were left to their own self-government. From the Sixty-fifth to the Seventy-fifth inclusive Mrs. Eddy had placed a qualifying statement in regard to the bestowal of the Massachusetts Metaphysical College degree upon those to whom she had taught the "course of Divinity," and who remained with her for three years. The qualification was as follows: ". . . if they are considered by Mrs. Eddy prepared to receive it." This statement was dropped in this Seventy-sixth Manual. Thus faithfulness received an unqualified reward, Caleb sharing with Joshua the inheritance.

After Mrs. Eddy had changed "male" and "female" in the Fifty-seventh Manual to "man" and "woman" throughout the Manual, in the Fifty-ninth Manual she, for the first time, denominated those called to her home as "*male*" members and "*female*" members. This continued up to the Seventy-third Manual inclusive. Inasmuch as "man" and "woman" remained intact in all other provisions of the Manual this departure from her otherwise fixed rule seemed significant. Was it that divisible man (for such were the individual members of her household) could not lay claim to either manhood or womanhood as individuals? It required the unified collective household to compose the completed idea of either "man" or "woman"; for those gathered to an idea could never again have individual identity. This distinction disappeared in the Seventy-third Manual when Mrs. Eddy dissolved the Communion between The Mother Church and the branches, establishing the branches as collective unit expressions of an indivisible idea, thus making it impossible for the idea to ever again be individually demonstrable.

In the Seventy-seventh Manual two new By-Laws were added, reinforcing the one we have so long discussed in the comments on the Seventy-sixth Manual. These two were silent witnesses to Mrs. Eddy's painful necessities in regard to her home. The first was under the title of "Agreement Required," identical with the By-Law under the same title in our present Manual, p. 68; the second, under the title, "Incomplete Term of Service," was also identical with the By-Law in our present Manual under the same title, p. 69. It would seem most strange that any one who bears the name of a Christian Scientist could

possibly leave an unfinished term in such high service or that Mrs. Eddy should be forced to the extreme necessity of having to require a signed agreement insuring the completion of so privileged a calling. But obedience certainly had not become the music of life to such consciousness, as Mrs. Eddy presents it in *Miscellaneous Writings*, p. 116—"This question, ever nearest my heart, is to-day uppermost: Are we filling the measure of life's music aright, emphasizing its grand strains, swelling the harmony of being with tones whence come glad echoes?"

But, true to the spiritual foresight of the "drama" of life, which entitles one to the degree of D.S.D., Mrs. Eddy burst forth into a song of life's music, under the caption "Pæan of Praise," and translated "'a frowning providence'" into "'a shining face'" with reference to her home and its privileged occupants, My. 355.

Her song of praise was in part as follows: "The Christian Scientists at Mrs. Eddy's home are the happiest group on earth. Their faces shine with the reflection of light and love; their footsteps are not weary; their thoughts are upward; their way is onward, and their light shines. The world is better for this happy group of Christian Scientists; Mrs. Eddy is happier because of them; God is glorified in His reflection of peace, love, joy."

Thus the last Christmas (Christ-mass) Mrs. Eddy ever spent in her home was fruitful of earth's first translation of home into "heaven here, the struggle over." It came in the form of her translation of her household into a heavenly company upon the occasion of her bursting forth into the "Pæan of Praise" above quoted.

This translation had been impelled by Mrs. Eddy's last revelations in *Science and Health* during the year of 1909,

making it one with "the bride (Word)." The following were her last textual changes in *Science and Health* made during that momentous year:

The previous statement: "The maximum of good, however, is met by the maximum of suppositional evil, hence *the fight to crush Science*" was changed to read: "The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie." Thus there was no more "fight to crush Science." This showed clearly that the battle between the "flesh and Spirit" had been won, which had characterized The Mother Church "from *first to last*," Pul. 20.

The next textual change during the year of 1909 was an addition which read in part as follows: "Christian Science teaches only that which is spiritual and divine, and not human. Christian Science is unerring and Divine, etc." The full measure of this addition to *Science and Health* ran from lines 13 to 17 on page 99. This was a radical change in the presentation of the special mission of Christian Science over its previous definition. Mrs. Eddy had said: "It may be said, however, that the term Christian Science relates especially to Science as applied to humanity," S. & H. 127:14-16. She had also said that her highest creed was "divine Science, which, reduced to human apprehension, she has named Christian Science," S. & H. 471:29. When it ceases to be necessary to reduce divine Science "to human apprehension" for the reason that "Christian Science teaches only that which is spiritual and divine, and not human," is it not evident that the final goal of the Word had been reached?

The last textual change in *Science and Health* was in this year of 1909. The statement which formerly read:

"The truth of being is perennial, and the error is seen only when we look from wrong points of observation" was changed to read: "The truth of being is perennial, and the error is unreal and *obsolete*," S. & H. 265:20. Thus no room was left for a "wrong point of observation." Was not this the fullest assurance that *Science and Health* had in the fullest measure reached the goal of the City four-square as Bride, Word?

Thus Mrs. Eddy's mission was complete, for she had become one with the Bride, Word, on earth in her "Pæan of Praise." "Mother" had found "her home and heavenly rest" in the commonplace life of the Church in the home—"woman's world." But was it understood by those around her? Most certainly not, for Mrs. Eddy continued to be called and *was* to them simply "Mother," not *Bride*. Her statement in the last paragraph of this "Pæan of Praise" attests the fact that she was not understood: "When will mankind awake to know their present ownership of all good, and praise and love the spot where God dwells most conspicuously in His reflection of love and leadership?"

Hence Mrs. Eddy was forced to accept the "half a time" of motherly prophecy, for such vision could no longer be obscured by the further step between Mother and Bride. It could not yield to anything less than the full measure of her completed (adorned) Bride. Motherhood and leadership would forever obscure the self-sufficiency of its full possibilities. To paraphrase the words of Jesus, it was expedient for her followers that she go away in order that they might have access to her only in her Word, thus making practical her statement: "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me," My. 120.

EIGHTY-FIRST MANUAL, 1909

FUNERAL DIRECTIONS

“When Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb,” Matthew 27:59, 60.

IN view of the immortality of the spirit of the Manual, as the body of Jesus was prepared for burial by a *man*, Joseph of Arimathæa, Matt. 27:57, the addition of the By-Law with reference to the preparation of the body of a *woman* for burial, by a *woman* had unusual personal and general significance. It reads: “When it is possible the body of a female shall be prepared for burial by *one of her own sex*” (the italics are Mrs. Eddy’s). It appeared in this Manual for the first time.

The symbolic significance of the deliverance of Jesus’ body, after he was taken down from the cross, to a *man* for burial was that man had not received the message of the “masculine representative of the spiritual idea,” but had crucified his teachings, thus forcing his bodily crucifixion. So the body of woman must be taken down from the cross of her necessity for continued personal Motherhood, after her Word had revealed the Bride, *Womanhood*, and given to a woman for preparation for burial. For *womanhood* had rejected her higher Revelation and mission, hence must bear the weight of its “half a time” of fulfillment, Rev. 12:14. Motherhood is Fatherhood when it is forced to wield the rod of correction, and from the myriad, constant and ceaseless changes in the Man-

ual, as has been previously presented, no one could doubt but that there had been many "sleepless nights" spent by Mrs. Eddy as she so feelingly expressed it, in devising new ways for motherly correction, rather than rejoicing in the "affluence of our God." Not only natural feminine modesty and chastity prompted this requirement but the very words of the By-Law itself force a sex responsibility that records that the history of error repeats itself—"He came unto his own and his own received him not"; which might be paraphrased to read, "She came unto her own [woman] and her own received her not," for "woman" saw not that *Science and Health* (exclusive of "The Apocalypse") was merely ascending manhood—woman's man child, Rev. 12:5, and that *womanhood* was presented in the heavenly symbol of the God-crowned *Woman* and became an earthly reality only when she descended as the City four-square, "the bride (Word)," My. 125:26. The Bride conceives man "in the idea of God" in the completed Tree of Life, bearing the *fruition* of the heavenly Principle of the Bible in its twelve-in-one symbol, S. & H. 582:14. Thus "The Apocalypse" vision in its last earthly diffusion is Woman. Her children are all the nations of the whole world, not people—"the leaves of the tree were for the healing of the nations."

Each seed that grows does so after the death of its *encasement*—Jesus said, when he accepted the inevitability of his own "death": "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. It is proverbial that never during the "lifetime" of the definite channel for a given idea does that idea attain its full effulgence, for the definite personal channel is the motherhood that encases it to

its own obstruction. Herein lies a great principle which explains the "half a time" of motherhood, Rev. 12:14.

Thus the literal planting of "woman" in the very earth should have symbolically removed the obstruction to the germination of her Word—the spiritual idea, for which she lived and "died," to rise again in her Word, not flesh. It was *man's* province to impersonate the "Word"—"The Word, was made flesh and *dwelt* among us." The "Word" is made spirit and dwells among us as Bride, not as Mother—"Those who look for me in person, or elsewhere than in my writings, lose me instead of find me," My. 120:2-4. This is the immortality of this provision in the Manual.

The title of the By-Law, "No Duplicate Membership," was changed to "No Interference." This By-Law forbade a member of The Mother Church to be a member of both a branch and a society, adding in this Manual: "Neither shall he exercise supervision or control over any other church. In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs," p. 73, Section 10.

The By-Law entitled "Missionaries" was dropped in this Manual (see Eightieth Manual, p. 97). Missionaries had been employed in The Mother Church continuously from the time of the First Manual in 1895 to this Eighty-first in 1909 (with the exception of the Second Manual to the Seventh, inclusive)—*fourteen* years. More latterly they were used exclusively in Boston. They were characterized at the time they were dropped from the Manual as follows: "The Christian Science Board of Directors shall annually elect not less than three experienced, com-

petent Christian Scientists for missionary work in Boston, Mass." They were, at first, unlimited in number, with diverse duties. Subsequently they ranged in number from seven to four, and again to three. They were sent into the Field wherever a need might arise for special service. The fact that they had completed their mission is evidence of a completed step in Church.

The completion of the mission of The Mother Church was in fulfillment of Mrs. Eddy's statement before she called the Second Organization into being: ". . . 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. p. 58, edition of 1891. It had fulfilled the prophecy of these words. So Christian *masonry* was completed in the human consciousness, and to build higher must be begun "on a wholly spiritual foundation, than which there is no other," as Mrs. Eddy said with reference to the attempt of a branch church to build higher than The Mother Church, My. 357. The Branch alone could do this, for it is planted in the Word, which demands the City foursquare—a step beyond The Mother Church. It, too, has a prophecy to fulfill in the spiritual building of the temple of the Lord: "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. So, just as the last footsteps in the Word were eliminative, rather than constructive (those of 1909), those in the Manual pursued a like course—that of arresting further placement of life's stone *masonry*.

After silencing the work of the "trowel" in The Mother Church, there was a further Manual elimination to be ac-

completed. Mrs. Eddy had, from the time of presenting in the Manual the By-Law entitled "Church Organizations Ample," excepted Free Masonry from her prohibitions of outside organizations in regard to the members of The Mother Church. The time had come for the silencing of this "trowel" also, as will be seen in the Eighty-sixth Manual which follows.

EIGHTY-SIXTH MANUAL, 1910

FINISHED MASONRY

"Ye also, as lively stones, are built up a spiritual house,"
I Peter 2:5.

IN the Forty-first Manual the By-Law entitled "Church Organizations Ample," appeared for the first time, which read as follows: "Members of The Mother Church shall not be made members of Clubs or organizations, the Free Masons excepted, which exclude either sex or are not named in the Manual of The Mother Church. God separates the tares and wheat to garner the latter in His storehouse," p. 72. This By-Law was changed in the Forty-fifth Manual to read in part as follows: "Members of this Church shall not become members of Clubs which exclude either sex,—except they are Free Masons, or Press Clubs that give the toil-worn aged Journalists a Home. God requires our whole hearts, and He supplies dutiful, sufficient occupations for its members within the wide channels of The Mother Church," p. 72.

This By-Law continued in the latter form until this Eighty-sixth Manual, when it was changed to read as we now have it, p. 44. The first part was changed to read as follows, "Members of this Church shall not unite with organizations which impede their progress in Christian Science." The history of this By-Law as presented above emphasizes five positions, as follows:

1. That all character building rests on the basis of the united activity of the male and female consciousness. Mrs.

Eddy says, "Union of the masculine and feminine qualities constitutes completeness. The masculine mind reaches a higher tone through certain elements of the feminine, while the feminine mind gains courage and strength through the masculine qualities," S. & H. p. 57. Hence the conclusion that any social organization that separates the masculine and feminine qualities in its effort to accomplish social betterment is futile.

2. Free Masonry was accepted because it builds its thought temple wholly on the Scriptures. On this basis the male and female can never be regarded as separated; for man's inspiration as recorded in the Bible was always from the feminine qualities of his being. Womanhood has always encompassed true manhood. Thus Free Masonry was really building the same structural Temple as that of Christian Science, for it was building with the same materials—the Bible.

3. The Home for aged Journalists was added, for they too had built with their pen a mental Temple in the human consciousness. This building tended to the same purpose of social betterment, using the same materials; for social betterment can come only through the basic moral values of the Scriptures, and such building could not cease with the laying down of the pen.

4. When Mrs. Eddy removed the moral building processes of Free Masonry and Journalism from the permissive activities of her Church, it was because her own structural masonry was complete—"heaven here, the struggle over," as she had graphically described the promise of the Branch at the laying of the corner-stone of the Concord Branch, My. 158.

5. When the "bride (Word)"—Science—was complete,

its "spiritual house, not made with hands, eternal in the heavens" was complete. To continue to struggle with Christian moral building would but impede the vision thereof.

In the next Section entitled "Joining Another Society," Mrs. Eddy so emphatically prohibits the members of The Mother Church from joining any other society than those mentioned in The Mother Church Manual as to leave no doubt that she intended to convey the impression that to so do would impede the progress of members of The Mother Church. But as has always been her policy, Mrs. Eddy forbids the members of The Mother Church only, and not the branches, from joining another society, leaving the branches free to their own self-government. This is especially noticeable in view of the fact that she mentions both The Mother Church and the branches at the same time in regard to their duty to promote "peace on earth and good will toward men," her prohibition being limited to members of The Mother Church solely.

EIGHTY-EIGHTH MANUAL, 1910

PARTING MAKES TENDER

“And Jesus said unto them . . . verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down,” Matthew 24:2.

THE last change that Mrs. Eddy made in the Manual was the following By-Law in this Eighty-eighth Manual, under the title of “Practitioners and Patients”:

“Members of this Church shall hold in sacred confidence all private communications made to them by their patients; also such information as may come to them by reason of their relation of practitioner to patient. A failure to do this shall subject the offender to Church discipline,” p. 46 (same in our present Manual).

A surface view of this provision would suggest that it involves the crudest Christian ethics, and a first impression would be that it was strange that this should have not been among the first By-Laws in the Manual, rather than the very last By-Law even to the last Manual; but upon a more incisive estimate of its true value and spiritual meaning, it can readily be seen that it could not have been added until the very last fulfillment of Scriptural prophecy spoken by Jesus of the finished Temple—“There shall not be left here one stone upon another, that shall not be thrown down.”

Mrs. Eddy does not say that the experiences of patients shall not be *personally* told, which would have

meant that they should not be *personally identified* with their experiences, but rather that "Members of this Church shall hold in sacred confidence all private communications made to them by their patients; etc." There is no practitioner that has not built one case upon another in her own thought, and who has not been forced at times to use the so-called "private communications" of one patient in order to spare another the same experience; for there is in reality no such thing as "private communications," inasmuch as the footsteps of one patient are the stones that build the same Temple in another consciousness. The Temple is one and materials are the same, likewise the causes for defective stones in this building are the same. Moses gave to the Children of Israel the same Ten Commandments as a test of the faulty stones out of which the Temple could not be built in his ten "Thou shalt not[s]."

In the January, 1890, *Journal*, after Mrs. Eddy had entirely finished her work as a practitioner and teacher, and was preparing to retire to Concord, N. H., for the purpose of revising her Text-book (to which she added the glorious vision of the City foursquare to her "Apocalypse," published in 1891), appears an article by Mrs. Eddy, which is not included in any of her published writings other than in this *Journal*, entitled "Parting Makes Tender." In this article, among other things she says, "A moral necessity has sometimes impelled me to tell one student of another one's error, not to injure anyone, but solely to save the student from falling into similar temptation and the contamination of a mental atmosphere to which he was exposed; and that student has betrayed his Lord, forfeited the help of Truth by telling and exagger-

ating what had been said, thus traducing the mother motive and losing the end in view."

Thus it will be seen that Mrs. Eddy up to the point of unfolding the City foursquare which brings both its foundation and superstructure from heaven (although an exact replica of earth's highest thought-building), used the very method that she forbids in the By-Law added to this Eighty-eighth Manual. In other words, her human Temple, in which patients were the building stones, had been entirely completed, and she was prepared to see it descending to her exactly as it had ascended from her in its stone-by-stone ascent. This is completed Church. The square City, or the City foursquare, has "no temple therein: for the Lord God Almighty and the Lamb are the temple of it," Rev. 21:22. Thus to build higher than Mrs. Eddy had built her practice, or human temple, one must build "on a wholly spiritual foundation, than which there is no other," as she said in describing the process of how to "build higher" than The Mother Church, My. 357: 11-19. For a practitioner builds other's temples only as she builds her own. Mrs. Eddy was preparing to build higher than The Mother Church in preparing to demonstrably add the City foursquare to her "Apocalypse." So a practitioner must prepare to build higher than The Mother Church when he literally and spiritually fulfills this newly added By-Law, for he must be prepared to give to his patients his true birthright of a "New Deal," built on the City foursquare descending to him directly from heaven.

CHAIN OF SCIENTIFIC BEING

“Christ’s Christianity is the chain of scientific being re-appearing in all ages, maintaining its obvious correspondence with the Scriptures, and uniting all periods in the design of God,” Science and Health 271:1.

ONE might naturally ask in view of the constantly concurrent changes in *Science and Health* and the Manual, “How do we know that Mrs. Eddy would not have continued to change her Text-book and Manual had she remained longer with us?” The best answer to this is that she did not so remain. Thus we place our answer in God’s hands, for there are no thwarted missions in God’s plans, no matter how human sense may be prone to think otherwise. When the Word was complete, Mrs. Eddy was forced to yield to it. She could never have done so had she remained with us. Thus Jesus prophesied the final “half a time” of the wilderness-Mother. It was her own release to become the first Bride of Spirit, so identifying herself with her Word, which is Bride, My. 125:26. But if this divine answer is not sufficient, we have ample human assurance as to the finality of Mrs. Eddy’s work in the following coördinated facts:

The three ever-moving lines of activity converged to a close early in 1908, when the last Tenet was changed. These lines were the Tenets, “The Scientific Translation of Mortal Mind” (S. & H. pp. 115, 116), and the Lord’s Prayer with its spiritual interpretation. The convergence of these lines at about the same time is evidence of a per-

manent thought-temple. In 1891 the City foursquare was added to "The Apocalypse," simultaneously with the addition of the chapter, "Science, Theology, and Medicine," containing the "Scientific Translation of Mortal Mind." The latter was radically changed in 1893. When it first appeared in 1891 the second degree (Moral) contained the following qualities: "Temperance, courage, hope, honesty, forbearance, affection." The third degree (Spiritual) contained the following qualities: "Purity, meekness, power, wisdom, faith, understanding, love." These two degrees were maintained up to and inclusive of the seventy-fifth edition in 1893 (with the exception that "Harmony" was added to the Spiritual degree in the seventieth edition in 1892). In the seventy-sixth edition in 1893, the second degree (Moral) contained the following: "Honesty, affection, compassion, hope, *faith*, *meekness*, temperance." The third degree (Spiritual) contained: "*Faith*, wisdom, power, purity, understanding, health, love." It will be noted that *meekness* is removed from the Spiritual and put into the Moral. In view of the fact that it was dropped entirely from the sixth Tenet in 1908 as a goal of a Christian Scientist, the measure of the needed growth of *Science and Health* itself from the first to the last edition will be seen. It will be further noted that *faith* is still left in both the Moral and the Spiritual in this seventy-sixth edition in 1893. It will also be remembered that *faith* and *understanding* remained on the same plane in the fifth Tenet until the sixty-fifth edition late in 1907 (as presented under the Sixty-sixth Manual in this book). *Faith* was not taken out of the third degree (Spiritual) until after Mrs. Eddy's complete revision of *Science and Health* in the two hundred and twenty-sixth edition immediately

preceding her dropping the title of Mother, preparatory to the building of the Extension. This "Scientific Translation of Mortal Mind" was completed in the second edition of *Science and Health* in 1907, when "self-justification" (the stronghold of Christianity) was cast into the first degree entitled "Depravity." When the human ceases to justify itself without justifying all mankind, it has reached the Christ.

The Lord's Prayer was changed sixteen times. These changes ranged in quantity from word changes to almost complete revisions, some retaining not more than one of the statements in Mrs. Eddy's previous interpretation. These changes were continuous from the first edition (1875) to 1907, the editions not being numbered after 1906. The last change in 1907 being "Thy Kingdom *is* come"—What more could be added!

The Tenets were less flexible than either of these focal points in *Science and Health*, for they registered more directly the pulse beats of the Church. So when they each and all yielded, as they did continuously from 1901 to 1908 from Christianity to Science, it was an evidence that Church had responded to the demands of the progressive Word. Thus when the Word (of *Science and Health*) was working through the footsteps of Jesus in his first coming, the Church responded to its demands in the form of a Church founded on Jesus, "to commemorate the words and works of our Master." When the Word (of *Science and Health*) had reached the point of demanding a Mother Church, The Mother Church was forthcoming. Likewise when the Word (of *Science and Health*) had reached the place where it demanded the marriage of the Bride and the Lamb, the Extension was expressed in

Church. Also when the Word (of *Science and Health*) had reached the point of the City foursquare, which demanded "the new birth, heaven here, the struggle over," obstacles in its way to accomplish its demands on Church must be removed.

Jesus had prophesied of the obstructions that lay between the marriage of the Bride and the Lamb in his Revelation to St. John from the nineteenth to the twenty-first chapters. After the marriage of the Bride and the Lamb in heaven, the leadership of the Word is portrayed in the following language: "And he was clothed with a vesture dipped in blood: and his name is called *The Word of God*. And the armies which were in heaven followed him . . ." Rev. 19:13, 14.

Immediately after the marriage of the Bride and the Lamb, there was a marriage supper. Was not this the Communion Service at the dedication of the Extension?

But the beast and the false prophet had not yet been taken, for the water of ascension (purification) was ineffective to destroy them. Only fire from heaven could do this, Rev. 19:20. This fire from heaven could not come until the last link in "the chain of scientific being" was forged.

The twentieth chapter of Revelation gives evidence that this chain has been forged to its very last link, for an angel comes down from heaven with a chain in his hand and chains the devil for a thousand years in the bottomless pit. The Bible says that "one day is with the Lord as a thousand years," and Mrs. Eddy correlates this statement with the following interpretation: "The rays of infinite Truth, when gathered into the focus of ideas, bring light *instantaneously* . . .," S. & H. 504:23. So it is the quality

of Truth and not time that fulfills this Scripture of a thousand years.

When the effulgence of Truth was sufficient to call forth Mrs. Eddy's last textual change ("The truth of being is perennial, and the error is unreal and *obsolete*"), it was evidence that heaven's fire had eliminated in its Word "the last mortal fault," typed by the loosed devil, Rev. 20:3, 10. The devil is loosed because even the chain of scientific being as forged in *heaven* cannot forever bind him on earth. Earth must gather heaven's fire to a focal point of enlightened retention, typed by a lake—"the rays of infinite Truth, when gathered into the focus of ideas," S. & H. 504:23. Thus ideas are heaven's fire, consuming resistance.

Then the "great white throne" appears and "him that sat on it, from whose face the earth and the heaven fled away," Rev. 20:11. Only thus and then could earth bear heaven's judgment. When the "dead past" is judged from the "book of life" (living idea), it is only then that it is realized to have always lived in God's plan. The "great white throne" is inherent self-being.

Everyone is *white* to himself; otherwise he *alone* has within himself the elements of self-redemption, for Mrs. Eddy says ". . . we cannot do more than we *are* nor understand what is not *ripening in us*," My. 195:14. Only the justice (judgment) of one man for another rides a "black horse," Rev. 6:5. Mrs. Eddy revealed this "great white throne" when she demanded, "*Christian Scientists be a law to yourselves*," S. & H. 442:30, simultaneously with her dissolution of Communion between The Mother Church and the branch churches in 1908, as previously noted. This "great white throne" must be set up in Church

before it can ever be realized by the World. To this end were the branches nurtured and prepared.

This "great white throne" is the redemption of Dan, for Dan means "judgment." Rachel said, when Dan was born of her handmaid Bilhah, "God hath judged me," Gen. 30:6. Thus Dan means the judgment of God, not man. Mrs. Eddy says ". . . justice is the handmaid of mercy [love]," S. & H. 36:9. When God judges man, the throne is always white; for man is always white to God. This is *Rachel's* sense of God's judgment. When this throne first appeared in heaven, it presented an aspect of brilliant color. The one who sat upon it "was to look upon like a jasper and a sardine stone"; also, colorful rainbows played thereabout—"and there was a rainbow round about the throne, in sight like unto an emerald," Rev. 4:3. As rainbows are caused by the light shining through earth's mist and dust, dividing the rays of light, is not this colorful throne the false sense of Dan, as *Jacob's* sense of the judgment of God?—"Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward," Gen. 49:16, 17. Mrs. Eddy defines Dan, in part, as ". . . so-called mortal mind controlling mortal mind," S. & H. 583:26.* As *Jacob* is ". . . the revelation of Science," S. & H. 589:5, and Science was revealed only progressively, *Jacob's* judgment could not be white until the Revelation was com-

* Mrs. Eddy's definition of Dan in the Glossary was written eight years before she presented the City foursquare, which redeems Dan as one of the twelve gates of the City. The unredeemed tribes of Israel in the Glossary were left intact as footsteps thereto, never having been changed from their original presentation.

plete. It was only then that he became one with Rachel (Love). In the meantime the "judgment of God" seemed to be a necessary control. The drag on of Old Theology will bite the "horse heels" of every progressive purpose until the past is judged before the white throne of inherent self-judgment—"self-government."

The immortality of the Manual lies in the preservation of this "great white throne" of inherent self-judgment, "self-government" in the branches. "Each branch church" continuing "its present form of government in consonance with The Mother Church Manual," permits each branch to be "a fruitful bough by a [perennial] well whose branches run over the wall," for each thus becomes the full and only Tree of Life, the leaves of which were for "the healing of the *nations*." So the Manual, which is government, must find its immortality in government in the world, when the branch runs over the wall; for "Christ, God's idea," cannot be confined within Church walls, for it must "rule all nations and peoples—imperatively, absolutely, finally—with divine Science"—*the great white throne*, "the throne of God and of the Lamb," from which proceeds the "pure river of water of life, clear as crystal," whose flow is perennial and infinite.

CONCLUSION

IMMANUEL

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb,” Revelation 22:1.

WHEN Mrs. Eddy founded her Church in its Second Organization on “the Rock, Christ,” Manual, p. 19, liquid government was assured; and it could come from but one source—*revelation*, flowing from the “pure river of water of life, clear as crystal, proceeding from the throne [government] of God [*Immanuel*, ‘God with us’], and of the Lamb [Manual, Savior].” And who could provide this form of government but a progressive revelator; hence the Rock and the rod. The rod of the “man child,” Rev. 12:5, was the staff of Love at all times.

The immortality of the Manual lies in the true idea of government that it revealed in thus providing a living Constitution from the “living Rock” of Principle through the demand of a revealing Plan—its codes and By-Laws being ever responsive to the growing necessities of the governed. When Moses found the people in dire need he did not rely upon past expedients, but struck the “living Rock” of an ever-flowing Principle and its perennial waters gushed forth, Numbers 20:11. Paul spoke of the “living Rock” as *following* the children of Israel—“for they drank of that spiritual [living] Rock which followed them: and that Rock was Christ,” I Cor. 10:4. Upon this [living] Rock, Christ, The First Church of

Christ, Scientist, in Boston, Mass., was founded, Manual, p. 19, while the First Organization was founded on Jesus "to commemorate the word and works of our Master"—not the *life* of Jesus, which was the living Rock, but the mere commemoration thereof. One was a living Constitution, the other a static, dead one.

It is the commemoration of outgrown Constitutions, rather than ever-flowing ideas, that is expressing itself in the rebellion of the peoples of the world to-day in the Fascist's Movements, as an answer to the cry for living Constitutions. Each new leader is imbued with a new plan, and ideas are ever responsive to his rod with which he strikes the living Rock. Young men with new ideas are thus ruling the world in place of old statesmen wedded to old and tried expedients which cannot meet the ever new conditions. Constitutions as living Rocks must *follow* the people—be ever responsive to growing needs, and not force the people to follow them, enfeebled as they are by the touch of the dead past.

The idea of The Mother Church Manual has reached eternity, in the sense that its demand for living waters of ever-flowing government is springing into life everywhere. This idea could be immortalized no other way than in *government*, for the Manual represents government of the Christ-idea, which "will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science," S. & H. 565. And that idea is an ever-flowing living Rock, from which gush forth ever-flowing living waters responsive to ever-flowing living needs. Is not this liquid government the "pure river of water of life . . . [flowing from] the throne of God and of the Lamb?"

When the "rod" was used by Mrs. Eddy to strike both

the living Rock of divine inspiration and for the correction of the members of her Church, as was Moses' rod with the Children of Israel, it must be remembered that both movements (Moses' and Mrs. Eddy's) were voluntary, for no one was forced to join them. But when they did accept their revelations, gushing from the living Rock, Christ, they could not escape its correction.

Our National Government, another example of this Principle, differs in its "New Deal" and Plan from all others in the world. Our President was elected by the overflowing majority of our people (and a majority rule is true democracy) to perform the very functions he has assumed, for his Plan was definitely disclosed in his campaign speeches. Whereas all other advocates of so-called "New Deals" (Italy, Russia, Austria, Germany, and Turkey) have *forced* their peoples into their plans by a relentless rod. The seed of true government must be sown through educational processes; hence an open campaign and a fair election was our true start. Education (*e*, out + *duco*, lead) means to lead out of one's self his own thinking. Thus government that presents facts upon which its citizens can base their thinking, corresponds to the self-government of the branches led out of themselves by the infinitude of the "Word."

To preserve to its citizens this privilege of self-government, the rod must be applied to resistant minorities, in keeping with Mrs. Eddy's example, as well as Moses'. Thus the Manual has found its immortality in the principles of living government that fostered and protected democratic self-government, resting upon the "shoulder" of the Christ-idea, "and the government shall be upon His shoulder."

CONCLUSION

When Mrs. Eddy was asked by the *Boston Globe* to declare what the last Thanksgiving Day of the nineteenth century "should signify to all mankind," she said among other things ". . . that agriculture, manufacture, commerce, and wealth should be governed by honesty, industry, and justice, reaching out to all classes and peoples. For these signs of the times we thank our Father-Mother God," My. 265.

Mrs. Eddy stated, through the channel of *The New York World*, her sense of the dangers that confronted the twentieth century, as follows: "To my sense, the most imminent dangers confronting the coming century are: the robbing of the people of life and liberty under the warrant of the Scriptures; the claims of politics and of human power, industrial slavery, and insufficient freedom of honest competition; and ritual, creed, and trusts in place of the Golden Rule," My. 266. In this connection it is significant to note that Mrs. Eddy's messages were directed wholly to the world but not beyond the reach of the corrective rod of the Manual which she wielded beyond the limits of her Church—for all correction is Manual, and not *Immanuel*. But the rod of the Manual never ceases to be wielded until the "shores of eternity" are reached—"eternity awaits our Church Manual." Thus its rod, with which the living waters of ever-flowing Principle were brought forth from the Rock, passes into the hands of Government, beyond the bounds of Church; for the "river of life" flows from "the throne of God" beyond the boundaries of sect.

Could any processes more definitely express her hopes than the present efforts to meet the dangers she predicted? Had she not revealed the pattern in her Church? For the

bedlam of individual minds or minds many is not democracy, but the majority shouting together as the result of a subdued minority. Mrs. Eddy had said that the Magna Charta of Christian Science is "essentially democratic," My. 247, and yet she controlled her Church by rules flowing from her own divine leading. Thus she showed that democracy is a whole idea, not dependent on numbers but on quality of thinking. For the Church government was wholly centralized in her, as has been shown by the footsteps of the Manual. The only requirement she makes for the claim of democratic government is that it shall be "administered by the common consent of the governed"—meaning a voluntary majority. Mrs. Eddy takes this Principle further by saying, "The Magna Charta of Christian Science means much, *multum in parvo*,—all-in-one and one-in-all. It stands for the inalienable, universal rights of men," My. 246. Thus Mrs. Eddy takes the Magna Charta of Christian Science to the Universe, immortalizing its democratic form of government, centralizing it in the idea of Truth, which is never multiplied into minds many, nor persons many for that matter, for Truth is infinite. Truth seems autocratic only to those who claim a mind apart from Principle. Mrs. Eddy having taken Christian Science to the Universe, our Nation with a static Constitution will never be able to meet the World's flowing demands until it harks back to the genesis of its hope—its Declaration of Independence for all mankind, "*All men are created equal.*" This removes all boundaries. Otherwise the warring of nations from "without" will always find sympathetic channels "within"; for we are a generic Nation, composed of all nations on earth.

Two years before Mrs. Eddy brought forth the Man-

ual, she foresaw and foreshadowed the meeting of Man-
ual and Immanuel on the shores of "eternity," in the fol-
lowing self-directed events:

THE SEED WITHIN ITSELF OF WORLD
REDEMPTION

*"Christ, God's idea, will eventually rule all nations and
peoples—imperatively, absolutely, finally—with divine
Science,"* S. & H. 565:16-18.

IN 1886, Mrs. Eddy called the National Christian Scien-
tists' Association into being through the medium of *thir-
teen of her students* (see *Christian Science Journal*, Feb-
ruary 6, 1886). "The purpose or object of this National
Association is to place students' students on *equal footing*
with others in Christian Science, and to promote unity
and brotherly love. Charters will be granted by this Na-
tional Association to minor associations."

The history of this Association, particularly the man-
ner in which it was terminated by being merged into a
Universal Assembly, bears an especial relationship to our
own National position in its endeavor to become one with
all nations. After four years of active being, in 1890, it
shared the dissolution that attended all forms of organiza-
tion which started in October, 1889, when Mrs. Eddy dis-
solved her Boston Church and the Massachusetts Meta-
physical College. At the time of its dissolution in the early
part of 1890 (its first opportunity to meet after the dis-
solution of Church), it repealed its Constitution and By-
Laws and adjourned for three years at Mrs. Eddy's re-
quest, having changed its name to Universal Assembly.
This Association was again called to meet at the World's

Fair in Chicago in 1893, where it was literally merged into the Universe in response to the "seed within itself" which had germinated within its own name, the *National Christian Scientists' Association*.

At the World's Parliament of Religions, which was attended by every religion on earth, the gospel of Christian Science in its fullness was preached to every nation on earth through its religious representatives; for the true basis of every nation is its religion, which shapes its entire economic, political, and social life. The Christian Science religion was the only one that was permitted to be expounded in a place especially set apart for such exposition—Washington Hall. At this particular place twelve specially prepared addresses were given upon assigned subjects: "We understand that ours 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 . . . 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," *November Journal*, 1893, p. 344.

In the enumeration of the different sects and denominations, there was presented the following: "Roman Catholics, Protestants, Greeks, Trinitarians, Unitarians, Theosophists, Buddhists, Shintoists, Zoroastrians, Jews, Mohammedans, etc." Mrs. Eddy's address, the thirteenth in number and in point of order, was read before this general assemblage in Columbus Hall, not only expounding her doctrines but quoting directly from her Text-book.

The address, from which the following excerpts are quoted, was largely an exposition of Womanhood: "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 first apprehended divinely man's spiritual origin; and first relinquishes the belief in material conceptions. It is a woman that discovered and founded the Science of Christianity," The World's Parliament of Religions, p. 1422, Volume II.

Mrs. Eddy's remarks on man were in the form of direct quotations from *Science and Health* (her man child). She did not neglect to speak of the rights of *labor* in terms most appropriate to the issue as it appears to-day: "To the sore question, 'What are the working men's rights?' Science answers, justice and mercy, wherein the financial, civil, social, moral and religious aspect of all questions reflect the face of the Father. And this question will not rest till both employer and employee are actuated by the spirit of this saying of the meek and mighty Son of God: 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them,' " p. 1423. This address of Mrs. Eddy's, together with its setting and the previous history of The National Christian Scientists' Association, as herein briefly stated, are verily the "seed within itself," which has germinated for over forty years awaiting the time for their world expression as prophesied by all the events detailed. Mrs. Eddy's address, being the thirteenth read on the occasion of the emergence of an association based on a call of thirteen students, foreshad-

owed the time when a Nation (based on thirteen States) was ready for outflow into a universal assembly of all nations, having called eleven others than itself to its shores before flowing out to a world economic conference—the object of which can never be defeated. *Thirteen* States can defeat any proposed Constitutional Amendment, showing that *thirteen* is still the basis of our Union.

Thus *thirteen* immortalizes the basic genesis of our Nation, which in turn drew its breath from Genesis 14:4, “. . . and in the *thirteenth* year they rebelled,” for the same principle underlay both rebellions. And the fourteenth year of triumphant conquest is still a pertinent prophecy foreshadowing the events of to-day. Abraham (the “father of multitudes”—universal idea, containing in his spiritual loins the full twelve tribes of all the nations in the world, of which ours is composed) is at work to-day endeavoring to solve the world’s unified problems with methods that embrace the world’s needs. The weapon used against this effort is the letter (strict letter) of old Constitutions and By-Laws which always resists progress. Paul said, “the letter killeth, but the Spirit [of which the letter was never intended to be other than the *servant*] giveth life.”

The great truth, “All men are created equal,” was blazoned to the World as the basic motive power behind our Constitution, in its Declaration of Independence. This, together with the *Unity* demanded in the Preamble to our Constitution (from which we draw our name, *United States*), is making its demands upon our Constitution to give up its dead, “and the sea gave up the dead which were in it,” Rev. 20:13. The succeeding provisions of the Constitution have been a sea of “tempest-tossed human

concepts advancing and receding," S. & H. 536:6-7—inadequate expedients that have brought us to this hour of necessity, and likewise the whole world; for we are an embryonic world, having drawn to our shores all nations of the world who have overflowed the limits of their own national thought-boundaries. The universe alone is the mother of the *United States* from which it draws its name and idea—"e pluribus unum."

The repealed Constitution and By-Laws were small but trenchant seeds, sown by Mrs. Eddy over forty years ago (1890) as a precedent for World union. Her further merging of the spiritually vibrant body of the National Christian Scientists' Association into the Universal Assembly (never to meet again except in World spiritual union) is the process of the Christ-idea that is to "rule all nations and peoples—imperatively, absolutely, finally—with divine Science," S. & H. 565.

This idea demands a *new deal*, which will embrace all the rights and privileges of the old deal—an old deal which stands for Nationalism, based on static Constitutions. This union cannot be bound by past necessities, which alone have drawn the boundaries of nations. For the time has come when the whole world has simultaneously discovered that its needs are one, and that God not only created all men equal, but has demanded of them the higher position of *unification*. Mrs. Eddy prophetically dissipated the bounds of Church when she established the National Christian Scientists' Association on the basis of *equality* of all its members, and sent her deep and far-reaching message on Womanhood to all religions (representing all nations) alike.

Mrs. Eddy did not sow her seed within Church walls,

for her message was never published within the bounds of even her own Church. She never permitted it to be recorded in any of her Church periodicals, despite the fact that the other twelve addresses (eleven assigned subjects and the other the President's) were published therein. She hid it in the sacred secrecy of spiritual evolution, there to germinate its own kind—Womanhood, generic man, S. & H. 561:22, which knows no boundaries nor specific races or kinds. It is that seed which brings forth the marvelous truth of the Scriptures, He “hath made of one *blood* all nations of men,” Acts 17:26, removing the temporary bounds expressed in the last of the quotation, “and hath determined . . . the bounds of their habitation.” This latter limitation was only until the time of the germination of the idea in universal consciousness of what “one blood” means—one basic origin, which would demand one ultimate result, peace “as a river.” This is the river of life, not river of blood; which latter alone makes and holds the boundaries of nations, and in times of the flood-tides of vain-glory, overflows its own boundaries and deluges its neighbors with its crimson spread. The river of life is clear as crystal, and the blood of which all nations are formed is the pristine crystal flow of idea which evolves and does not revolve, but peacefully spreads its life-giving flow.

The elasticity and resilience that is pleaded for a Constitution founded on *unification*—a step beyond equality—is a far cry from “repeal.” The necessities of Nation, and that of Church reaching up to Nation, widely differ. Organized Church cannot go beyond equality, the four equal sides of the City. Equality has its walls (as did the City foursquare) in the multiplicity of its gates, twelve

in number. Each gate is unified in itself—"each several gate was of one pearl," Rev. 21:21. This is rugged individualism which has for its Declaration of Independence "all men are created equal." This position has not only four outer walls, indicating its inherent generic justice, but each wall separates the gates from each other. Each gate opens "within" to the Word (containing all twelve gates) and "without" to the Tree of Life; for "its gates open towards light and glory both within and without . . ." But each is distinct within itself. This is the position of the individual branches, which must each grow its Tree of Life, bearing all the other gates as twelve manner of fruits.

This Tree of Life is the position of *thirteen*, unification—the foundation of our Nation. Its Declaration of Independence, declaring the equality of all men, was sent forth thirteen years before its Constitution, founded on unification, was written. This Constitution called for no contending parties. In the time of President Washington there were no political parties, although there were party trends. The latter were the Adam and Eve resistances to its basic foundation of unification, which must needs be unified.

Thus a National Christian Scientists' Association, founded on equality, would be forced to repeal its Constitution and By-Laws before merging into a Universal Assembly. But such is not our Nation's necessity; for it was not only founded on equality, which occasioned a great struggle for its freedom, but upon the ever-living Principle of spiritual unity. This Principle has been demonstrated, as our Nation has for over *one hundred and forty-four years* unified within its borders the citizens

of all nations of the world, who have protested at the limitations of their own national boundaries. The elasticity and resilience of a foundation capable of such accomplishment is equal to any strain put upon it by any emergency, if due regard is had for its spirit and object. Thus the government from within our Nation is prepared to reach the shores of eternity through its power to amend its on-flowing Constitution to the point of demonstrating the spirit of its foundation.

The ever-flowing vision of Jeremiah (the weeping prophet) foresaw and prophesied the true nature and form of the government that would "flow together" for economic supply, which would efface all boundaries between "nations and peoples"—they "shall *flow together* to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden," Jer. 31:12. Unless the Spirit or Soul of government is watered by the *flow* of ideas, even the literal gardens of supply will be parched and dried. Thus it behooves us to "Make channels for the streams of love, where they may broadly run; and love has *overflowing* streams to fill them every one." "Flowing together" is the imperative demand of "universal Love," which effaces the last dam. It was the fault of the Garden of Eden ("In this text Eden stands for the mortal, material body," S. & H. 526) that the four rivers flowed out from it, leaving it parched and dried—A dam* of obstruction to be crumbled only by the

* "Divide the name Adam into two syllables, and it reads, *a dam*, or obstruction . . . Here *a dam* is not a mere play upon words; it stands for . . . even the supposed separation of man from God . . .," S. & H. 338.

processes of the ages to the point of liquidation. The fault of Adam was that he did not flow out with the rivers. Man must liquefy his consciousness before he can dissolve his debts—dams, walls of obstruction between men and men, or nations and nations. Modern “stream-line” action eliminates resistance, because it is patterned after the course of a tear. Salvation has always come through the flow of an individual’s tears, but the stream was too small to inundate any garden other than one’s own. The combined tears of the ages *flowing together* make the “pure river of water of life, clear as crystal.” Thus the crystal drops of Manual tears find their immortality in the crystal flow from the throne of God. The opposition to Immanuel occasioned the rod that struck the Rock of resistance which produced their flow. Mrs. Eddy said, “Oh, make me glad for every scalding tear,”—this was the Manual cry flowing toward Immanuel. The rod of correction of the Manual was always a branch cut from the Tree of Life, which grew in the midst of flowing waters.

“The Passover, spiritually discerned, is a wonderful passage over a tear-filled sea of repentance—which of all human experience is the most divine,” Message 1900, p. 15. Again, Mrs. Eddy said, “The costly balm of Araby, poured on our Master’s feet, had not the value of a single *tear*,” Mis. 110. Jesus wept before he could restore the flow of Life in another’s consciousness. Until one feels the weight of another’s necessities sufficiently to share his sorrows until he can lift them, he will never find the “balm of Gilead” to heal him. Healing love never flows from parched eyes and callous hearts. It took the combined tears of love of all the saints in the Bible to start the generic flow of the “river of water of life,” which left

Eden in the face of A dam-ed heart—"Self-love is more opaque than a solid body," S. & H. 242. Because Noah's tears did not reach beyond the boundaries of his own fleshly ties, the world perished in the deluge of God's Love—there being no human heart broad enough to interpret his rod that struck the living Rock of Principle. The world to-day needs a bath of tears, not a deluge of blood, to right its wrongs and efface its nationalist spirit. Jacob wept even after he saw his brother's face as the face of God until he was assured that Esau saw it too. Our tears, for ourselves, are wiped away by God in the City foursquare—the last step in Church—"And God shall wipe away all tears from their eyes," Rev. 21:4. But they continue as idea to flow for the world through the channel of "the river of water of life," and must spread over the entire world. These are not the briny tears of Motherhood that form the sea but those of sympathetic oneness of being—wherein all men flow together to the goodness of the Lord. The stream-line tendency of all modes of locomotion shows, symbolically, that earth has responded to the Principle behind these tears.

When Time is conquered, its own "sacrilegious moth" (My. 230:1-2) consumes the written Word, written upon the very substance of individual trees which must yield to the one Tree of Life. Mrs. Eddy says, "On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of the inspired Word to the spirit of Truth," My. 238. Again Mrs. Eddy says, "Christianity and Science, being contingent on nothing written . . . must be, are, irrefutable and eternal," My. 179. God's laws are living laws, of which He has said, "I will put my laws into their mind, and write them in their hearts," Heb.

8:10—this is the New Covenant, the New Deal. Even the Tree of Life is a boundary and an obstruction to the free flow and spread of the River of Life—“In the *midst* of the street of it, and *on either side* of the river, was there the tree of life,” Rev. 22:2. Thus it both obstructs its central flow and binds its spread. This last obstruction symbolizes national boundaries because “the leaves of the tree were for the healing of the nations,” Rev. 22:2. Only like has within itself the seed of healing for its “own kind,” “the seed within itself.” When the last obstruction is removed there is no impediment to the flowing together of all nations and peoples in the infinitude of Love. This is

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