

# “WHITHER”

## INTRODUCTION

It will be remembered that Mrs. Eddy says, “*Spiritual evolution* alone is worthy of the exercise of divine power,” S. & H. 135:9. Nothing that Mrs. Eddy has written describes more succinctly her own response to the onward demands of this trenchant Truth than her description in *Miscellaneous Writings* of her progressive response to the changing demands of her three-fold mission as revelator, discoverer, and founder of Christian Science, which reads: “. . . I stand with sandals on and staff in hand, waiting for the watchword and the revelation of *what, how, whither,*” Mis. 158:20-22.

The “*what*” undoubtedly characterized her constant expectancy of the onflow of her revelation; the “*how,*” the onward demands of her founding in response to the onward demands of her revelation to the point of her completed mission; and the “*whither,*” the spiritual trends of both the “*what*” and the “*how.*”

The onward flow of her revelation resulted in the increase of *Science and Health* from eight chapters in her first edition to eighteen chapters in her last edition; her founding resulted in three distinct spiritual tabernacles — the first only of which she was a member as typing her subjective consciousness, the remaining two typing her objective consciousness, necessitated by the demands of others; and Mrs. Eddy’s response to the demands of the onward-moving “*whither*” resulted in the startling developments of grave import for Christian Scientists which are the subject of this pamphlet.

To present the “*whither*” of her revelation, discovery, and founding, it seems necessary to review the “*what*” and the “*how*” as recorded in Mrs. Eddy’s own words and acts, which, when thus co-ordinated, cannot fail to show this onward “*whither.*”

N. B. — Italics which do not appear in the original are sometimes used in quotations — not for the purpose of implying undue emphasis, but for ready identification of the portion directly applicable to the point in hand. Also, citations of lines for references do not always start a sentence, for the same reason.

The abbreviations for the titles of Mrs. Eddy's writings (other than *Science and Health*, for which "S. & H." is used) are those used in the *Concordance to Miscellaneous Writings and Works other than Science and Health*.

## SPIRITUAL TABERNACLES OF LIFE, TRUTH, AND LOVE

When Jesus took Peter, James, and John up into the Mount of Transfiguration where Moses and Elias appeared with him, Peter wished to build three tabernacles — one for Elias (typing Life, S. & H. 562:3; 569:1), one for Moses (typing Truth, or “moral law,” S. & H. 592:12, at this point evolved to spiritual law), and one for Jesus (typing Love in this transfiguration), thus dividing the symbols of Life, Truth, and Love (which are forever one) into three separate expressions. Had Peter been able to see the oneness of these three-in-one qualities, it might have spared Jesus’ crucifixion, which forced him to prove that Life is inseparable from Truth and Love by separating these three qualities in demonstration and limiting his mission to the demonstration of Life only, for Jesus said, “I am come that they might have life,” John 10:10, and Mrs. Eddy says: “John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, — reducing to human perception and understanding the Life which is God,” S. & H. 561:16-20, — leaving his demonstration as Truth to his second coming in Christian Science as woman’s man child, Rev. 12:5, and leaving Love to divine Science as typed by the womanhood of God, S. & H. 561:22.

Mrs. Eddy, likewise, in her first revelation of Christian Science as divine Science endeavored to build but one spiritual tabernacle, and that one Love (“the generic term for God,” My. 185:14) on the consciousness of Jesus as the expression of Life and Truth, typing manhood, as one with Love, typed by Womanhood (as evidenced by her first definition of “the male idea” as “creation, Life, and Truth,” and “the female idea” as “Life, Truth, and Love,” S. & H., 3rd ed., Vol. II, p. 118). But this tabernacle was purely spiritual as evidenced by her statement in the first edition of *Science and Health*, where she said: “No time was lost by our Master in organizations, rites, and ceremonies, or in proselyting for certain forms of belief: members of his church must answer to themselves, in the secret sanctuary of Soul, questions of the most solemn import,” pp. 166, 167. At the same time that she published this first edition of *Science and Health*,

her students formed a church, contrary to its teachings. While this church was dissolved in rebellion, it taught her the same painful lesson which Jesus was forced to learn on the Mount of Transfiguration — that the human consciousness must build its three separate tabernacles as symbols of spiritual values, since “*spiritual* teaching must always be by symbols,” S. & H. 575:13.

Thus, in 1879, Mrs. Eddy built with her students the first symbolic church (without a material church structure), or first *spiritual* tabernacle, founded on Life, to “commemorate the word and works of our Master” and to “reinstat[e] primitive Christianity and its lost element of healing” (*Manual*, p. 17) — hereinafter referred to as the First Organization of the Boston church, or the Branch-phase of the Boston church. Many other co-ordinate branch churches sprang up, each and all under the same privilege (but not necessity) of copying the Constitution and By-laws of this individual Boston Branch, *August Journal*, 1889, and each and all being founded on the Word of *Science and Health* as Bride, My. 125:26. Hence the branches as growing from the spiritual vine of Life, in line with Jesus’ declaration, “I [Life] am the vine, ye are the branches,” John 15:5, were made manifest in type. These branches were one with Love, inasmuch as Mrs. Eddy (as typing “the spiritual idea of Love, in the womanhood of God,” S. & H., 16th ed., p. 459) was a charter member of this first form of church.

Although this Boston Branch, Mrs. Eddy’s own Branch, was dissolved in 1889 (under the spiritual afflatus of the sixteenth edition of *Science and Health*, in 1886, which was continued in substance and form to the fiftieth edition, in 1891), the other branch churches continued to flourish and multiply from 1889 to 1892, on which latter date the second spiritual tabernacle was formed as founded on “the Rock, Christ [Truth, for Mrs. Eddy interprets ‘rock’ as a symbol of ‘Truth,’ S. & H. 593:18],” *Manual*, p. 19, — hereinafter referred to as the Second Organization of the Boston church, or The Mother Church. While Mrs. Eddy named this second spiritual tabernacle, “The First Church of Christ, Scientist, in Boston, Mass. [and not ‘The Mother Church’],” *Manual*, p. 19, its medial mission was the fulfillment of the Motherhood phase of Revelation, twelfth chapter, as typifying “the *divine* method of *warfare* in Science,” S. & H. 568:5, by the method of bringing forth Truth in the consciousness of her own students primarily, solely by whom it was formed and its structure built — in other words, its Motherhood

mission was to bring forth manhood as Truth (beyond "creation" as Life) in each and every consciousness of its members, thus waging "the divine method of warfare in Science" to the end of "healing and saving the *world* from sin and death . . .," *Manual*, p. 19, rather than mere individuals, which was the work of the dissolved (in 1889) first phase of church, founded on Life, *Manual*, p. 17.

Note that contrary to the mission of the First Organization of the Boston church, which was "designed to . . . reinstate primitive Christianity and its lost element of healing," *Manual*, p. 17, Mrs. Eddy does not commission the Second Organization of the Boston church in its Motherhood phase to heal the world of *sickness*, of which she says: "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin . . .," Rud. 2:23-27. This statement follows Mrs. Eddy's definition of Christian Science on the preceding page, "As the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of *universal* harmony," Rud. 1:1-4.

During the interim between 1889 and 1892, the branches (other than the dissolved Boston Branch) were left to grow from the vine of the Word of *Science and Health*, which was rapidly changing its texts to conform with the new necessities of the oncoming second tabernacle as Truth. After its formation in 1892, this second spiritual tabernacle as Truth (the medial Mother Church) continued to progress heavenward in the Word, in the same manner in which the woman in the twelfth chapter of the Apocalypse lifted up heavenward her "man child" as Truth to meet its Bride of Love — Bride being the final goal of Motherhood, Mrs. Eddy having defined "Mother" as "Life, Truth, and Love," S. & H. 592:16.

In 1903, when Mrs. Eddy felt that Motherhood had performed its mission, she had the Extension built as the third spiritual tabernacle, founded on Love, having placed on the great tenor bell of this church, "The First Church of Christ, Scientist, in Boston, Massachusetts, 1906, founded on *Love*," — not merely the previous foundation of "the Rock, Christ [Truth]," as was The Mother Church in 1892.

But inasmuch as Mrs. Eddy was a charter member of the first non-structural organization, founded on Life, she was forced to build the symbolic Field Branch-idea, founded on Love (as the first

church [edifice] in which she had ever participated), as a symbolic gift to the Field, for "the ideal woman corresponds to Life and to Love," S. & H. 517:10. Her first Branch construction at Concord, New Hampshire, in 1897 (under the shadow of The Mother Church), was a home which she alone remodelled (for Motherhood can only remodel Life to lift it to Truth) into a church by virtue of her daily supervision from top to bottom, My. 145:6-10; while the second Concord Branch, which was built upon the site of this first Concord Branch (embracing all of its thought-values as typed by the embraced Mother's Room in the second structure), was impersonally and collectively built with the whole Field as typing generic Love.

The second Concord Branch was dedicated the day after the laying of the corner-stone of the Extension (extension of Motherhood from Truth to heavenly Love as Bride) and, therefore, became the keystone, as well as the key-tone (typed by the great tenor bell), of the Extension's symbolic structure as "founded on Love." This keystone was not only recognized in the key-tone of the Extension's chimes but in its three agate windows facing the Readers' desks from the auditorium rear, in whose broad side borders in each window was an *open book* (the "angel had in his hand 'a little *book*,' *open* for all to read and understand," typing S. & H. 559) festooned on each side by rich bunches of purple Concord grapes, with a Grecian lamp, symbolizing intelligence, or understanding, above, shedding light upon its pages. Beneath this open book in each border was a rolled scroll to which was ribbon-tied a quill pen, suggesting the Woman's scroll (typing the original Word) in the tenth picture of *Christ and Christmas*, of which book the editor of the *Journal* at the time of its advent said: "It is truly a production 'Whose noble praise, deserves a quill plucked from an angel's wing,'" *January Journal*, 1894, pp. 466, 467.

So was completed the symbolic edifices typing "the structure of Truth [The Mother Church] and Love [the Branch-idea as the expression of the Word as Bride]," S. & H. 583:12. The structure of Life was typed only by the individual, corporeal body as its temple, John 2:19-21; hence the mission of the first Boston Branch was that of "primitive Christianity and its lost element of [individual] healing," *Manual*, p. 17.

When the ascended Jesus appeared to John in his great Revelation, he stood in the midst of seven candlesticks and held seven stars in his right hand. He defined the stars as "the angels [the spiritual

ideas] of the . . . churches" and the candlesticks as the "churches," Rev. 1:13, 16, 20. Thus the three tabernacles interpreted in the light of the angels of the churches as stars would correspond to Mrs. Eddy's initial revelation of generic Womanhood as typing Life, Truth, and Love in the third edition of *Science and Health*, Vol. II, p. 118; while the three tabernacles interpreted as the form, or candlestick, of church would correspond to manhood as typing "creation," "intelligence," and "Truth" (our present S. & H. 517:8, 9), which, as detached from Love, must progressively ascend to Mrs. Eddy's initial vision of Womanhood.

Thus the three *spiritual* tabernacles of Life, Truth, and Love, respectively, do not follow the order of the *symbolic* edifices (The Mother Church, the Extension, and the Concord Branch), since, as before noted, the first spiritual tabernacle, founded on Life, cannot build any structure other than its own individual body as "temple" (as Jesus implied when he made his body symbolic of the temple, John 2:19-21); therefore, the first symbolic structure to be built must be that of Truth as the only generically gathering quality. Hence the Second Organization of the Boston church (started in 1892) built the first symbolic edifice, and the Extension in its Branch expression (with the second Concord Branch as its keystone) became the second symbolic edifice.

As a further confirmation of the fact that the Extension is identical with the Branch-idea, Mrs. Eddy never required that the readers of the branch churches be members of The Mother Church until after the Extension was built and dedicated (57th *Manual*, in 1906, Sect. 6, p. 32, as in our present *Manual*, Sect. 6, p. 32:18) as being founded on descending Love as Bride (and not on "the Rock, Christ [Truth]" as was The Mother Church) — the descending idea in the Extension being typed by the fact that its foundation is in the belfry, and all of the symbolic figures in the borders of its agate windows are attached to descending olive branches, fulfilling the Scriptural prophecy, "And I will make thy windows of agates . . . and all thy borders of pleasant stones," Isa. 54:12. On the other hand, The Mother Church was never permitted the slightest touch with the branches at any time, being forbidden even "general" supervision thereof, *Manual*, p. 70, Art. XXIII, Sect. 1. So Motherhood had completed its medial mission in the Extension and had descendingly become one with Love as its bridal estate as Branch-idea, founded on Life and Love as embracing Truth.

Thus Mrs. Eddy built two symbols of her individual Branch-idea in her own gift churches in Concord, New Hampshire, each embracing a Mother's Room — the first Concord Branch as the foundational site of the second, as previously mentioned. Although the second Concord Branch contained gifts from the Field, it became an individual expression of Mrs. Eddy's consciousness when she placed her name over its front entrance as its sole donor and referred to its "builder," rather than builders, My. 162:20. Among the many symbolic riches of the second Concord Branch were an uncut door between the embraced Mother's Room and its Branch auditorium, and its three mottoes (instead of one, permitted all other branches) embracing the elements of the full trinity of Life, Truth, and Love, which were each and all impersonally signed "Science and Health" (the parent vine of the Branch-idea) instead of "Mary Baker Eddy" as is required of all the other branch churches (the *Science and Health* motto in the first Concord Branch and the three *Science and Health* mottoes in the second Concord Branch were each and all different from those assigned to the other branch churches).

As further evidence that the true Branch-idea embraces both The Mother Church, which Mrs. Eddy has called "the *cross*," and the Extension, which Mrs. Eddy has called "the *crown*," My. 6:18, 19, the Second Reader's room, typing the Bible, in the second (and present) Concord Branch has in the middle of its first window, composed of small, frosted, diamond-shaped panes (of which four, forming an elongated square in the center, have amber-colored pictorial insets), a sheaf of wheat in the lowest of its center diamond panes, and in its vertically upper small diamond pane a *cross* (with the Bible and *Science and Health* in the horizontal diamond panes on either side — the Bible on one side and *Science and Health* on the other); while its second and only other window has in its centered, lowest small diamond pane a beehive and in its vertically upper-level pane a *crown* (with the Bible and *Science and Health* in the same horizontal positions with reference to each other as in the first window) — both pictorial windows together typing the embraced work of The Mother Church as "the *cross*" and its Extension as "the *crown*."

The First Reader's room, typing *Science and Health*, has as its first symbol in the same order in its centered, lowest diamond pane a seven-pointed *star* upon which the true Branch-idea is figuratively based — does not this suggest the star of Bethlehem as the star of



Boston (Mis. 320:23), inasmuch as Mrs. Eddy was a charter member of the first Boston Branch-idea, founded on Jesus as typing Life? Above this star is an anchor, suggesting "the anchor of hope . . . cast beyond the veil of matter into the Shekinah into which [the ascended] Jesus has passed before us," S. & H. 40:32, for this window types the ascending idea.

The second and only other window (typing descension) in the First Reader's room has as its upper symbol a large bunch of purple Concord grapes (typing the wine of Love) similar to those that festoon the "open book" in the Extension, and in the lower diamond pane a lighted Grecian lamp (similar to the one above the "open book" in the Extension window), typing earth's illumination after the descent of the Extension as Branch to earth consciousness. When this descent is discerned by earth consciousness, then the grapes (typing Love) become one with earth's spiritual illumination, typed by the lamp, as in the fourth side of the City foursquare portrayed in the rose window called the "Window of the Open Book" in the balcony of the original Mother Church, wherein the grapes become the last symbol of descended consciousness.

The fourth side of the City in this "Window of the Open Book" in its full symbolic expression is portrayed by a sheaf of wheat on one side of the "Golden Shore of Love" (S. & H. 576:1) and the grapes on the other side — both of which symbols are found in the Concord Branch, in the sense that the first window of the Second Reader's room starts with a sheaf of wheat and the last window of the First Reader's room would end in complete descent with a bunch of grapes. (The Bible and *Science and Health* in both windows of the First Reader's room are in the same positions as those described for these books in the windows of the Second Reader's room.) This ascending and descending idea is but a symbol of embracement, since the Branch-idea neither ascends nor descends, in line with Jesus' statement, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man *which is* in heaven," John 3:13, for earth as "compound idea" ("to spiritual sense," S. & H. 585:7, 8) embraces both heaven and earth.

It is only by identifying the prophecies of the Apocalypse with the footsteps of church that the fulfillment of these prophecies can ever be realized. And they must be realized in church (to whom each and all the prophecies of the ascended Jesus, Rev. 1:1, were directed, starting with the first chapter of Revelation, twentieth

verse, and ending with the last chapter, sixteenth verse) before they can be fulfilled in one's individual life.

Great emphasis is placed upon Mrs. Eddy's statement that "spiritual teaching must *always* be by symbols" (S. & H. 575:13, 14) when she contrasts the teaching superiority of symbols over the letter teaching of the Word in her statement that "the *art* [italics in original] of Christian Science" has the "true *hue* and character of the *living* God," while "Science and Health [the letter] gives [only] scopes and *shades* to the *shadows* of divinity," Mis. 372:27-30. Thus are not these church symbols in the Concord Branch (and they are her very own symbols) most significant of higher *spiritual* values than can be portrayed by mere words, which must travel through the wilderness vestibule of mind and be identified in one's life before reaching the realm of spirit? — whereas symbols immediately interpret spirit at the highest point of one's own life. Hence Mrs. Eddy said of this second Concord Branch at the laying of its corner-stone, ". . . it points to the new birth, *heaven here, the struggle over . . .*" My. 158:12.

As a further indication of spiritual symbolic values, was not the yielding of Motherhood to the Branch-idea prophesied by the *out-going* pictorial window (viewing the windows "from left to right" as directed by Joseph Armstrong's *The Mother Church*, p. 72) in the vestibule of the original Mother Church illustrating, "A little child shall lead them," Isa. 11:6, as superseding personal *leadership* after it was relinquished by Mrs. Eddy, *Manual*, p. 72, lines 19-24. In this window there is pictured a sturdy lad having a very mature face (suggestive of woman's "man child," Rev. 12:5), with his left arm around the neck of a lion (typing the *Manual* as a moral code, for does not Mrs. Eddy interpret the lion as "moral courage," S. & H. 514:10), and over his right shoulder a grapevine ending in a cluster of Concord grapes held firmly in his right hand, typing the Scripture, "And the government shall be upon his [own] shoulder," Isa. 9:6. There are other animals behind him, the entire picture typing Isaiah's prophecy, "A little child shall lead them," Isa. 11:6. That this "little child" types the Branch-idea, self-created, self-governed, and self-existent, is assured by the fact that this Scripture is the continuation of the first portion of the eleventh chapter of Isaiah, which begins, "And there shall come forth a rod [typing the *Manual* of correction, for did not Mrs. Eddy weep, so to speak, over its necessity, lamentably saying, '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,' My. 229:24] out of the *stem* [The Mother Church] of Jesse, and a Branch shall grow out of his roots [the Boston church's First Organization as Branch-idea]," Isa. 11:1. In other words, the stem of Jesse which brings forth the rod is The Mother Church; while the roots are the Branch-idea.

Thus can it not be plainly seen that in 1899, when Mrs. Eddy admonished the branches to turn their tendrils *upward* towards the parent trunk, My. 125:6, that this "parent trunk" was the ascending Word (as Bride) to heavenly Truth, Truth being the gift of The Mother Church to the (not *its*) branches, since the branches were founded on the Word as Bride in 1879 — many years before The Mother Church was established in 1892.

Hence when Mrs. Eddy was preparing for the inevitable passing of Motherhood in its final "half a time," Rev. 12:14, into the province of its last estate as Bride, typing Love, she made provision only for the continuity of the Branch-idea, stating: "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," *Manual*, p. 72, lines 19-24, forbidding any even "general" supervision of it by The Mother Church, *Manual*, Art. XXIII, Sect. 1, first paragraph. Likewise forbidden was interrelationship between the branches except for conference on State laws, *Manual*, Art. XXIII, Sect. 1, second paragraph; for the mission of the Branch-idea being earthly (in contrast with The Mother Church's ascending course), it must redeem human law to divine law through its collective processes.

Also, about three years before her passing, Mrs. Eddy added to the 69th *Manual*, in 1908, Section 8, Article XXVIII (our present *Manual*, Art. XXIII, Sect. 7) requiring sixteen members to form a new church, four of whom must be members of The Mother Church. This By-law was forced to become an embraced spiritual demand when impossible of fulfillment, just as a "Mother's Room" was embraced in each of her own gift-Branches at Concord, the second built upon the foundation of the first (as previously noted), even as The Mother Church was spiritually built upon the first Branch foundation.

Thus Mrs. Eddy left world redemption to the Branch-idea in the

following spiritual manner: "The *silent* prayers of our churches, resounding through the dim corridors of time, go forth in waves of sound, a diapason of heart-beats, vibrating from one pulpit to another [not from one radio station to another in waves of *audible* sound] 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. Is not this world mission of the Branch-idea symbolized in the skeleton world which Mrs. Eddy placed on the spire of the present Concord Branch — the skeleton form symbolizing the spiritual nature of its mission as without material density or weight? This is expressed elsewhere in Mrs. Eddy's statement that the spiritual idea "outweighs the material world," Mis. 167:11.

It is significant to note that Mrs. Eddy designated the spiritual power that would, through the branches, engirdle the world as the spontaneous, silent prayers (that are offered exclusively for the congregations as typing all phases of thought, *Manual*, Art. VIII, Sect. 5) which would "go forth in waves of sound" (My. 189:10, 11) to perform their world mission, and not the Lesson-Sermon nor the formulated audible repetition of the Lord's Prayer with its spiritual interpretation. Thus Mrs. Eddy presents in the eighth picture of *Christ and Christmas* the power of "Christ's *silent* healing, heaven heard" as healing the world symbolized by the sleeping man on the huge, endless bed — its endlessness suggested by the incomplete headboard and footboard in the foreground.

Mrs. Eddy also says of individual *silent* prayer: "The '*still*, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound. The *inaudible* voice of Truth is, to the human mind, 'as when a lion roareth,'" S. & H. 559:8-11, and Mrs. Eddy says of the world's reception of these *silent* prayers, ". . . the world feels the alterative effect of truth through every pore," S. & H. 224:1-3. Thus the less organization of thought and action the better; hence Mrs. Eddy's unretracted thoughts: ". . . material organization . . . wars with Love's spiritual compact . . .," and, ". . . Christian Science shuns whatever involves material means for the promotion of spiritual ends," Ret. 47:2, 3, 10, 11.

“OUR HIGHEST SENSE OF INFINITE GOOD,” *Un. 61:17*

Mrs. Eddy says: “Our highest sense of infinite good in this mortal sphere is but the sign and *symbol*, not the substance of good,” *Un. 61:17*. Thus one must intelligently accept Mrs. Eddy’s statement: “Spiritual teaching *must always* be by *symbols*. Did not Jesus illustrate the truths he taught by the mustard-seed and the prodigal?” *S. & H. 575:13-16*. Mrs. Eddy also says that Genesis and the Apocalypse “contain the deep divinity of the Bible” — her full statement reading: “Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To the author, they are transparent, for they *contain the deep divinity of the Bible*,” *S. & H. 546:18-22*. And both Genesis and the Apocalypse are composed entirely of a succession of progressive symbols. In Genesis these symbols appertain to the spiritual evolution of Christian Science in the individual consciousness; in the Apocalypse they appertain to collective consciousness, or church, in line with Jesus’ own statement.

In the first day of the first chapter of Genesis, “beginning” is interpreted by Mrs. Eddy as “*the only*”; and the symbols of “heaven,” “earth,” and “light” are interpreted as “a *revelation* instead of a *creation*,” *S. & H.*, pp. 502, 503, 504. She also adds that the “evenings and mornings” as symbols of darkness and light throughout the first chapter of Genesis indicate “spiritually clearer views of Him” (*S. & H. 504:17-19*) — the days indicating increasing revelation, and the nights the demands for more progressive unfoldments.

The symbol of the “firmament” in the second day is interpreted by Mrs. Eddy as “spiritual understanding,” which separates “human conception” (symbolized by “the waters which were under the firmament”) from “Truth” (symbolized by “the waters . . . above the firmament,” *Gen. 1:7*), *S. & H. 505:7, 8*.

The symbols of the “land” and “water” in the third day are interpreted as: “In metaphor, the *dry land* illustrates the absolute formations instituted by Mind, while *water* symbolizes the elements of Mind,” *S. & H. 507:1-3*. In this interpretation of the third day, Mrs. Eddy also says: “The third stage *in the order of Christian*

*Science* [thus showing that each and every day is a 'stage in the order of Christian Science'] is an important one to the human thought ['the waters which were under the firmament'], letting in the light of spiritual understanding. This period corresponds to the resurrection . . .," S. & H. 508:28-2. The human *fruitage* of the third day corresponds to this resurrection, for Jesus said: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much *fruit*," John 12:24.

The symbols of light in the spiritual firmament of the heaven in the fourth day are interpreted by Mrs. Eddy as corresponding to "ascension," her statement reading: "This text gives the idea of the rarefaction of thought as it ascends higher . . . The periods of spiritual *ascension* are the days and seasons of Mind's creation . . .," S. & H. 509:15-26.

The symbols of "whales" and of other denizens of the sea in the fifth day are interpreted by Mrs. Eddy as corresponding to "strength, presence, and power," S. & H. 512:8; and the "fowls" of this day as "aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love," S. & H. 511:29-3, and also as "angels of His presence," S. & H. 512:9, 10. Mrs. Eddy concludes this fifth day with, "Advancing spiritual steps in the teeming universe of *Mind* [as symbolized by water] lead on [further] to spiritual spheres and exalted beings," S. & H. 513:6, 7.

The symbols of the "lion," "cattle," "worm," and "serpent" in the sixth day are interpreted by Mrs. Eddy as "moral courage," "diligence, promptness, and perseverance," "patience," and as "a wise idea [wisdom]," respectively, S. & H., pp. 514, 515. The symbols of this sixth day progress to "man" as typing the "likeness" of God, Mrs. Eddy saying, "Man is the *family* name for all ideas, — the sons and daughters of God," S. & H. 515:21, 22. The day ends with "woman" as "image," or "generic" idea, for Mrs. Eddy says in her interpretation of the "male and female" that "man" as "image" is "a generic term," S. & H. 516:29, 30, and elsewhere says that "woman . . . symbolizes generic man," S. & H. 561:22.

Mrs. Eddy specifically defines the "male and female" of the sixth day as follows: "The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love. In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity," S. & H. 517:8-14. And Mrs.

Eddy says that "Love is the generic term for God," My. 185:14. In line with this, in *Unity of Good*, the question is asked, "What say you of woman?" Mrs. Eddy's answer is in the following words: "Man is the generic term for all humanity. Woman is the highest species of man, and this word is the generic term for all women . . .," Un. 51:13-16. This correlates the Biblical statement, ". . . the Lord hath created a *new thing* in the earth, A woman shall compass a man," Jer. 31:22.

Thus the order in the first chapter of Genesis is all-embracing in that each and every evolving and ascending footstep is embraced in its successive step in the individual consciousness.

Proceeding to the Apocalypse, which Mrs. Eddy says contains, together with Genesis, "the deep divinity of the Bible," it is a succession of progressive church symbols as revealed to John by the ascended Jesus. In the first chapter of the Apocalypse (collectively beyond the individual symbols of Genesis), the ascended Jesus appeared to John in the midst of seven candlesticks and holding seven stars in his right hand, Rev. 1:13, 16, as previously stated. Jesus called the seven candlesticks the "churches [institutional — the mere holders of idea]," and he called the stars "the angels [spiritual ideas] of the . . . churches," Rev. 1:20.

The symbols of church in the Apocalypse as applied to Christian Science are: the man angel which brought the "little book" (*Science and Health*, which in its first edition contained no ordered Genesis and no Apocalypse) in the tenth chapter; the Woman crowned with twelve stars, her Mother phase that brought forth the man child, the resistance of the dragon, and the ascent of the man child in the twelfth chapter; the marriage of the Bride and the Lamb in heaven in the nineteenth chapter; the descent of the Bride, or City foursquare, in the twenty-first chapter; "the tree of life," the leaves of which are "for the healing of the nations" beyond church, and "the city of God" (see Biblical chapter heading) in the twenty-second chapter.

It will be noted that each and every one of these symbols in the Apocalypse are symbolic expressions of church, for the ascended Jesus said in the very last chapter of his revelation to St. John, "I Jesus have sent mine angel to testify unto you these things in the churches," Rev. 22:16.

This sense of church symbolism revealed by Jesus in the Apocalypse and accepted by Mrs. Eddy in word and practice in no sense conflicts with the words of the Christian Science Hymn which reads,

“As we rise, the symbols *disappear*”; for in order to rise the symbols must ascendingly advance as in the first chapter of Genesis, each successive symbol disappearing in form in the embrace of a higher symbol, or form, until the heavenly ascent is complete and the prophesied demand for symbolic descent begins, continuing (embracingly) to the point where heaven and earth become one on earth as “compound idea” (S. & H. 585:8), or Im-manuel (“God with us”).

Thus is fulfilled the dream-prophecy of Jacob’s Ladder of Life, upon which the angels first ascended and then descended, Gen. 28:12. And Mrs. Eddy defines Jacob as “the revelation of Science,” S. & H. 589:5, and his twelve sons, or the twelve tribes of Israel (prototyped by the ascending and descending angels), as “the stars in the crown of [Woman’s] rejoicing,” “the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea . . .” (S. & H. 562:11-18) — these tribes becoming in descent the twelve gates in the City foursquare, Rev. 21:12.



## SPIRITUAL BASIS OF CHURCH ABOVE LEGAL AUTHORIZATION

During the period that she dissolved the First Organization of the Boston church in 1889, Mrs. Eddy made the following final statements: “. . . material organization . . . wars with Love’s spiritual compact . . . Christian Science shuns whatever involves material means for the promotion of spiritual ends,” Ret. 47:2, also indicating in the following words that church organization must be laid off before the corporeal organization of the individual body: “. . . organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off, — even as the corporeal organization deemed requisite in the first stages of mortal existence is *finally* laid off [thus showing the vital relationship between organic church and individually organic body], in order to gain spiritual freedom and supremacy,” Ret. 45:7. These and many like statements were never modified or retracted, for they were broad enough to reach beyond the time of their immediate application to the full ends of all organizations.

It was also during the nearly three years’ period (1889-1892) of a dissolved Boston church that Mrs. Eddy said in *Retrospection and Introspection*, 1st to 3rd ed. inclusive, 1891, p. 58, “. . . this spiritually organized Church of Christ, Scientist, in Boston, still goes on,” our present Ret. 44:30-1, for was not the progressive Word as the “parent trunk” of the branches still going on — a completely revised fiftieth edition of *Science and Health* having just been published, which added to its Apocalypse for the first time the descending Bride of the twenty-first chapter of Revelation, beyond the travailing Motherhood of the twelfth chapter? This implied characterization of the Word as the “spiritually organized Church” indicated a hope that the branches could find in the Word as Bride their escape from the travailing labor of human Motherhood. This hope was evidenced by the fact that Mrs. Eddy said in *Retrospection and Introspection* at the same time and on the same page (in referring to the possible necessity for re-forming the Boston church): “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." This statement was dropped in 1892 after the decision had been made to re-form the Boston church in its Second Organization.

In this fiftieth edition of *Science and Health*, in 1891, when Mrs. Eddy added to the Apocalypse of *Science and Health* (which had not previously been taken beyond the twelfth chapter of Revelation) the twenty-first chapter of Revelation to St. John embodying the Scripture, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it," Rev. 21:22, she interpreted this Scripture in identical substance as presented in our present textbook, which reads: "There was no temple, — that is, no material structure in which to worship God, for He must be worshipped in spirit and in *love* [beyond Jesus' statement of 'in spirit and in *truth*,' John 4:23, — this latter the foundation of The Mother Church] . . . The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in *one* [which, of course, closes the Adam-dream of division and ends the need for church]; . . . This spiritual, holy habitation has no boundary nor limit" — thus even the walls of the City foursquare as a type of walled (or church) Bride expand to infinity, S. & H., pp. 576, 577.

Mrs. Eddy, however, in her addition of the City foursquare to the Apocalypse of the fiftieth edition had put an obstacle in the way of its subjective realization by her statement for the first time that "spiritual teaching must *always* be by symbols," our present S. & H., p. 575. Therefore, the symbol of the City foursquare (which is typed by the Branch-idea) could not objectively reach the final symbol of the "structure of Truth and Love," S. & H. 583:12, from the initial point of Life as the basis of the First Organization of the Boston church (started in 1879) and the branches at that time until medial Truth had been added to its spiritual structure through the medial Motherhood of the Word as typing Truth. Thus in the fifty-eighth edition of *Science and Health*, in 1891, Mrs. Eddy changed the addressee of the spiritual interpretation of the Lord's Prayer from, "Our eternal supreme Being," to, "Our Father and Mother God [Father typing Life, S. & H. 586:9, and Mother Truth as embracing Life, S. & H. 592:16, 17]," and subsequently sought some method of establishing a church built upon "the Rock [as a symbol of 'Truth,' S. & H. 593:18], Christ," *Manual*, p. 19.

So spiritually vital did Mrs. Eddy regard the necessity to keep the symbols of Life, Truth, and Love above the laws of matter that she was unwilling to form another church under a legal charter (thus making it subject to the law) and sought the aid of lawyers to find a way by which she could establish the medial Mother Church as a voluntary association free from law. The October *Journal* of 1892 expresses her jubilant triumph at the success of this undertaking in the following words: "Another cause of delay was alleged — the necessity of organizing a church, to which the land could be donated. About six weeks ago 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 (and which is herewith published) for incorporating a body of donees, *without organizing a church*. [The deed referred to appears in the Appendix to the *Manual*, starting on page 128.] Truly, God's ways are not man's ways; and faith in the Divine methods are indeed the footsteps of the flock. What joy might now crown this faith had it taken firmly the first steps and held on, till it clasped God's right hand. All loyal Christian Scientists will be pleased to know, that we can have and hold church property without going back to out-grown forms of *church organization*," pp. 275, 276.

Thus Mrs. Eddy was able to place the finances of the church under a Deed of Trust entirely outside of the church and having no connection therewith, lest the Deed bring the church under its lawful fetters. Under the Deed of Trust, the Directors (or Trustees) were self-perpetuating without Mrs. Eddy's approval, but no provision for them under "Church Officers" was made in the *Manual* until seven years thereafter (the tenth *Manual*, in 1899), and then they were as church functionaries unable to perpetuate themselves by replacement of a member or members without Mrs. Eddy's approval. So Mrs. Eddy prepared for their dissolution as church functionaries whenever she dissolved the church or passed beyond her ability to approve the replacement of a Director.

"GOD'S DISPOSAL OF EVENTS," *My. 281:6*

BRANCH FORMATION PRECEDING AND SUCCEEDING THE  
MEDIAL MOTHER CHURCH

That the Branch-idea initially expressed by the First Organization of the Boston church in 1879 was founded on the Word of "the beginning" as the Bride (*My. 125:26*) of heaven and earth on earth, in the first day of the first chapter of Genesis, about thirteen years before The Mother Church was formed in 1892; that The Mother Church was founded on an entirely different thought-basis of the Word — that of the Apocalyptic vision of the Motherhood phase of the God-crowned Woman as heavenly Bride in the twelfth chapter of Revelation; and that The Mother Church as the medial, or second, formation of the First Organization of the Boston church was an ascending idea which must reach its objective bridal estate as the marriage of the Bride and the Lamb in heaven, *Rev. 19:7*, and then descend to its initial estate of Branch-idea on earth: these foregoing spiritual facts are shown by the following presentations.

Since Mrs. Eddy defines the Bride as the Word (*My. 125:26*), and St. John said that the Word was "in the beginning . . . with God, and the Word was God," *John 1:1*, the Bride as Word must have been "in the beginning . . . with God." Mrs. Eddy gave this Bride as Word its name when she said: "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love [the fullness of the trinity], and named my discovery Christian Science ['Immanuel,' *Isa. 7:14*, meaning 'God with us' *on earth*]," *S. & H. 107:1*.

Mrs. Eddy taught and practiced Christian Science for nine years before she was impelled to reveal her discovery through the written Word, for the Bride of earth as Word must have an objective element of expression beyond the trinity of subjective forces of omnipotent Life, omniscient Truth, and omnipresent Love. This fourth element is "omni-action" (the fourth dimension of Good as God, *S. & H. 587:19*), which, after being subjectively symbolized by the initial Bride of "the beginning" as "the only" (*S. & H. 502:25*), must be expressed collectively. And Mrs. Eddy's first step to this end was

the gathering of ideas as presented in the first edition of *Science and Health*, published in 1875. However, this edition was little other than a metaphysical expression of manhood, in fulfillment of the prophecy\* that a man angel "clothed with a cloud [of obscurity]: and a rainbow . . . upon his head, and his face . . . as it were the sun" would bring "a little book," Rev. 10:1, 2. "His face . . . as it were the sun" prophesied the God-crowned Woman "clothed with the sun," Rev. 12:1, expressed in the first edition of *Science and Health* as, "Woman was a higher idea of God than man, insomuch as she was the final one in the scale of being . . ." (p. 249), of which manhood as separated from Womanhood was but a "rainbow" promise. Hence this first edition denounced church on the basis of Jesus' (manhood's) non-participation therein (pp. 166, 167), he having said as manhood, "I am *the way*, the truth, and the life," John 14:6. Thus Mrs. Eddy began to inspirationally fulfill Jesus' Apocalyptic prophecy of the man angel's bringing the "little book" (this man angel being one with his message, S. & H. 558:9) many years before she introduced any of Jesus' Apocalyptic prophecies into the Word of *Science and Health* as foundations for church expressions, to which purpose the ascended Jesus dedicated all of his prophecies concerning the mission of Womanhood, Rev. 22:16.

Inasmuch as Mrs. Eddy had revealed the Bride beyond its embraced manhood elements of Life and Truth in 1866, at which time she says that she "discovered the . . . divine laws of Life, Truth, and *Love* [as the fullness of the Branch-idea, typing Womanhood]," S. & H. 107:1, 2, this omnipresent Love beyond the Life and Truth of manhood demanded a further revelation of the Word beyond its manhood expression in the first edition of *Science and Health*. However, inasmuch as the second edition of *Science and Health*, published in 1878, contained no interpretation of Genesis (it being but an extraction† from the larger spiritual values of the third edition, which she was unable to release from the press until 1881), it was not until the third edition of *Science and Health* that Mrs. Eddy interpreted in bridal fullness the Word of Life, Truth, and Love as the Bride of "the beginning," in the first day of the first chapter of Genesis. In this third edition of *Science and Health*, Mrs. Eddy interpreted the earth and heaven (the unified Bride of the first day) as, ". . . and this earth and heaven are now and forever

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\* And Jesus said that "the scripture [as prophecy] cannot be broken." John 10:35.  
† "Introductory," second edition of *Science and Health*, page 5.

the male and female of Spirit, *alias* the Elohim . . .,” Vol. II, p. 120. In confirmation of the fact that “the male and female” of the first day are the all-embracing Bride as Word, in this third edition “the male idea” was interpreted by Mrs. Eddy as corresponding “to creation, Life, and Truth,” while “the female idea” was interpreted by her as corresponding “to Life, Truth, and Love,” Vol. II, p. 118. Thus “the male idea” was completely encompassed by “the female idea” in the bridal of earth and heaven as “the male and female of Spirit” on earth (earth being “to spiritual sense . . . a compound idea” of both earth and heaven, S. & H. 585:7) in the first day of the first chapter of Genesis.

It was upon this spiritual foundation of the original Word as Bride in this third edition of *Science and Health* that Mrs. Eddy, in 1879, as its basic member and Pastor established the First Organization of the Boston church as the initial church expression of the Branch-idea. Thus the Bride of earth and heaven in the first day of the first chapter of Genesis as the “forever . . . male and female of Spirit” was the “roots” from which the Branch-idea grew, in line with Isaiah’s prophecy that “a Branch shall grow out of his [Jesse’s, meaning ‘self-existent’] roots,” Isa. 11:1.

During this period when the First Organization of the Boston church and other branches were the sole expression of church,\* Mrs. Eddy defined Christian Science “As the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of *universal harmony*” (Rud. 1:1-4), which identifies Christian Science with Mrs. Eddy’s definition of the “New Jerusalem,” S. & H. 592:18-20, or “adorned” Bride as Word, My. 125:26.

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\* Altogether there were fifty-five organized and chartered branch churches in cities of the United States and Canada before The Mother Church was formed in 1892. They were located in most of the large cities, such as Buffalo, Chicago, Cincinnati, Cleveland, Milwaukee, Minneapolis, New York, Montreal, and Toronto; and in many smaller cities, such as Albany in New York State, Austin in Texas, Beatrice in Nebraska, and Oconto in Wisconsin. One of these branch churches had actually built and occupied its edifice six years before The Mother Church was even formed. In addition to these fifty-five chartered and organized branch churches, there were 120 unorganized churches which held regular services and were advertised in the *Journal*. All of these churches as expressions of the Branch-idea, whether organized or unorganized, were established upon the basis of the Word, or Bride, and as such were self-existent, self-creative, and self-governed. As an evidence that these branches had no relationship to the then dissolved Boston Branch, out of this total of 175 organized and unorganized churches that existed before The Mother Church, 119 of them were formed during the interval between the dissolution of the First Organization of the Boston Branch, in 1889, and its Second Organization as The Mother Church, in 1892.

That to Mrs. Eddy's sense, as the revelator of the Womanhood of God as the Bride of heaven and earth, manhood had completed his mission as Christianity through Jesus as "the visible discoverer, founder, demonstrator, and great Teacher of Christianity" (My. 338:25) is seen in the following three statements, characteristic of her bridal discernment of the Word during this period when the Branch-idea was the sole expression of church: "I do not find my authority for Christian Science in *history*, but in *revelation*. If there had never existed such a person as the Galilean Prophet, it would make no difference to me. I should still know that God's spiritual ideal is the only real man in His image and likeness," My. 318:31; "Man is as perfect now, and henceforth, and *forever*, as when the stars first sang together, and creation joined in the grand chorus of harmonious being," Mis. 188:3; and, "God never said that man would become better by learning to distinguish evil from good, — but the contrary, that by this knowledge . . . came 'death into the world, and all our woe,' " Un. 14:27.

Therefore, to Mrs. Eddy's absolute consciousness of Christian Science as expressed in these three just-quoted statements, the First Organization of the Boston church (of which she was a member) could do no other than "commemorate [as spiritual '*history*'] the word and works of our Master" (*Manual*, p. 17) as Jesus in his first appearing as Life and (to his subjective consciousness) Truth, in line with his declaration, "I am the way, the truth, and the life," John 14:6. Thus Jesus as Life and Truth became the embraced spiritual manhood values of "the female idea" as Bride, or the full trinity of Life, Truth, and Love, upon which the First Organization of the Boston church was founded as a branch of the living Word of "the beginning" as Bride, that was equally accessible to manhood as well as to Womanhood, as evidenced by Jesus when he prayed, "O Father, glorify Thou me with Thine own self with the glory which I had with Thee *before the world was*," John 17:5, and by St. Paul at the highest point of vision when he said: "According as He hath chosen us *in Him* [not as an outer projection] *before the foundation of the world*, that we should be holy and without blame before Him in love," Eph. 1:4. Life and Truth as the spiritual values of "the male idea" continued in the embrace of "the female idea" in the Word as Bride, or the full trinity of Life, Truth, and Love, until the sixteenth edition of *Science and Health*, in 1886, as subsequently presented.

In 1886, seven years after the Branch-idea had been expressed in the First Organization of the Boston church in 1879 and subsequent to the latter date in many other branches, — all growing from the same roots, the Bride of heaven and earth (on earth) as the light of the first day of the first chapter of Genesis, — Mrs. Eddy added to the *Key to the Scriptures* (consisting until then of the "Glossary" only, added to the sixth edition, in 1883) of *Science and Health* in its sixteenth edition a new chapter entitled, "The Apocalypse." This chapter, at that time, contained only her interpretation of the twelfth chapter of Revelation, in which the heavenly God-crowned Woman, crowned with twelve stars of bridal being, appeared (Rev. 12:1), and later in her Mother phase "brought forth a man [not infant] child, who . . . was caught up [through scientific Christianity] unto God, and to His throne," Rev. 12:5, which interpreted by Mrs. Eddy reads, ". . . to be found in its divine Principle," S. & H. 565:27. In this same chapter, Mrs. Eddy interpreted (as now) this "man child" as Jesus in his prophesied second coming as Truth (S. & H. 565:6-11) — Truth being the highest quality of manhood, as stated in her definition of "the male idea" (now called "the ideal man," S. & H. 517:8, 9).

In this addition to *Science and Health* of her interpretation of the Mother phase of the God-crowned Woman (of the twelfth chapter of Revelation) as bringing forth a "man child" as Truth, Mrs. Eddy *unwittingly* established the future basis of The (ascending) Mother Church (which was formed six years thereafter), but with no then contemplation by her of its possible necessity. This word "unwittingly" is used in line with the thought which Mrs. Eddy expressed of herself as revelator of the Womanhood of God when she said: "As of old, I stand with sandals on and staff in hand, waiting for the watchword and the revelation of what, how, whither. Let us be faithful and obedient, and God will do the rest," Mis. 158:19. It will be noted that Mrs. Eddy does not say either "why" or "when," for the revelator of the spiritual consciousness of the Womanhood of God could not say "why" or "when," which are the demands of manhood as separated from Womanhood, as will be subsequently shown.

In the same inspirational and timeless vein of revelation in which she introduced "The Apocalypse" (containing the heavenly God-crowned Woman as the full trinity of Life, Truth, and Love, together with the Motherhood phase of this God-crowned Woman as



bringing forth its "man child" as Truth) into *Science and Health* in this sixteenth edition more than six years before it was utilized as the basis for The (then future) Mother Church, Mrs. Eddy in this same edition not only separated the qualities of "the male idea" from those of "the female idea," in which they had been unified in the third edition of *Science and Health*, but substituted for the quality of "Life" in "the male idea" the quality of "Intelligence" as a demand for the intelligent reascension of "the male idea" from the inspirational Life of Jesus' first coming through scientific Christianity to Truth, which latter quality Mrs. Eddy removed from "the female idea," leaving it with only those of Life and Love — the definitions then reading: "The male idea corresponds to creation, to Intelligence and Truth. The female idea corresponds to Life and Love," p. 444.

As the inevitable result of this division of "the male idea" from "the female idea," typing earth's separation from heaven (thus forcing "the male idea" to reach his heavenly Bride through demonstrable ascent), Mrs. Eddy (in answer to the question, "Are doctrines and creeds a benefit to man?") for the first time divided the Word of *Science and Health* in this sixteenth edition into "divine Science" and "Christian Science," saying: "Since then [her discovery of Christian Science] her highest creed has been divine Science, which, reduced to human apprehension, she has named Christian Science," S. & H. 471:29.

That these divisions of "the male idea" and "the female idea" and of "divine Science" and "Christian Science" were also unwitting preparations by Mrs. Eddy for the work of The Mother Church, which was formed more than six years after the publication of this sixteenth edition, is seen in the fact that she then wittingly regarded the "man child" of the Mother phase of the God-crowned Woman as the completed history of Christianity as Truth beyond "the man Jesus" (S. & H., 16th ed., p. 516) in his first coming as the individual expression of Life as the Son of the Father, Whose only quality of the trinity is Life, S. & H. 586:9. This is in the sense that Mrs. Eddy introduced into the heart of this same sixteenth edition in a chapter entitled, "Wayside Hints" (and not in "The Apocalypse"), a description of the descending City foursquare, defining its third side as "Christianity," saying: "Though Jesus is the impetus and pulse of Christianity, yet Christianity is larger than its human founder, as the watch-wheels fill more space than the mainspring,

as the body of a man, with its limbs and organs, is larger than the heart." She further went on to characterize the third side as *past* Christianity (inclusive of Jesus), saying: "Christianity is made up of 'the glorious company of the apostles' and 'the noble army of martyrs.' 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," p. 229. Thus Christianity as the third side of the City foursquare was collectively presented as Truth, which is a step beyond Jesus as the expression of Life in his first coming.

An absolute assurance that Mrs. Eddy regarded Jesus as the individual expression of individual Life that had been expanded through "nineteen centuries" of Christianity to finished Truth is given in her answer to the question asked in one of her classes during that period. The question was, "How do you know that there ever was such a man as Christ Jesus?" and her answer, previously quoted in full, was: "I do not find my authority for Christian Science in *history*, but in *revelation*. If there had never existed such a person as the Galilean Prophet, it would make no difference to me," My. 318:25, 31.

As a further evidence that "creation" in its second step as inspirational "Life" had been supplanted by "Intelligence" in the definition of "the male idea," in this sixteenth edition of *Science and Health* (in which the Mother phase of the God-crowned Woman was presented as bringing forth the collective "man [not infant] child" as Truth), Mrs. Eddy detached her interpretation of the first chapter of Genesis from the chapter entitled, "Creation," and placed it in the *Key to the Scriptures* under the chapter title of "Genesis," since Truth was never created but merely intelligently expanded from the individualized Jesus in his first coming to a collective expression in his second coming, for who could bring forth a "man child" except in idea?

In this sixteenth edition, Mrs. Eddy likewise detached the chapter "Prayer and Atonement" from its position in *Science and Health* and placed it between the chapters "Genesis" and "The Apocalypse" in the *Key to the Scriptures*, as if to offer a constant prayer for the at-one-ment to the consciousness of others (as it was to her own) of the earthly Bride of heaven and earth, in the first day of the first chapter of Genesis, with the heavenly Bride symbolized by the God-crowned Woman crowned with twelve stars of generic being;

for they were and are one, since Mrs. Eddy in the present edition of *Science and Health* defines the Bride of "the beginning" as "the only" (502:24, 25), and the God-crowned Woman as "generic man" (561:22) — "generic man" having been substituted for the word "vignette" (in previous editions), which means "the only," in the sense that it is an idea expanded to boundlessness, or infinity.

Not only was the Bride of heaven and earth as "the only" one with the heavenly God-crowned Woman as "the vignette," but to Mrs. Eddy's sense the ascending manhood of the Bride of heaven and earth, in the first day of the first chapter of Genesis, was one with the ascending "man child" of the Motherhood phase of the God-crowned Woman in the twelfth chapter of Revelation, as evidenced by the fact that Mrs. Eddy in this sixteenth edition of *Science and Health* called the ascending "man child" of the Motherhood phase of the God-crowned Woman "the man Jesus" (as in our present edition, page 565). The ascension of the manhood of the first chapter of Genesis started at the point of the division of earth and heaven as "the male and female of Spirit" in the second day and continued up to and including the sixth day, typed by Jesus' ascension from earth to heaven which certainly encompassed the full gamut of the first chapter of Genesis.

The reascension of the "man child" as Jesus was not only past history to Mrs. Eddy's consciousness at this stage, but the "man child's" subsequent descent (after the marriage of the Bride and the Lamb [the "man child"] in heaven, Rev. 19:7, 9) to earth embosomed in the Word as Bride was also a fulfilled prophecy, as evidenced by the fact that she for the first time added to *Science and Health* (in the chapter "Wayside Hints," as previously presented) the descending City foursquare, saying, "The Holy City, described in the Apocalypse as coming down from God out of heaven, is Christian Science," p. 225; and as an additional confirmation, she also added in this sixteenth edition for the first time the following statement regarding St. John's vision: "He [the Revelator] saw also the spiritual ideal — woman clothed in light [the God-crowned Woman 'clothed with the sun'], a bride coming down from heaven, grown impersonal and wedded to Wisdom," p. 512.

Therefore, since to Mrs. Eddy's consciousness the Apocalyptic prophecies had been fulfilled in her revelation of Christian Science, which had brought "divine Science" to "human apprehension" on earth, her divisions of the Word in this sixteenth edition into "the

male idea" and "the female idea" were merely the qualitative divisions of her own revelation, which must be approached by others through the Word of *Science and Health*.

It was in her consciousness of the *oneness of the Word as Bride* as presented in the chapter "Wayside Hints" in this sixteenth edition of *Science and Health* that Mrs. Eddy dissolved the First Organization of the Boston church in 1889 with such finality of expression as that which follows: "Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off . . ." Ret. 45:5. Thus the boundlessness of revelation is always at war with material organization, which limits boundlessness.

During the interim between the dissolution of the First Organization of the Boston church in 1889 and the formation of the Second Organization of this church in 1892, Mrs. Eddy's thought was very active in her concept of the Word as the "spiritually organized Church . . . in Boston," which she had said "still goes on," Ret. 44:30, for the progressively changing Word of *Science and Health with Key to the Scriptures* as the "spiritually organized Church . . . in Boston" continued to be published there. Such progressive activity of the Word was proved by the fact that during this period Mrs. Eddy constantly changed the texts of *Science and Health*, making a complete revision of her textbook in the fiftieth edition, in 1891. This fiftieth edition was drastically revised by the addition of several new chapters (some of which chapters incorporated textual material, though in changed forms of expression, from previous chapters), voluminous new additions to other chapters, and myriads of textual changes. The fifty-eighth edition, published in the same year, bore exactly the same structural body as the fiftieth, but contained a most impelling change, as subsequently presented.

In Mrs. Eddy's "Christmas Sermon" in 1888 (two years after the publication of the sixteenth edition, in 1886), she, without reference to church other than as the spiritual "structure of Truth and Love" (S. & H. 583:12) in the Word as generic Bride, prophetically said: "Their [the Wisemen's] highest human concept of the man Jesus, that portrayed him as the only Son of God . . . will become so magnified to human sense, by means of the lens of Science, as to

reveal man collectively, as individually, to be the son of God," Mis. 164:23. It was not surprising, therefore, that one year after the foregoing prophecy was made and after three years of church activity under the regime of the sixteenth edition of *Science and Health* (as previously presented), Mrs. Eddy found that the Apocalyptic vision presented by the ascended Jesus (beyond Life to Truth) in his prophecy of the ascending "man child" could not be sustained by a church founded on the mere commemoration of Jesus as the expression of Life in his first coming, for Life could not be magnified beyond its individual expression; hence her dissolution of its limiting bounds in 1889 in full assurance that her definition of Church as the spiritual "structure of Truth and Love" (S. & H. 583:12) was wholly a consciousness of the Word as Bride, and that the magnifying of Jesus through "the lens of Science" must be accomplished through the Word alone in its progressive activity in the human consciousness. But doubtless Mrs. Eddy's interim reflective view of the fact that all of the Apocalyptic prophecies of the ascended Jesus (particularly concerning Woman as a generic idea, which must be approached collectively) had been directed to "the churches" as collective ideas, beyond individual expression, caused her to foresee the possible necessity for church to be founded on collective Truth as its ultimate goal, with its processes those of "intelligence" as "the lens of Science" in order to fulfill her own prophecy (as well as that of the ascended Jesus) concerning the magnifying of Jesus as Life in his first coming to the collective proportions of Truth in his second coming as the "man child" of the Motherhood phase of the God-crowned Woman.

Thus in line with the thought that "coming events cast their shadows before" (and as a further evidence of her interim activity), at a meeting of the Massachusetts Metaphysical College Association, composed exclusively of her students, Mrs. Eddy had the Association resolve itself into an "assembly of Christians" and revise its Constitution and By-laws so as to make each and all of her students "life-members" of a "parent Association." (See June *Journal*, 1890, p. 137, also Sect. 4 under "Membership" and Sect. 3 under "Fellowship" in the Revised Constitution and By-laws of the Massachusetts Metaphysical College Association.) The Association's new name and the revisions of its Constitution and By-laws certainly foretold the shadow of a possible future Mother Church, initially composed of Mrs. Eddy's students only, with a future demand that they lift their consciousnesses from an outer sense of Life to an inner sense of

Truth. Contrastingly, at the regular meeting of the National Christian Scientist Association as representing the field branches, in a manner later described, Mrs. Eddy had this Association permanently repeal its Constitution and By-laws and resolve itself into a "Universal Assembly" — the latter casting its shadow of world destiny over the Branch-idea. ( See *July Journal*, 1890, pp. 172, 175.)

It was after almost twelve years of Branch-church activity that Mrs. Eddy published the fiftieth edition of *Science and Health* in 1891, which was over a year after the dissolution of the First Organization of the Boston church in 1889, and over a year and a half before The Mother Church was formed in September, 1892. Inasmuch as Mrs. Eddy's progressive revisions of *Science and Health* were always in response to collective church demand, extraneous to the needs of her own consciousness, this fiftieth edition came in response to the demand of the Branch-idea for a fuller expression in the Word of its own boundlessness to "the city of our God," S. & H. 577, beyond the walled City foursquare, S. & H. 575.

This demand was fulfilled in the fiftieth edition in the sense that Mrs. Eddy removed her interpretation of the descended City foursquare (prophesied in the twenty-first chapter of Revelation) as Christian Science, an earthly idea, from the heart of *Science and Health* (where it had first appeared in the sixteenth edition in the chapter entitled, "Wayside Hints"), and after much revision placed it in "The Apocalypse," thus making its descent a future necessity of divine Science as a heavenly idea after the "man child" of the Motherhood phase of the God-crowned Woman had reached and wed (Rev. 19:7, 9) divine Science as its heavenly Bride. This descending City foursquare (now called by Mrs. Eddy "the light and glory of divine Science," our present S. & H. 575:9, 10) was then called "the Alpha and Omega of Divine Science," S. & H., 50th ed., p. 554, and she defined its fourth side in this same edition as "Science," S. & H., 50th ed., p. 555 (now "divine Science," our present S. & H. 575:19), which definition she changed to "Christian Science" after the City foursquare had reached earth and had become expanded beyond its walls of limitation to the boundlessness of mere "cardinal points" in the "city of our God" in this same fiftieth edition, pp. 556, 557 (our present S. & H. 577:13, 18, see marginal heading), — its boundlessness being prophetic of the world mission of the Branch-idea. The naming of this fourth cardinal point "Christian Science" reassured the position of the Branch-idea in its initial boundlessness

as the "compound idea" of both heaven and earth, that if seen by others as well as Mrs. Eddy would doubtless have precluded the necessity for either the ascension or descension of the human consciousness in church expression, inasmuch as the Branch-idea was founded on her initial vision of the Bride of "the beginning" as "the only," which she had named "Christian Science" in 1866, thirteen years before the initial formation of the Branch-idea in Boston in 1879.

Thus the Branch-idea fulfilled in Christian Science the prophecy of the Mary that sat at Jesus' feet in inner oneness with his teaching; for to the Branch as rooted in the impersonal Word as Bride, the Word meant to it that to which its inner consciousness responded. Hence the Branch-idea received from Mrs. Eddy the commendation which Jesus gave to Mary when he said, despite Martha's charge of injustice (because she was left to serve alone), "Mary hath chosen that good part [preclusive of travailing labor], which shall not be taken away from her," Luke 10:42. Thus when Mrs. Eddy resolved her students into an "assembly of Christians" and made each and every one of them "life-members," her "Martha" had been found upon which to lay the demand for travailing Motherhood, inasmuch as the "assembly of Christians" was the association upon which she afterwards founded The Mother Church.

In confirmation of the fact that the chapters "Genesis" and "The Apocalypse" in the *Key to the Scriptures* had become one in the Word, in this fiftieth edition Mrs. Eddy removed the chapter "Prayer and Atonement" from its position in the *Key to the Scriptures* and restored it (divided into two chapters) to *Science and Health*, as if to offer a constant prayer that the continually changing texts in *Science and Health* in their ascending footsteps would reach ultimate oneness with the permanent and fixed goal of the *Key to the Scriptures* embracing its unified "Genesis" and "Apocalypse" as containing "the deep divinity of the Bible," S. & H. 546:21.

Mrs. Eddy added to this fiftieth edition as its first chapter "Science, Theology, Medicine," saying: ". . . Science, Theology, and Medicine are means of divine thought, which include spiritual laws emanating from the invisible and infinite power and grace. The parable [of the woman who hid her leaven in three measures of meal, Matt. 13:33] may import that these spiritual laws, perverted by a perverse material sense of law, are metaphysically presented as three measures of meal, — that is, three modes of mortal thought,"

our present edition of S. & H. 118:13-20. In this connection, Mrs. Eddy introduced into this newly added chapter "three modes" of divine thought under the caption "Scientific Definition of Immortal Mind," wherein she interpreted "God," "Man," and "Idea." Immediately thereafter in this chapter she also introduced the "three modes of mortal thought" under the caption of "Scientific Definition of Mortal Mind," wherein the "Physical," "Moral," and "Spiritual" were interpreted in an ascending order.

The "Scientific Definition of Immortal Mind" (now entitled, "Scientific *Translation* of Immortal Mind") contained the fixed values of her initial revelation (upon which the Branch-idea was founded) that were never changed in substance; whereas the "Scientific Definition of Mortal Mind" (now called, "Scientific Translation of Mortal Mind") was doubtless based upon her struggle with "Mortal Mind" (below her initially revealing vision) in her First Organization of the Boston church, which struggle she referred to later in the following words: "What, then, of continual recapitulation of tired aphorisms and disappointed ethics; of patching breaches widened the next hour; of pounding wisdom and love into sounding brass; of warming marble and quenching volcanoes!" Mis. 316:20.

Mrs. Eddy's "Definition of Mortal Mind" as based on her experience with others, both before and after its introduction into *Science and Health*, was constantly changed in its ascending footsteps to her own initial vision, which when reached became its "Translation," as presented in its present form. Thus defining "*Immortal Mind*" in the light of her own vision and "*Mortal Mind*" as the result of her experience in vicariously mothering her students in the First Organization of the Boston church, Mrs. Eddy released herself from the travail of taking the footsteps with her students in their progressive ascension to her own vision in The Mother Church, of which she was never a member (she having said eighteen days before the corner-stone of The Mother Church edifice was laid in May, 1894, "My work for the Mother Church *is done* [the italics are hers]," June *Journal*, 1894, p. 94), leaving them to the position of travelling self-motherhood, for motherhood never escapes either mental or physical travail. As an evidence of this withdrawal from further travail, except for what later proved to be an outer (listening) consciousness to the end of changing her "Definition of Mortal Mind" in line with the subsequent Mother Church's progress, Mrs. Eddy



omitted the following statement from the fiftieth edition of *Science and Health* (which had appeared in the sixteenth to the fiftieth edition): "He [the Revelator] sees a great red Dragon at the couch of the ideal deliverer of this present age, causing her sore travail," forty-eighth edition, page 515 (there having been no forty-ninth edition).

It is interesting to note that in this fiftieth edition, Mrs. Eddy for the first time defined "Mother" as "God; . . . Life, Truth, and Love," p. 571. Thus she made a future demand in the Word for "Mother" to rise to her initial bridal estate of "Love" as "God" before she founded The Mother Church on the medial quality of "Mother" as "the Rock [defined as 'Truth' in the 'Glossary'], Christ," *Manual*, p. 19.

Another illustration of Mrs. Eddy's continued preparation for an ascending Mother Church was that in addition to her previous division of the Word into "divine Science" and "Christian Science," in this fiftieth edition she placed each and every promise of absolute Christian Science (upon which the branches were founded) in "divine Science" (thus turning "the tendrils" of the branches upward "towards the parent trunk" of divine Science to await divine Science' descent to oneness as absolute Christian Science on earth, My. 125:7), and placed each and every promise demanding ascension through exhortations, rebukes, denials, and instructions tending to righteousness, as adapted to human needs, in "Christian Science," for the ascending "man child" as scientific Christianity typed the ascension of the human consciousness to the divine through Christian Science as an intermediate estate until it reached its heavenly Bride in divine Science.

In line with the medial, provisional position of Christian Science at this stage, the following three significant statements were added to the fiftieth edition of *Science and Health*: The first was, "I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind [the premise for the medial step of 'intelligence' in 'the male idea,' called in this edition and ever afterwards, 'the ideal man,' S. & H. 517:8, 9]. Other foundations there are none," S. & H. 269:22. This change of position is in contrast with Mrs. Eddy's previous position when she said, "'I do not find my authority for Christian Science in history, but in revelation. If there had never existed such a person as the Galilean Prophet, it would make no difference to me,'" My. 318:31.

The second statement was, "The thunder ['voices' in 50th ed.] of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth," S. & H. 174:17, in contrast with her previous statement that "God never said that man would become better by learning to distinguish evil from good . . .," Un. 14:27, which the law of Sinai demands. The third statement was, "'Work out your own salvation with fear and trembling,' says the apostle, and he straightway adds: 'for it is God which worketh in you both to will and to do of His good pleasure,'" S. & H. 99:5, which Mrs. Eddy later made her own when she said, "The song of Christian Science is, 'Work — work — work — watch and pray,'" *Message for 1900*, p. 2:7, 8, in contrast with her previous statement, "Man is as perfect now, and henceforth, and forever, as when the stars first sang together . . .," Mis. 188:3.

Thus in this fiftieth edition of *Science and Health* the foundation was clearly laid in the Word for Mother's ascending "man child" as "the Science of Mind," or "intelligence," to reach its objective heavenly Bride; but Mrs. Eddy hesitated for over a year and a half thereafter before deciding to change what was still history to her to a reascending church necessity. Her hesitation to re-form the Boston church "for the completion of its history" (Ret., p. 58, in editions of 1891) was due to her hope that the Bride of heaven crowned with twelve stars of generic being (which stars Mrs. Eddy says stand for the twelve tribes of Israel, S. & H. 562:11, 12) and the City foursquare with its twelve gates (Rev. 21:12) would yet be seen by her students, as by herself, as the same bridal consciousness that descends from heaven to earth (stars being but heavenly prophecy and gates their earthly fulfillment), or else her hesitation was due to the fact that she was trying to find a way by which she could establish a church as a voluntary association without legal authorization.

Even though Mrs. Eddy's expressed hesitation as to whether it would be necessary for the Boston church "to organize a second time for the completion of its history" appeared in *Retrospection and Introspection* very late in 1891 (see notices of *Retrospection and Introspection* in November *Journal*, 1891, p. 354, and December *Journal*, 1891, p. 394), Mrs. Eddy had previously prepared *Science and Health* for the future Mother Church in the sense that in the fifty-eighth edition, in 1891, which edition was published before September of that year (for Mrs. Eddy says in *Retrospection and*

*Introspection* that there were sixty-two editions of *Science and Health* published before September, 1891, p. 37:9, 10), Mrs. Eddy changed the addressee of her spiritual interpretation of the Lord's Prayer from, "Our eternal supreme Being," to, "Our Father and Mother God." So the pressure of the Word of *Science and Health* added its weight to her final decision to authorize the organization of The Mother Church on September 23rd, 1892.

Although the bridal elements of the Word were complete and fixed in the *Key to the Scriptures* in this fiftieth edition, the manhood of the Word of *Science and Health* continued to constantly change in its ascending values to the point of being "caught up unto God [becoming one with its heavenly Bride], and to His throne," thence to descend to earth in order that "divine Science" might become one with "Christian Science." So when Mrs. Eddy said in 1899, seven years after The Mother Church was founded on the basis of this fiftieth edition as the outstanding revision immediately preceding its formation, ". . . the bride (Word) is adorned, and lo, the bridegroom [still] cometh," My. 125:26, she clearly indicated that the ascending manhood ("man child") of *Science and Health* had not yet reached oneness with the demands of its heavenly Bride, who was ever "adorned for her husband," Rev. 21:2. This is in line with the Bible prophecy of the marriage of the heavenly Bride and Lamb (symbolized by the ascended, purified human consciousness — its collectivity evidenced by the armies of heaven, clothed in white, following the "man child" of "The Word of God," Rev. 19:13, 14), for the Bride was "arrayed in fine linen, clean and white," Rev. 19:8, and the bridegroom's garments (as the manhood of "The Word of God") were "a vesture dipped in blood" (Rev. 19:13) — the "blood" of the sacrifice of "earth" as "matter" (S. & H. 585:7), from which concept manhood had fled to heaven, thereby necessitating his return to earth embosomed in the heavenly Bride, which descendingly became "compound idea" of both heaven and earth on earth, S. & H. 585:8.

This sacrifice of earth for heaven is illustrated in Mrs. Eddy's two definitions of God — the first in the chapter "Recapitulation" (S. & H. 465:9, 10) where God alone (without His expression, man, S. & H. 477:29-31) is abstractly defined in His metaphysical phase (in the words of St. Paul, "I will put my laws into their mind"), and the other definition of God in the "Glossary" (S. & H. 587:5-8) where the arms of humanity embrace the abstract definition of God as

stated in "Recapitulation" and draw it to the heart of humanity, in line with St. Paul's prophecy, "I will put my laws into their mind, and [also] write them in their hearts," Hebr. 8:10. This definition in the "Glossary" writes God's laws in the heart of man in the sense that the definition starts with human qualities and ends with human qualities which embrace the medial abstract synonyms of God as found in "Recapitulation."

This warmth of human love in the heart of man also transposes the positions of Soul and Spirit as two of the abstract definitions of God in "Recapitulation," in line with Mrs. Eddy's definition of "heaven," which she concludes with "the atmosphere of Soul," S. & H. 587:26, 27, whereas her definition of the "kingdom of heaven" on earth concludes with "the atmosphere of Spirit, where Soul is supreme," S. & H. 590:3, — Spirit thus embracing Soul in its descent to earth. As further showing the oneness of God and man in the definition of God in the "Glossary," the dual quality of hearing is not included in this definition, which would end even prayer from man to God.

The same distinction is made in Mrs. Eddy's definition of "good" in the "Glossary" of *Science and Health* as, "God; Spirit; omnipotence [as all-power corresponding to Life, S. & H. 507:15, 16]; omniscience [corresponding to Truth as all 'true knowledge,' S. & H. 466:3, 4]; omnipresence [as corresponding to Love, Mis. 8:15]," after which this definition adds "omni-action" as a fourth dimension of good beyond the trinity of heavenly forces of abstract Life, Truth, and Love. This fourth dimension of omni-action brings heaven down to earth as the City *foursquare* beyond heaven's trinity of Life, Truth, and Love. Thus omni-action embraces both heaven and earth as the *Immanuel*, or God dwelling with men on earth, as prophesied in the City *foursquare*, Rev. 21:3. It is most interesting to note in this connection that The Mother Church and its Extension occupy a triangular plot (to the fullness of the capacity of the triangle) as typing the trinity of forces, in the sense that they are bounded by the intersection of three streets — perhaps the only instance of this kind in the world, and a perfect symbol of the limitation of even divine Motherhood as but a heavenly idea minus its fourth side needful to reach its bridal estate of fourth-dimensional good!

Hence Mrs. Eddy decapitalizes "good" (as heaven come down to earth) whenever it appears after God throughout her textbook in

such relationship as "God, or good" and "God, good," because "good" is a whole sense of God in omni-action beyond God as a heavenly abstraction. In this sense, she also defines Love ("the generic term for God," My. 185:14) as "omnipresent good," Mis. 8:15. So Mrs. Eddy says, "God is natural good," S. & H. 119:21, but that "goodness" is merely an attribute of God, S. & H. 465:15.

Jesus, in speaking of the "latter days" (all of which prophecies are now being fulfilled), said: "And woe unto them that are with child, and to them that give suck in those days!" Matt. 24:19, showing that the limitation of motherhood is not equal to the bridal demands of these "latter days"; hence Mrs. Eddy's limitation of the mission of The Mother Church to "reflect [only] in some degree the Church Universal and Triumphant," *Manual*, p. 19:5, 6, — and these are the "latter days," for Mrs. Eddy says in *No and Yes*, "The spiritual status is urging its highest demands on mortals, and material history is drawing to a close," p. 45:25-27.

The ascent of the bridegroom in the Word was accomplished at the point where the "Scientific Definition of Mortal Mind" was changed to "Translation," and the bridal return was subsequently expressed in such textual additions to *Science and Health* as: "Thy kingdom is come [on earth]," permanently added to the spiritual interpretation of the Lord's Prayer in 1907; also *Science and Health*, page 442, lines 25-29, added in 1907; and on page 200, lines 25-29, added in 1908. However, the most important textual addition showing the bridal return was the last one that Mrs. Eddy ever made to *Science and Health*. This was added in 1909 (one year before she left us in person), and reads: "Christian Science teaches only that which is spiritual and divine, and not human. Christian Science is unerring and Divine . . .," S. & H. 99:14.

After this short pre-view of the yielding of the Motherhood phase of the *Word* to its bridal expression, many years beyond the publication of the fiftieth edition of *Science and Health*, in 1891, it is necessary to return to its preparation for the Second Organization of the Boston church, which Mrs. Eddy named, "The First Church of Christ, Scientist, in Boston, Mass.," medially calling it "The Mother Church," and at the same time demanding of it the future "understanding and demonstration of divine *Truth, Life, and Love*," as expressed in the statement of its mission, *Manual*, p. 19.

Inasmuch as all branches other than the First Organization of the Boston church (composed of Mrs. Eddy's own students) were

founded on the impersonal Word as Bride, and the membership of the First Organization of the Boston church (of which Mrs. Eddy was a basic member and Pastor) had, contrastingly, more or less personalized the Bride by leaning on Mrs. Eddy for outer light (whereas the impersonal Word demands inner light), and inasmuch as the First Organization of the Boston church's mission was mere commemoration of Jesus as past history, *Manual*, p. 17, — Mrs. Eddy, in line with her purpose, chose twelve of her students who had been members of the First Organization of the Boston church to form a church, not in commemoration of Jesus as past history but in line with her students' own necessity to intelligently found their consciousnesses upon "the teachings of Jesus, of his apostles, of the prophets," and more particularly on "the Science of Mind" beyond Jesus, the apostles, and prophets, S. & H. 269:23-25.

This "Science of Mind" types Jesus as the reascending "man child" of the Motherhood phase of the God-crowned Woman, for Mrs. Eddy implies that Jesus in his first coming, the prophets, and the "ancient worthies" had only the spirit of Christian Science and not its absolute letter, S. & H. 483:19-21; 144:30-7. This "Science of Mind" was certainly the reascension of the "man child," typing Truth, as the foundation for The Mother Church — Truth being the medial quality of Mother as God (S. & H. 592:16, 17), which was necessary to intelligently lift the consciousnesses of its members from an outer Christianly scientific process to a scientifically Christian process to the end of reaching its ultimate bridal goal of Love.

Thus The Mother Church as the second, or medial, organization of the First Organization of the Boston church as Branch-idea was "the stem of Jesse" (out of which could come the "rod" as the *Manual*, remembering that the "man child" was prophesied "to rule . . . with a rod of iron," Rev. 12:5), but its more basic idea grew out of its "roots," to which self-existence it must objectively return, "And there shall come forth a rod out of the stem of Jesse [meaning 'self-existence'], and a *Branch* shall grow out of his roots," Isa. 11:1, — Motherhood always being a *coexistent* idea contemplating twoness, S. & H. 516:21-23, rather than oneness, or self-existence, S. & H. 555:16-18.

So after symbolically choosing twelve of her own students to reorganize the Boston church on September 23rd, 1892, Mrs. Eddy placed a star by each of their names in the back of the *Manual* when it was first published in 1895 in order to show that The Mother

Church was the symbolic embodiment of her own prophesied wilderness-Mother phase of the God-crowned Woman crowned with twelve stars, as set forth in the twelfth chapter of the Apocalypse.\* As a further evidence of the symbolic nature of these twelve (set-apart) star members, they, in turn, at their first meeting accepted into Mother Church membership twenty other of Mrs. Eddy's own students as the then waiting applicants. The Board of Directors (then four in number) were among these basic members. These thirty-two basic members were known as "First Members" and were empowered to elect others sufficient to make their number *forty*, as recorded on pages 150 and 151 in the first edition of the *Manual*. Their number was never to fall below *forty*, typing the *forty* years' wilderness-necessity of the children of Israel, to which might be added the fact that Mrs. Eddy chose but *forty* of her students from whom she requested and received a donation of One Thousand Dollars each with which to build The Mother Church — both facts pointing to the symbolism of *forty* as typing the *wilderness*-Mother of the twelfth chapter of Revelation, Rev. 12:14. Thus Mrs. Eddy says of the twelfth chapter of Revelation: "The twelfth chapter of the Apocalypse, or Revelation of St. John, has a special suggestiveness in connection with the *nineteenth* century," S. & H. 559:32.

In line with this thought, it is significant that only during the nineteenth century these "First Members" (still retaining their basic minimum of *forty*) were the voting body of the church — their voting power being taken away from them in 1901, the first year of the twentieth century. Also, as indicating the changed mission of the twentieth century to that of the God-crowned Woman (in contradistinction to her Motherhood phase in the nineteenth century), Mrs. Eddy in 1901 greeted the ushering in of this new century with a poem dedicated thereto, beginning, "Thou *God-crowned*, patient century, thine hour hath come!" and continuing with: "*New* themes seraphic, Life divine, and bliss that wipes the tears of time away, will enter, when they may [be permitted by the church], and bask in one eternal day." The last stanza of this twentieth-century prophetic commission reads in part: "'Tis writ on earth [the domain of the God-crowned Woman as descended Bride], on leaf and flower: Love hath one race, one realm, one power . . . The dark domain of

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\* The identity of Mrs. Eddy with the Motherhood phase of the Woman in the Apocalypse was accepted by the Board of Directors in the *Christian Science Sentinel* of June 5th, 1943.

pain and sin surrenders — Love doth enter in, and peace is won, and lost is vice: right reigns, and blood [‘sacrifice,’ S. & H. 25:3] was not its price,” *Poems*, p. 22.

Thus the God-crowned Woman subjectively denies the objective travail of nineteenth-century Motherhood with its sacrifice, since the Bride-consciousness is defined by Mrs. Eddy as “. . . a sense of Soul, which has spiritual bliss and enjoys but cannot suffer,” S. & H. 582:15.

PREPARATION FOR THE MOTHERHOOD RESUMPTION OF  
HER BRIDAL ESTATE

At the very beginning of the twentieth century, freighted with its bridal promises, Mrs. Eddy simultaneously took two startlingly significant footsteps: she for the first time in 1901 made her own personal Last Will and Testament, and at the same time completely changed the form of government of The Mother Church by taking its reins into her own hands.

The first step in taking the reins into her own hands, as recorded in the first *Manual* of the twentieth century (the twentieth *Manual*, in 1901), was the abolishment of the executive powers of the “First Members”\* by transferring their previous powers to the Board of Directors, subject however to Mrs. Eddy’s requirement of her previous “approval” for the performance of any and all vital functions of The Mother Church, as subsequently shown. In other words, Mrs. Eddy drew the powers which had previously been held by the “First Members” into her own hands by making the Board of Directors her direct agents for the performance of all the vital activities that had been executed by the “First Members,” but the Directors were so hedged about by her *Manual* provisions in the performance of their new duties that no major functions could be carried out by them without her “approval,” just as it had been from the tenth *Manual*, in 1899, in which provision for the Board of Directors of

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\* These “First Members” were to “convene annually at the Communion season” but were not to “be present at the business meetings” of the Board of Directors, 20th *Manual*, p. 30. In the 29th *Manual*, in 1903, the title of the “First Members” was changed to “Executive Members,” but they were still left with no assignment of duties under the *Manual*, which leaves the implication that they held only positions of spiritual relationship to The Mother Church (whereas the Board of Directors was placed in a position of business relationship), p. 33. The “Executive Members” continued thus until their complete abolishment (seventy-third *Manual*, in 1908) after the dedication of the Extension, typing the marriage of the Bride and the Lamb in heaven as the heavenly phase of the God-crowned Woman.



The Mother Church was made for the first time under the heading of "Church Officers," this By-law reading in both the tenth and twentieth *Manuals* as follows: "The Christian Science Board of Directors of this Church, shall not fill a vacancy occurring on that Board, except the candidate is approved by the Pastor Emeritus and the remaining members of the Board. This By-Law can neither be amended nor annulled, except by consent of Mrs. Eddy, the Pastor Emeritus," Art. I, Sect. 4, in both eds. Whereas contrary to this *Manual* By-law, under their own financial and property Deed of Trust executed before there was a *Manual*, the Board of Directors was self-perpetuating without Mrs. Eddy's approval, as stated in the Appendix to the *Manual*. Wherever the Directors of The Mother Church were mentioned previously to the tenth *Manual*, therefore, they were referred to as officers under their legal Deed of Trust in the Appendix to the *Manual*.

This protection of Mrs. Eddy's authority over all the vital functions of The Mother Church to be performed by the Board of Directors as her direct agent was strikingly emphasized in the twenty-fourth *Manual*, of the same year (of 1901), when she for the first time required her "consent . . . given in her own handwriting" for the election of each and every officer of The Mother Church (except President) listed therein, in the following order: the Readers, the editors, the publisher (later called "manager") of The Christian Science Publishing Society, the Clerk, the Treasurer, and manager of the general Publication Committee. All of these officers were elected at that time for the term of three years, 24th *Manual*, Sect. 3, p. 23. As previously and subsequently, the President in a separate By-law of this twenty-fourth *Manual* was to be elected for a term of one year, subject to Mrs. Eddy's "approval," 24th *Manual*, Sect. 2, p. 23. In the twenty-second *Manual*, in 1901 (remembering this was the same year in which Mrs. Eddy made her personal Last Will and Testament), Mrs. Eddy required her "written consent" for the first time in order to amend or annul the By-law making provision for the filling of a vacancy on the Board of Directors (Sect. 4, p. 24) — the main body of the By-law reading the same as previously quoted from the twentieth *Manual*.

In the twenty-sixth *Manual*, in 1902, the terms of all officers of The Mother Church (with the exception of the Readers) were limited to one year, and the requirement that Mrs. Eddy's "consent . . . in her own handwriting" must be had for their election and

re-election was continued, Sect. 3, p. 23 (as in our present *Manual*, Sect. 3, p. 25; Sect. 4, p. 80; Sect. 1, p. 97); while the Readers in other provisions of this twenty-sixth *Manual* were assigned a three years' term, and their election made subject to Mrs. Eddy's approval, Sects. 1 and 3, pp. 25, 26 (as in our present *Manual*, Sect. 4, p. 26).

The general prohibitory provision as to the Board of Directors' authority to elect any of the officers of The Mother Church in the previous general listing in the twenty-fourth *Manual* without Mrs. Eddy's "consent . . . given in her own handwriting" was continued up to the twenty-ninth *Manual*, in 1903, when it was even strengthened by not only making it binding upon the Board of Directors but upon the church officers involved as well, in the sense that this prohibitory provision, which had previously been given under a single heading, was reiterated under three separate headings, as follows: the first heading, was called, "Clerk and Treasurer," Sect. 3, p. 25 (as in our present *Manual*, Sect. 3, p. 25), thus making not only the Board of Directors but the Clerk and Treasurer responsible for obedience to this prohibitory requirement; under the second heading entitled, "Editors and Manager," presented under the general heading of "The Christian Science Publishing Society," Mrs. Eddy bound even the Trustees of the Publishing Society by making the election or re-election of the editors and manager of the periodicals by the Board of Directors impossible without her "consent . . . given in her own handwriting," Sect. 4, p. 77 (as in our present *Manual*, Sect. 4, p. 80), thus making not only the Board of Directors but the Trustees, editors, and manager of the periodicals responsible for obedience to this prohibitory requirement; and again, the third heading entitled, "In Mother Church," under the general heading of "Publication Committees," re-emphasized that the election of a general Publication Committee was made impossible by the Board of Directors without her "consent . . . given in her own handwriting," Sect. 1, p. 91 (as in our present *Manual*, Sect. 1, p. 97), thus making not only the Board of Directors but the general Publication Committee responsible for obedience to this prohibitory requirement. The appointment of the local Publication Committees was left to the branch churches as always, for these Committees did not need to have Mrs. Eddy's approval or that of the general Publication Committee for their appointment, Sect. 3, p. 92 (as in our present *Manual*, Sect. 3, p. 98).

Hence in these prohibitory provisions (together with the other

important provisions requiring her consent in her own handwriting), every vital function of The Mother Church was voided by Mrs. Eddy's passing — the initial prohibitory provision of each and all having been made in the twenty-fourth *Manual*, in 1901, the same year as the making of Mrs. Eddy's personal Last Will and Testament.

Inasmuch as the Extension (of ascending Motherhood to its final estate of heavenly Bride) was under course of construction in 1903, it was most fitting (even demanding) that Mrs. Eddy should renounce the title of "Mother" in this twenty-ninth *Manual*, Sect. 1, p. 61 (present *Manual*, Sect. 1, pp. 64, 65). This title she had previously defended to herself exclusively (except to "kindred according to the flesh"), and at one time this defence of the title of "Mother" to herself carried the penalty of excommunication of anyone who should use it other than with reference to Mrs. Eddy (with the exception mentioned). This renunciation in 1903 was needful to make way for her progress to her initial bridal revelation, typed by the Extension as a symbol of the marriage of the Bride and the Lamb in heaven, Rev. 19:7-9. Thus the way was cleared for the passing of The Mother Church simultaneously with the passing of Mrs. Eddy, as prophesied in Revelation 12:14, in the inevitable final "half a time" of Motherhood — The Mother Church having been built by her students solely as a testimonial to her church Motherhood. This inescapable conclusion is borne out by the fact that in the sixtieth *Manual*, in 1906, Mrs. Eddy made provision only for "each branch church" in the event of her relinquishment of her Leadership, p. 77:21-26 (as in our present *Manual*, p. 72:19-24).

In addition to these important provisions in the twenty-ninth *Manual*, in 1903, Mrs. Eddy for the first time in this edition copyrighted the *Manual* in her own name, to the end that her right to annul its provisions at the time of her passing would be unquestioned; and thus she continued to copyright the *Manual* in her own name up to the time of her passing.

While retaining the demand for her approval for the filling of a vacancy on the Board of Directors, Mrs. Eddy in the twenty-ninth *Manual* dropped the provision that this By-law pertaining to the Directors could not be amended or annulled without her "written consent." There is no doubt but that she dropped this provision because she had placed a sweeping By-law in this twenty-ninth *Manual* for the first time which stated that *no* By-law could be

amended or annulled without her "written consent," Sect. 3, p. 98 (as in our present *Manual*, Sect. 3, p. 105).

Just as a candidate to fill a vacancy on the Board of Directors continued subject to Mrs. Eddy's approval, her approval continued to be required for the election of the President, Readers, and lecturers of The Mother Church, also of the teacher of the Massachusetts Metaphysical College (as in our present *Manual* under the general headings of "Church Officers," p. 25; "Board of Lectureship," p. 93; and "Board of Education," p. 88). Also, in the present *Manual*, her approval is required for the succession of the vice-president of the Massachusetts Metaphysical College to its presidency (which she had filled from first to last) in the event of her resignation over her own signature or her vacation of this office. This requirement of her approval of her successor to the presidency appeared for the first time in the twenty-second *Manual*, in 1901 (Sect. 4, pp. 70, 71; our present *Manual*, Sect. 4, p. 89), the year she made her Will contemplating the possibility of her passing. Also in this same twenty-second *Manual*, in 1901, for the first time her signature as *President* was required on all college certificates, Sect. 6, p. 74 (as in our present *Manual*, Sect. 3, p. 91). Thus her approval being required for the succession of the vice-president to the presidency, as well as for the teacher of the College, and her signature as the President on all certificates being also required would preclude the continuance of the College after her passing.

That Mrs. Eddy placed the written Word as a self-teacher above personal teaching is seen in the fact that as early as 1897, Mrs. Eddy wrote the following "Notice" in the *March Journal*, page 575: "The Christian Scientists in the United States and Canada are hereby enjoined not to teach a student Christian Science for one year, commencing on March 14th, 1897. '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 instructors for this hour. It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can. If a member of The First Church of Christ, Scientist, shall fail to obey this injunction, it will render him liable to lose his membership in this Church." And from the tenth *Manual*, in 1899 (under the By-law "Eligible for Examination," Sect. 1, pp. 44, 45), to the twenty-sixth *Manual*, in 1902, Mrs. Eddy

forbade any teacher to instruct a student of her books. Also in the same tenth *Manual* (under the By-law "Students of the Books," Sect. 3, pp. 67, 68), and to the twenty-sixth *Manual*, she permitted such student the privilege of direct examination by the Board of Education should he desire to teach Christian Science, but made this examination entirely optional in the furtherance of this end. Thus a 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.

The By-law in the tenth *Manual* bearing the title "Eligible for Examination" read: "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"; and the other By-law in this same tenth *Manual* bearing the title of "Students of the Books" read: "A person not having had class instruction from a teacher of Christian Science, but who is a thorough student of *Science and Health with Key to the Scriptures*, and of all its author's writings on Christian Science, — who also has proven by his acts that he possesses good morals, and ability to heal the sick according to the Principle and rules therein stated, — may or may not apply for examination to the Board of Education. After careful examination, if he is found qualified to practise and teach Christian Science, he shall receive a certificate to this effect. No Christian Scientist, apart from this Board, shall teach a student who is prepared as aforesaid." These two By-laws remained for three years and provided a nucleus for the higher teaching of the Word alone after Mrs. Eddy's passing.

Still again, Mrs. Eddy showed that her complete written Word was a much better teacher than any personal teaching, in the sense that from the forty-first *Manual*, in 1904, she made the following By-law provision limiting the scope in her written Word for personal teaching: "The teachers of the Normal class shall teach from the chapter 'Recapitulation' in *Science and Health with Key to the Scriptures*, and from the Christian Science Platform, beginning on page 330 of the revised editions since 1902 . . . The teachers of the Primary class shall instruct their pupils from the said chapter on 'Recapitulation' only," Sect. 4, pp. 54, 55 (present *Manual*, Sect. 3, p. 86).

Thus from the previous illustrations it is clear that Mrs. Eddy not only stressed reliance upon her complete written Word as a

self-teacher, but made *Manual* provision so that after her passing only those teachers could continue instruction who had been appointed with her approval over her own signature, permitting them to continue their teaching until they too could rise to a higher position as presented by Mrs. Eddy in the article in *Miscellaneous Writings* entitled, "The Way," page 358, lines 30-4.

Each and all of the provisions of the *Manual* which emphasized the demand for the passing of The Mother Church with the passing of Mrs. Eddy were fixed and permanent for nine years (from the twenty-fourth *Manual*, in 1901, to the eighty-eighth, in 1910, inclusive) before Mrs. Eddy's passing, during which time she made countless changes and vital additions to *Science and Health*. Why should Mrs. Eddy's changes in *Science and Health* be accepted without question, while her *Manual* prohibitions during the same period of time are rejected *in toto*, in spite of the fact that she stated that her teachings in both the *Manual and Science and Health* were equally inspired.

It is most interesting to note that Mrs. Eddy's personal Last Will and Testament was executed in 1901, its first codicil in 1903, and its second codicil in 1904, for these years more than covered the period in which all of the *Manual* provisions for the simultaneous passing of The Mother Church with her own passing were made, and they were never changed. In other words, her own passing and the passing of The Mother Church were co-ordinate in her own consciousness.

That Mrs. Eddy was of "sound and disposing mind" (a legal requirement for the execution of a Last Will and Testament) when she made her personal Will and codicils between the years of 1901 and 1904 was accepted by the Court and the Directors when her personal Will was probated. Yet both a Court and the Directors legally rejected this fact when they came to the consideration of her "Last Will and Testament" for her church in the *Manual*, which she had attributed to divine inspiration, despite the equal fact, as previously shown, that both her personal and impersonal Wills were made at identically the same time and equally sustained for nine years thereafter.

Furthermore, the "sound and disposing mind" of Mrs. Eddy had been fully tried and sustained legally by a Court in 1907 (three years before her passing and six years after the making of her personal and impersonal Wills) when a suit was brought by her natural and adopted sons for the custody of her fortune and person to the alleged

end of the protection of both from her chosen custodians of her mundane affairs. In this court procedure, an alienist was sent to her home who declared his previous antagonism to both her and her religion, but who, after examining her and a large number of documents and letters pertaining to her affairs (this examination having taken longer than a month), declared her to be a woman of not only sound but brilliant mentality, saying: "The idea that this strong-minded woman is ever a victim of coercion is manifestly absurd . . . For a woman of her age I do not hesitate to say that she is physically and mentally phenomenal . . . I fancy that the belief among some of her followers involving the indefinite continuance of her earthly life arises purely from the visible evidence of Mrs. Eddy's great vitality and the absence of any of the usual tokens of mental breakdown natural to one of her great age," *Christian Science Sentinel*, September 7, 1907, p. 7.

#### PERIODICALS NEVER THE PROPERTY OF CHURCH

While honoring "the laws of the land" (My. 219:22) within the moral domain of their influence, Mrs. Eddy from first to last made them the servant and not the master of her spiritual purpose, as will be presently seen by her changing processes, which were in line with spiritual law, even when they conflicted with legal limitations.

As the basis of a future Publishing Society, Mrs. Eddy started *The Christian Science Journal* as a publication owned solely by her (entirely outside of church organization), which she copyrighted in 1885. In 1886, she chose thirteen students of Christian Science to form the National Christian Scientist Association, composed of three representatives of all teachers' Associations having a membership of as many as twenty students, together with as many representatives from her own Metaphysical College Association as she chose to send. To this Association she later gave *The Christian Science Journal* (the only periodical at the time), and permitted the Association to copyright the *Journal* in its own name. In 1887, the name "The Christian Science Publishing Society" appeared upon the front cover of the *Journal* as its publisher and copyrighter; and the December *Journal* of 1889 announced on its front cover that the *Journal* was the official publication of the National Christian Scientists' Association — the inside of the front cover stating that it was copyrighted by this Association.

In April, 1890, The Christian Science Publishing Society pub-

lished for the first time the *Christian Science Quarterly* to be used by the branch churches for their services in addition to their then preachers' sermons. This *Quarterly* was composed of the International Bible Lessons, spiritually interpreted by references from *Science and Health*. This *Quarterly* continued to so function for the branches between the dissolution of the First Organization of the Boston church in 1889 and the formation of The Mother Church in 1892, for even as late as 1898 the International Series continued to provide the text for the evening services of all branch churches (while the morning services as provided in the same *Quarterly* consisted of the Lesson-Sermons as we now have them). The Mother Church also had preachers in addition to the *Quarterly* Lessons until the end of 1894, at which time personal preaching yielded to the impersonal preaching of the Bible and *Science and Health*, as shortly thereafter demanded by the *Manual*, which was given to the Field in August, 1895.

As recorded in the July *Journal* of 1890, the National Christian Scientist Association at its regular meeting, by request of Mrs. Eddy, repealed its Constitution and By-laws, resolved itself into a "Universal Assembly," and adjourned for three years. Its next meeting was as a participant in the World's Parliament of Religions at the World's Fair in Chicago in 1893, as fully recorded in the November *Journal* of that year. As stated in this *Journal*, at the conclusion of this meeting, Mrs. Eddy requested that the National Christian Scientist Association determine whether she was the owner of *The Christian Science Journal*, which she had given to the Association (her request having been made necessary by reason of the fact that this Association had repealed its Constitution and By-laws in 1890), adding that she saw "the wisdom of again owning this Christian Science waif." In response to this request, the Association unanimously carried the motion that it be declared "to be its understanding that the *Christian Science Journal* is now owned by Rev. Mary B. G. Eddy, its donor and original proprietor." Further quoting from the November *Journal*: "There was then read an instrument signed by Mary B. G. Eddy in which she redonated to this Association the *Christian Science Journal*," which offer was "unanimously . . . accepted with gratitude and thanks subject to all the conditions contained therein," November *Journal*, 1893, p. 346. These conditions must have contemplated a more businesslike formation of The Christian Science Publishing Society, for a motion was carried that "a business and



publication committee . . . be appointed, to act in a business capacity for this Association," also on page 346, November *Journal*, 1893.

This Publishing Society so re-formed continued until January 21st, 1898, when it sold and conveyed to Mrs. Eddy all of its "personal property, goods, and chattels," together with *The Christian Science Journal* — exclusive of its copyrights, which were retained by her until the time of her passing, when they were to become the property of the Trustees (see the January *Journal* of 1898 in which the copyrights were recorded in the name of the "National Christian Scientist Association" and the February *Journal* of 1898 in which the copyrights were recorded in the name of "Mary Baker G. Eddy"). On January 25th, 1898, all of the properties so conveyed to Mrs. Eddy were sold and conveyed by her to the Trustees of The Christian Science Publishing Society by an irrevocable legal Deed of Trust, which transferred to them the *Christian Science Quarterly*, hymnal, all pamphlets, tracts, and other literature, and empowered them to perform their duties of the Publishing Society "upon their own responsibility," subject only to her supervision should she at any time elect to advise or direct them. The three Trustees of this Deed of Trust were made self-perpetuating unless Mrs. Eddy should choose to fill a vacancy by appointment — to use her words, "so long as I may live."

From all of the foregoing, it will be seen that the *Journal* was never *legally* owned by the Christian Science Church during Mrs. Eddy's presence with us; nor did it *legally* belong to the church after her passing, for Mrs. Eddy left the *Journal* and its copyrights to the Publishing Society under its Deed of Trust executed under law outside of church. Furthermore, the method of handling the *Journal* became the pattern for all subsequent periodicals, *Manual*, Sect. 6, p. 81.

#### INTERLOCKING PROVISIONS OF THE DEEDS OF TRUST AND THE MANUAL

As showing Mrs. Eddy's *initial* intention that the word "help" in stipulation six of the Deed of Trust to the Publishing Society should not include the editors of the periodicals and in utter disregard of the provision in the Deed of Trust to the Publishing Society (wherein the Trustees were to publish the literature "upon their own responsibility"), Mrs. Eddy simultaneously with the execution of this Deed of Trust dated January 25th, 1898, placed in the eighth *Manual*, in 1898, under the general heading, "The Christian Science Publishing

Society," a By-law which required her "knowledge and consent" for the election and removal of the editors of the *Journal*, which was then the only periodical, Sect. 3, p. 29. (All of the other periodicals were later placed under the same demands as those for the *Journal*, present *Manual*, Sect. 6, p. 81.) This also shows her *initial* intention of forbidding the continuance of the periodicals after her passing when her "consent . . . in her own handwriting" could not be obtained for the election of the editors, *Manual*, Sect. 4, pp. 80, 81. Thus her initial foresight seemed to say to us, in the words of Jesus, "What I do thou knowest not now; but thou shalt know hereafter," John 13:7.

Again, Mrs. Eddy in the twenty-fourth *Manual*, of 1901, under the general heading, "Church Officers," provided for the election of the editors and publisher of the Publishing Society by the Board of Directors as an entirely outside element in this phase of the Deed of Trust of the Publishing Society, but only with her "consent . . . given in her own handwriting," Sect. 3, pp. 23, 24 (present *Manual*, Sect. 3, pp. 25, 26); and later in the twenty-ninth *Manual* Mrs. Eddy changed the By-law previously mentioned in the first paragraph of this subheading (pertaining to her direct control of the election of the editors and manager of the Publishing Society) to conform to this provision (which gave the Board of Directors the right which she had previously directly claimed, but still only with her "consent . . . given in her own handwriting," Sect. 4, p. 77; present *Manual*, Sect. 4, pp. 80, 81), thus more pointedly emphasizing the initial conflict between the Deed of Trust and the *Manual* in regard to the election of the editors and manager (previously called "publisher") of the Publishing Society.

Mrs. Eddy placed the following By-law in the tenth *Manual*, of 1899 (one year after the Deed of Trust was given to the Trustees of the Publishing Society): "If a weekly newspaper shall be at any time published by the Christian Science Publishing Society, it shall be owned by The First Church of Christ, Scientist, in Boston, and shall be copyrighted and conducted according to the By-Law relating to *The Christian Science Journal*," Sect. 6, p. 63. Mrs. Eddy dropped this By-law in the twenty-ninth *Manual*, in 1903, and substituted therefor the following By-law: "Periodicals which shall at any time be published by the Christian Science Publishing Society, shall be copyrighted and conducted according to the provisions in the Deed

of Trust relating to *The Christian Science Journal*," Sect. 6, p. 77 (present *Manual*, Sect. 6, p. 81).

It will be noted by a comparison of these two By-laws that Mrs. Eddy's reference to the ownership of a prospective newspaper by the church was permanently dropped in the twenty-ninth *Manual*, of 1903 — five years before the *Monitor* was published. Inasmuch as the twenty-ninth *Manual*, in 1903, was issued seven years before her passing, this substituted new By-law is further evidence that Mrs. Eddy at the time of her passing, and for seven years theretofore, did not intend that the church should ever own any of the periodicals. It also shows that Mrs. Eddy must have seen more latterly the danger of even an "authorized" newspaper being used as a means to influence the thought of the Field contrary to her own teachings. Thus the *Monitor*, which was published for the first time in 1908, passed with the other periodicals when its editors could not be approved by Mrs. Eddy "in her own handwriting," as demanded for all the periodicals.

So Mrs. Eddy undoubtedly placed progressive spiritual purpose above irrevocable legal law by demanding that her "consent . . . in her own handwriting" was necessary for the election of the editors and manager of the periodicals to the end of prohibiting their publication after her passing, hence defeating the entire purpose of the irrevocable Deed of Trust for the publication of the periodicals with the exception that the Trustees could continue to publish the *Christian Science Quarterly*. This they were empowered to do "upon their own responsibility," they selecting suitable persons for its preparation without any outside approval (as stated in the Deed of Trust), inasmuch as the *Quarterly* represented the "uncontaminated and unfettered by human hypotheses" Word of the Bible and *Science and Health*, which needed no editors for its publication, as did the other periodicals.

Thus Mrs. Eddy by prohibiting the publication of the periodicals after her passing (by her own *Manual* provision as offsetting the irrevocable Deed of Trust to the Trustees) also obviated the possibility that their continuance would pull down her revelation of Christian Science to the level of Field-consciousness instead of lifting the Field-consciousness up to her revealed Word. As an evidence of Mrs. Eddy's recognition of this danger, even while she was present with us, the writer was personally told, in 1902, by a retiring editor-in-chief of the periodicals, who had served in this capacity for a period of ten years, that not a word ever went into the periodicals

without Mrs. Eddy's personal approval, adding that the road between Pleasant View and the Concord Railroad Station was kept hot with couriers taking copy back and forth to Mrs. Eddy for the purpose of securing her approval, and that it would be worth any man's job to publish one word in the periodicals that had not been previously approved by her.

The copyrights of the four periodicals which the Trustees of the Publishing Society owned at the time of Mrs. Eddy's passing were those of the *Journal*, the *Sentinel*, *Der Herold*, and the *Monitor* — all of which could be republished after her passing as single copies and bound volumes, or used as tracts and pamphlets for sale and free distribution. It will be remembered that Mrs. Eddy says that the *Journal* was "designed to put on record the divine Science of Truth," that the *Sentinel* was "intended to hold guard over Truth, Life, and Love [typed by the Branch-idea]," that *Der Herold* was "to proclaim the *universal* activity and availability of Truth [the 'kingdom of heaven' being synonymous with 'the spiritual facts and harmony of the *universe*,' S. & H. 592:18]," and that the *Monitor* was "to spread undivided the Science that operates unspent," My., p. 353.

Besides the provision already described, which interlocked the power of the Trustees of the Publishing Society with that of the Board of Directors and made it impossible for the periodicals to be published after Mrs. Eddy's passing (inasmuch as the Board of Directors could not elect a manager or editors of the periodicals without her "consent . . . in her own handwriting"), there were also two provisions in the Deed of Trust of the Publishing Society which interlocked the powers of the Trustees with that of other agencies: the first was the ability of the Board of Directors together with the "First Members" to remove a Trustee of the Publishing Society for cause; and the second was that the "net profits" of the Publishing Society should be turned over to the Treasurer of The Mother Church, he holding such profits subject to the order of the "First Members."

Both of these provisions were voided by *Manual* provision in utter disregard of the irrevocable Deed of Trust of the Publishing Society as will be shown by the following facts: When Mrs. Eddy abolished the function of the "First Members" in the twentieth *Manual*, this removed them from the interlocking provision that they together with the Board of Directors could replace a Trustee for

cause and likewise removed them from the second interlocking provision that the "net profits" of the Publishing Society should be turned over to the Treasurer of The Mother Church subject to their order. Further, when Mrs. Eddy in a By-law in the *Manual* transferred to the Board of Directors alone the power which had belonged jointly to the "First Members" and the Board of Directors, as well as the power which had belonged exclusively to the "First Members," and had previously made provision that no member of the Board of Directors could be elected without her approval, it annulled under the *Manual* both interlocking provisions concerning even the Board of Directors as church functionaries after the first Director (Stephen A. Chase, who was both Director and Treasurer) passed on in June, 1912, which was eighteen months subsequent to Mrs. Eddy's passing in 1910. The requirement of Mrs. Eddy's approval for the replacement of a Director was always in utter disregard of the self-perpetuation of the Board of Directors under its financial Deed of Trust.

The second provision, which interlocked the powers of the Trustees with the "First Members," was doubly voided after Mrs. Eddy's passing by reason of the fact that Mrs. Eddy made it impossible in the twenty-fourth *Manual* (up to our present *Manual* inclusive) for a Treasurer to be elected without her "consent . . . in her own handwriting"; therefore, under the *Manual* no Treasurer of The Mother Church was left to receive the "net profits" of the Publishing Society after the time for the annual election of officers in June, 1911, which was six months subsequent to Mrs. Eddy's passing. The "net profits" of the Publishing Society after Mrs. Eddy's passing, therefore, would naturally be temporarily turned over to the four-member Board of Directors under its original financial Deed of Trust as the legal custodian of all church properties to be held by it for the church "beneficially," *Manual*, Sect. 2, p. 75.

To epitomize, after Mrs. Eddy's passing, there were in reality no interlocking provisions left standing in the Deed of Trust of the Publishing Society in view of her annulling provisions in the *Manual* which resulted in the passing of the functions of, first, the "First Members"; then, the office of Treasurer of The Mother Church; and, shortly thereafter, the Directors themselves as church officials under the *Manual*, leaving nothing intact in the Deed of the Publishing Society except the Trustees' unqualified ownership of all of the past periodicals and their copyrights, together with their

exclusive responsibility for the preparation of the *Quarterly* Lesson-Sermons (as well as the general aims of the Publishing Society and the properties and appurtenances belonging thereto).

Thus the evidence is conclusive that Mrs. Eddy by her *Manual* provision that no member of the Board of Directors could be elected without her approval annulled all of the provisions for the activities of the Board of Directors under the *Manual* after her passing and threw its members back to their own financial and property-holding Deed of Trust (as published in the Appendix of the *Manual*), which required but four Directors as financial Trustees. Under this financial Deed, they were self-perpetuating; but the Deed, being a legal instrument *outside of church*, was always subject to court jurisdiction. Likewise the Board of Trustees of the Publishing Society after the removal of the interlocking provisions was self-perpetuating under its Deed *outside of church*, and also subject to court jurisdiction.

Did not Mrs. Eddy's addition of a fifth Director to the Board of Directors under *Manual* provision in 1903 (shortly after making for the first time her Last Will and Testament) suggest that she foresaw the necessity for terminating the *Manual* activities of the Board of Directors after her passing without disturbing their prerogatives under their financial and property-holding Deed of Trust, wherein they were self-perpetuating both before and after her passing? For when the Board of Directors lost its fifth member, under the *Manual* provision no one could take his place, inasmuch as Mrs. Eddy's approval was required for his replacement, and the *Manual* demanded *five* Directors for the performance of each and every function of The Mother Church — she, however, leaving this time for the transition from five Directors to four after her passing to "God's disposal of events." And may not the period of eighteen months from the time of Mrs. Eddy's passing to the time of the first Director's passing have been Providential to the end of giving the Directors under the *Manual* time to resolve The Mother Church as a voluntary organization without legal responsibility into a Branch-idea, as fulfilling the prophecy of the Extension, on whose key-tone bell of the chime had been placed this inscription by Mrs. Eddy:

"The First Church of Christ, Scientist  
in Boston, Massachusetts

1906

This "Love" is beyond the foundation of the original Mother Church, which was founded on "the Rock, Christ [Truth]," *Manual*, p. 19.

LIMITATION OF THE MOTHER CHURCH FOR THE WORLD ACTIVITY  
OF THE BRANCH-IDEA

Mrs. Eddy says: "The Magna Charta of Christian Science . . . [is] essentially democratic, its government is administered by the common consent of the governed . . .," My. 254:21-25. The local members of The Mother Church have not now and never did have any participation in their own government, with the exception of those who bore the title of "First Members" during the period when they bore this title, and even they could never exceed one hundred in number, and of that number seven was a quorum. Thus the local members of The Mother Church knew nothing of democratic government. Inasmuch as Motherhood is not and could not be democratic, could the "Magna Charta of Christian Science" be forever denied to its local members with any hope of their ever reaching world healing through basic Branch-idea? — remembering that The (medial) Mother Church was limited in its scope "to reflect [only] *in some degree* the Church Universal and Triumphant," *Manual*, p. 19, and that this limitation was placed upon its previous mission of world healing in 1903 during the preparations for the building of the Extension.

Hence the Branch-idea as typing the City foursquare as the "adorned" Bride is defined by Mrs. Eddy (under "New Jerusalem" in the "Glossary") as "the spiritual facts and harmony of the *universe*," S. & H. 592:18, which, as previously presented, is Mrs. Eddy's definition of Christian Science "as the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of *universal* harmony," Rud. 1:1.

At the San Francisco Security Conference, the whole world has by-passed The Mother Church in the sense that it repudiated in its charter two outstanding features of The Mother Church government — that of permitting its general assembly no right of discussion, and also permitting no amendment of its Constitution (the *Manual*) and thus rendering its Constitution static. The natural result of a static Constitution would be a dead body as pertains to The Mother

\* *The Mother Church Extension*, by Margaret Williamson, page 66.

Church — the “eternity [which] awaits our Church Manual” (My. 230:2) lying in Mrs. Eddy’s provision for the continuance of the Branch-idea. But can this democratic position be sustained by the world if the highest concept of church on earth does not rise to its privilege of sustaining such position by obeying its *Manual*, which relinquished its needful temporary autocracy to democratic self-government of the Branch-idea? Mrs. Eddy says: “Adhere to the teachings of the Bible, Science and Health, and our Manual, and you will obey the law and gospel,” My. 251:29-2.

Again, since the Bible says, “Judgment must begin at the house of God [the church],” I Pet. 4:17, may not the lawlessness of the world be due to the fact that the Christian Science Church has repudiated the laws of God upon which it was founded and thus released upon the world an opened Pandora’s box of “spiritual wickedness in high places,” with which Mrs. Eddy interprets the dragon, who casts down to earth the very stars of heaven? S. & H. 563:30.

No institution, or church, that cannot amend its constitution and by-laws (which is forbidden for The Mother Church’s local members) can fail to become static and void of vitality. And it is worse still if it continues to try to quicken itself into life with activities beyond the limits of its by-laws. The Mother Church must as embraced in the Branch-idea bear its fruit through its bridal activities. This was startlingly prophesied in the changes in the tenth and eleventh pictures of *Christ and Christmas* which were made by Mrs. Eddy in 1897 during her supervision of the construction of the first Concord Branch as her personal gift to the Field (the second Concord Branch being the expression of the entire Field together with Mrs. Eddy, in the name of Mrs. Eddy).

These tenth and eleventh pictures were presented in the following form before the withdrawal of *Christ and Christmas* in 1893: In the tenth picture, the Woman, knocking at the door, held in her hand the same form of scroll as now, but there was printed thereon in bold letters the word “TRUTH.” The door at which she was knocking had six deep panels (suggestive of the six days of Motherhood creation), and on its doorplate were in large letters the words “MORTAL MIND.” There were no squares on the porch floor, only the individual square mat upon which the Woman was standing, as now. The entire eleventh picture was framed in an inverted pear-shaped enclosure as if to suggest the heavenward-turned womb of Motherhood. There was but one cross (its now first cross), and



on it were birds and garlands of flowers. In the center of the picture was a large double-trunked tree, above which a figure of a strong man was ascending (as shown by the swirl below him), his head and the upper part of his body surrounded by hosts of angelic faces. This man was sending back to earth a white dove but with no olive branch in its bill (as the descending dove now brings).

In 1897, during her building of the first Concord Branch, Mrs. Eddy changed these tenth and eleventh pictures in the following manner: In the tenth picture, she removed the word "TRUTH" (the foundation of The Mother Church) from the scroll in the Woman's hand, and completely changed the door at which she was knocking by removing the six panels and placing in their stead three detached branches (suggesting the three branch mottoes from *Science and Health* typing Love, Truth, and Life, respectively, My. 213:28-14). Mrs. Eddy also completely effaced the words "MORTAL MIND" from the doorplate, and added the individual squares to the porch floor as suggesting in this connection the individuality of the branches. In the eleventh picture, she removed the double-trunked tree, the man, and the angel-faces, substituting therefor a second ascending cross, the crown, and the descending light, respectively. Upon this second ascending cross were placed both the birds (as animate life) and the flowers (as typing the *blossoming* of The Mother Church "into spiritual beauty, communion universal and divine," My. 141:28, 29, through its basic Branch-idea, as expressed in its First Organization) which she had removed from the first cross, leaving it bleak as now, typing The Mother Church, My. 6:18, 19. The detached olive branch was placed in the bill of the descending dove.

This changing of the birds from the first cross, typing The Mother Church, to the second cross, typing the branches, in the eleventh picture of *Christ and Christmas* also prophesied the time when Mrs. Eddy forbade all communion between The Mother Church and the branches, as expressed by her in 1908, when she said: "The branch churches continue their communion seasons, but there shall be no more communion season in The Mother Church that has blossomed into spiritual beauty, communion *universal* and divine," My. 141:26. That the animate mission of The Mother Church would pass to the Branch-idea for full completion was implied in that its design limited it "to reflect [only] in some degree the Church *Universal* and Triumphant," *Manual*, p. 19. At the same time that Mrs. Eddy

forbade all communion between The Mother Church and the branches, she also forbade even the Field's visiting The Mother Church — her message on abolishing the annual communion (but not debarring distant members from "occasionally" attending The Mother Church) reading: "Relinquishing a material form of communion advances its spiritually. The material form is a 'Suffer it to be so now,' and is abandoned so soon as God's Way-shower, Christ, points the advanced step," My. 140:19. In addition thereto, even conference between the branches was (and is) forbidden with one exception, as stated in the *Manual*, Article XXIII, Section 1, second paragraph.

To epitomize, since Mrs. Eddy says, "Spiritual teaching must always be by symbols," S. & H. 575:13, do not the changes which Mrs. Eddy made in the tenth and eleventh pictures of *Christ and Christmas* and her abolishment of communion between the branches and The Mother Church with the statement that The Mother Church had "blossomed into spiritual beauty, communion universal and divine" show a demand to rise from the regime of Motherhood, typed by The Mother Church, to that of the Bride, typed by the branches?

The Mother Church (as distinguished from the Extension) had always prophesied its rising above its limited foundation of Truth as detached from its heavenly Bride as Love. It basically portrayed the human consciousness in that its auditorium was symbolically approached through the vestibule characterized by its pictorial window of the *man* angel bringing the "little book" to earth, Rev. 10:2, and that the windows in the auditorium (reading the pictorial windows from left to right, as Joseph Armstrong's book, *The Mother Church*, directs, p. 72) began with the portrayal of the Madonna with the babe Jesus and ended with the portrayal of Jesus' raising Lazarus from the dead — the auditorium's pictorial windows extending from womb to tomb. Whereas the rising of The Mother Church above its limited foundation as Truth was portrayed by its upper balcony windows, starting with the window in the upper vestibule portraying the ascended Jesus' great Revelation to St. John on the Isle of Patmos; by the auditorium rose window portraying the City foursquare, the first of its four segments presenting the God-crowned Woman crowned with twelve stars as typing the original Word; and by the fact that the entire church auditorium was lighted by a sunburst in the shape of a seven-pointed star, typing manhood (the

seven points of the star corresponding to the seven stars that Jesus held in his right hand, Rev. 1:16), through which shone one hundred and forty-four electric lights as a symbol of the measure of the City foursquare as Bride — the pressure of the one hundred and forty-four lights symbolically forcing The Mother Church's ascension to the twelve stars on the crown of the heavenly God-crowned Woman as Bride, typed by the Extension.

#### VOIDING CLAUSE IN DEEDS OF TRUST FOR EXTENSION BUILDING PROPERTY

Thus after the medial Motherhood of church had passed objectively to its original Branch expression, coincident with the passing of Mrs. Eddy, there were left to the field branches their reading rooms and their privilege of electing their own Readers and Publication Committees. And in addition thereto there were three legal Deeds of Trust — two recorded in the *Manual*, pp. 128-135; 136-138, and the third being the legal Deed of Trust to the Publishing Society.

The first is the Deed of Trust of the self-perpetuating Board of Directors as the financial and property-holding agency (*Manual*, pp. 128-135) for The Mother Church, temporarily prepared to receive the bequests of Mrs. Eddy's legal, personal Last Will and Testament. If desired by them (within the period of their legal jurisdiction), these bequests could be used for building benevolent homes,\* "old" people's homes, and as gifts to charity or any other Christian benevolence — all wholly outside of church, thus avoiding the pulling of church back to the level of "primitive Christianity," which would force participation in such extraneous demands to *Manual* activities, in consonance with which the branches were left, as always, to their self-government and self-sustenance.

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\* In the *Christian Science Sentinel* of October 7th, 1916 (about six years after Mrs. Eddy left us in person), the first mention of the prospective Benevolent Association appeared in an announcement by the Board of Directors. This announcement included portions of two letters by Mrs. Eddy to Mrs. Mary Beecher Longyear in regard to the latter's interest in building a sanatorium. In the first letter, dated January 15th, 1905, Mrs. Eddy said: "I propose that the institution you found be called Sanatorium . . . that it be a resort for invalids without homes or relatives available in time of need; where they can go and recruit." In the second letter, dated January 21st, 1906, Mrs. Eddy said: "Since reading your letters . . . and studying our *Manual*, I see it is not best for you to take the initiative in the matter. It properly belongs to The Christian Science Board of Directors to do that. . . So please drop the matter."

As further recorded in this announcement, on July 27th, 1909, Mrs. Eddy presented the following By-law to the Board of Directors for their adoption: "The Mother Church shall establish and maintain a Christian Science resort for the so-called sick." On

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This original Deed of Trust of September 1st, 1892, *Manual*, p. 128, was given to the Board of four Directors as a financial *Trust*, upon the "*conditions*" that the Directors "when said church building is *completed* . . . shall elect a pastor, reader or speaker" (for which the then church form provided) and "make any and all necessary rules and regulations" for the maintenance of public worship, condition No. 3; that the Directors "shall maintain" public worship "in said church on each Sabbath, and an omission" of such worship "for one year in succession shall be deemed a breach of this condition," condition No. 9, in which case the title "shall revert" to Mrs. Eddy, "her heirs and assigns forever, upon her entry upon said land and taking possession thereof for such breach," condition No. 11; and that the Directors reconvey the land and church to Mrs. Eddy, "her heirs and assigns," if at any time the Directors "shall determine that it is inexpedient" to maintain public worship in the church, condition No. 10.

Condition No. 3 was annulled by *Manual* provisions shortly after the church was "completed"; for the *Manual* (which demanded Mrs. Eddy's approval of Readers, 1st ed., Sect. 2, p. 18; present ed., Sect. 4, p. 26, and whose each and every "rule and regulation" originated with her) was copyrighted in August, 1895, and the church was not completed until December 30th, 1894, when the first service was held (one week before the church was dedicated on January 6th, 1895). Conditions Nos. 9 and 10 were never enforced by Mrs. Eddy during the four years after the transfer of services to the Extension in June, 1906, and her passing in December, 1910. May this not have been because Mrs. Eddy had already made provision in the main body of her Last Will and Testament in 1901 that the residue of her estate (including her prospective equity in the original

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August 11th, 1909, Mrs. Eddy requested the Board of Directors through her secretary to repeal the By-law (which they had adopted, but doubtless had not yet placed in the *Manual*), stating that "if The Mother Church is not ready to establish and maintain a Christian Science resort for the sick, she [Mrs. Eddy] is willing to let this matter rest for the present and suggests that you vote on the repeal of the by-law providing for the same." Although this request for the repeal of the By-law was about a year and a half before Mrs. Eddy's passing, "the present" proved to be for all time, since no further mention was ever made of the matter during her presence with us. Thus a "resort for the so-called sick" was never authorized by God, Mrs. Eddy, or the *Manual*, the latter of which Mrs. Eddy had declared a necessary basis for its establishment; and as the *Manual* could not be amended after Mrs. Eddy's passing, her demand was a prohibition to its ever being established as a church activity. Therefore, this project rested under the higher privilege of Mrs. Eddy's elsewhere admonition which reads, ". . . our present need [is] faith in God's disposal of events," My. 281:6.

Mother Church after it was abandoned as a church) should be given to The Mother Church as "The First Church of Christ, Scientist, in Boston, Massachusetts"?

Thus it can be seen why the second (financial) Deed of Trust, pertaining to the property of the Extension, given to the four Directors in 1903, *Manual*, p. 136, conveyed the Trust of ownership of the Extension with the expressed statement that the Trust was conveyed "*not subject to the conditions*" named in the first (financial) Deed of Trust given to the four Directors in 1892. And it will also be seen by reference to the second Deed of Trust (*Manual*, p. 136) that the power of the Board of Directors to close the original Mother Church (as stated in condition No. 10 in the first Deed of Trust, *Manual*, p. 133) was never renewed in the second Deed of Trust, conveying property upon which the Extension was built. Hence the Board of Directors has no power to close the Extension under any conditions.

A most vital point will be recognized in the fact that the second Deed of Trust, carrying financial responsibility for the property on which the Extension was built (*Manual*, p. 136), has but one all-important condition (called a "trust" in the Deed), entirely unlike any of the "conditions" in the first Deed of Trust, and that all-important condition is that the Deed of Trust would be entirely voided if the By-laws of the *Manual* were ever amended or *annulled* by the grantees, the Directors (to "annul" is "to destroy the force of"). This fact receives added importance in the *Manual* By-law entitled, "Designation of Deeds," Sect. 2, p. 102, which demanded that this voiding clause be placed in the several other Deeds (executed about the same time) conveying in trust to the four-member Board of Directors the remaining parcels of the property upon which the Extension was built. As also required in this By-law, these Deeds contained the following phrase at Mrs. Eddy's demand: "Mary Baker Eddy's Church, The Mother Church or The First Church of Christ, Scientist, in Boston, Mass.," thereby giving Mrs. Eddy the exclusive disposing right of the Extension property in her Last Will and Testament.

It might be claimed that the *Manual* has not been textually amended by the Board of Directors since Mrs. Eddy's passing, but no one could possibly claim that its most vital By-laws have not all been annulled ever since the Board of Directors, six months after Mrs. Eddy's passing, elected all of the officers of The Mother Church in

direct violation of the *Manual's* emphatic provision that the Clerk and Treasurer of The Mother Church (together with extraneous officers, such as editors and manager of the Publishing Society, and the general Publication Committee) could not be elected without "the consent of the Pastor Emeritus given in her own handwriting," and that the President and Readers could not be elected without her approval (which also applied to the Christian Science lecturers). Thus the Board of Directors perpetuated The Mother Church, despite the fact that Mrs. Eddy had dissolved it by her prohibitive By-laws in fulfillment of the prophecy of the "half a time" of medial Motherhood, Rev. 12:14. Mrs. Eddy's dissolution was to the end that Motherhood, Revelation twelfth chapter, might reach her bridal estate in fulfillment of Revelation twenty-first chapter.

When Jesus reached the position of fulfilling the prophecies of his crucifixion, he said to one of his disciples: "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels [beyond the number of the twelve angels at the gates of the City foursquare, thus beyond walled church]? But how then shall the scriptures be fulfilled, that thus it must be?" Matt. 26:53, 54. So Mrs. Eddy undoubtedly realized that the prophecies between the twelfth chapter of the Apocalypse (The Mother Church) and the nineteenth chapter of the Apocalypse (typed by the Extension) must be fulfilled, which intervening chapters she characterized as "the fatal effects of trying to meet error with error [confusion with disobedience]," S. & H. 568:8, until the voice from heaven should be heard saying, "Come out of her, my people, that ye be not partakers of her sins [of protracted disobedience under the guise of abject obedience to the parting commands of Motherhood in the *Manual*]," Rev. 18:4, — the commands in the *Manual* having been given to the end that the true nature of the Extension (Rev. 19:7-9) might be realized.

In view of the prophesied disobedience of her church by the annulment of her By-laws, did not Mrs. Eddy make such an annulment a condition for the voiding of the Deeds conveying property on which the Extension was built (*Manual*, p. 137; Sect. 2, p. 102) with a full realization that the violation of this condition of the Deeds would release the property legally to "The First Church of Christ, Scientist, in Boston, Mass." as her residuary legatee (or heir)? In other words, may not the inevitable (in fulfillment of prophecy) violation of the condition of the Deeds pertaining to the property

of the Extension have been foreseen by Mrs. Eddy as the means by which the Extension's church property would be freed from even the financial responsibility of legal ownership by the Board of Directors (*Manual*, Sect. 2, p. 75) after her passing, thus leaving it to "The First Church of Christ, Scientist, in Boston, Mass." for branch occupancy under the law of the State when that church should self-see its spiritual necessity to revert to its original Branch-idea?

This church was her natural church heir, inasmuch as "The First Church of Christ, Scientist, in Boston, Mass." in its First Organization founded on Jesus as Life, *Manual*, p. 17, was the only Christian Science church of which she was ever a member. And since her discovery of Christian Science was as the "divine laws of Life, *Truth*, and *Love*," S. & H. 107:2, 3, was she not necessarily forced to dissolve the church founded on Life in order to progressively found a church on Truth (The Mother Church), and likewise was she not forced to dissolve the church founded on Truth (in her *Manual* By-laws at the time of her passing) in order to progressively found a church on Love, as was the Extension — the Extension thus embracing the full measure of her revelation of Life, Truth, and Love as her initial revelation of Science in her own consciousness even when she was a basic member of this church in its First Organization?

In connection with this line of thought, it is interesting that Mrs. Eddy's second Deed of Trust (recorded in the *Manual*, pp. 136-138) conveying its portion of the property of the Extension to the Board of Directors was to the original four in number and not five Directors, despite the fact that the fifth Director was added in the very first *Manual* of 1903 (the 28th ed.) and her Deed of Trust was not given until March, 1903. Inasmuch as the *Manuals* were published about the first of each year, it would naturally follow that she had already appointed the fifth Director before giving her Deed of Trust to the four in number. Was not this in line with uniting the two Deeds of Trust in their financial or property phases only until the Directors' legal ownership was fulfilled (*Manual*, Sect. 2, p. 75)?

In view of these facts which reveal The Mother Church as "The First Church of Christ, Scientist, in Boston, Mass." to be Mrs. Eddy's legal church heir, as residuary legatee under the Will of Mary Baker Eddy this church also should legally inherit the original Mother Church as an embraced Mother's Room, in line with Mrs. Eddy's

significant pattern in the first and second Concord Branches, each embracing a Mother's Room.

Also as the residuary legatee under Mrs. Eddy's Will, "The First Church of Christ, Scientist, in Boston, Mass." should inherit under her Will all of Mrs. Eddy's copyrights to her writings until they respectively expire, the publication of which writings it could place with any agency of its choice — perhaps the Publishing Society as its direct agent. The copyrights of all of the early editions of *Science and Health* have expired without being renewable, including that of the fiftieth edition, which expires this year, 1946, thus automatically becoming the property of the world as are all the former editions, to be published by anyone who should care to do so.

In fact, the renewal of the copyright on the 1906 edition of *Science and Health*, which was obtained in 1934 by Josiah E. Fernald, is highly questionable. A written opinion has been secured from a most reputable legal authority on copyrights to the effect that no copyrights on *Science and Health* could be renewed after the passing of Dr. Ebenezer J. Foster-Eddy, Mrs. Eddy's adopted son, who passed on before the 1934 "renewal" was obtained for the copyright on the 1906 edition of *Science and Health*; for the reason that if a Will exists, no one but the surviving husband (or wife), the children, or the Executor named under the Will could legally renew a copyright, and both of Mrs. Eddy's children (one "natural" and the other adopted) had passed on, as well as her Executor, Honorable Henry M. Baker. The Court appointed an Administrator, Josiah E. Fernald, to succeed the deceased Executor, but an Administrator has not the rights of an Executor (who is chosen by the deviser of a Will).

An investigation of the Court's construction of the right of an Administrator to renew copyrights when he has been appointed by the Court to take the place of an Executor who had passed on before his executorship in the disposition of the estate had been completed shows that it has never been definitely decided by a Court. However, it is said to be a legal fact that an Administrator so appointed could not renew copyrights after he had completed the administration of the estate. Josiah E. Fernald "closed his final account [as Administrator] March 26, 1914," according to the Register of the Court of Probate for the County of Merrimack in New Hampshire. Despite this fact, as previously stated, past Administrator Josiah E. Fernald renewed the copyright on the 1906 edition of *Science and Health*



in 1934 — twenty years after his discharge by the Court from further duties as an Administrator.

To quote from the written opinion by the copyright expert: "When the time came to apply for renewal of the 1906 copyright there was really no one legally entitled to renew. The fact is, however, that Mr. Fernald went through the form of renewing and assigning to the trustees [under the Will]. He was the only one who had any pretense of right. While he was not executor under the will of Mary Baker Eddy, the author, he was appointed in lieu of the executor and in a sense is a substitute executor. The controlling fact, however, is that he was appointed by the court and not by Mary Baker Eddy, and the statute does not authorize such a person to renew . . . It is *my very definite opinion* that the 1906 renewal of copyright was invalid and that that copyright has legally terminated."

In this connection, it might be added that the copyrights of 1894 and 1901 were properly renewed by Dr. Ebenezer J. Foster-Eddy, who, however, passed on shortly before the time to renew the 1906 copyright, which expired in 1934. The renewals for the copyrights of 1894 and 1901 expire in 1950 and 1957, respectively, at which time these editions also will become the property of the world, since copyrights can be renewed only once. (The expiration of the copyrights of all of Mrs. Eddy's other writings than *Science and Health*, including the *Manual*, fall into the same category in regard to the impossibility of their renewals, with the possible exception of *The First Church of Christ, Scientist, and Miscellany*, initially published in 1913 by the Trustees under the Will of Mary Baker G. Eddy.)

Inasmuch as Mrs. Eddy previously had always copyrighted her editions at the time any extensive changes were made, irrespective of the date of her last copyright (as for instance her copyrights taken out on *Science and Health* in 1875, 1878, 1881, 1883, 1885, 1890, 1894, 1901, and 1906, despite the fact that copyrights run for 28 years), does not the fact that she did not copyright her *Science and Health* after 1906 show that her last great illuminations lifted her textbook beyond the power of law or church to bind? This circumstance is particularly noteworthy because Mrs. Eddy's changes in *Science and Health* after 1906, during a period of four years before her passing, included additions of great spiritual import and myriads of progressive changes of text covering the whole range of her textbook. In other words, did not her last illuminations in *Science and Health* beyond the limits of church universalize *Science and Health*?

It is interesting to note in this connection that all of her last and highest statements (other than those in *Science and Health*) were directed to the world through its own channels and not to church, as evidenced by the headings of her articles in *Miscellany*, notably: "The Significance of Christmas," *New York World* (p. 259); "What Christmas Means to Me," *The Ladies' Home Journal* (p. 261); "A Word in Defence," *Boston Herald*, May 5, 1900 (p. 264); "Christian Science Thanks," *Boston Globe*, November 29, 1900 (p. 264); "Insufficient Freedom," *New York World*, December, 1900 (p. 266); "Christian Science and the Times," *Concord* (N. H.) *Monitor*, July, 1902 (p. 266); "Heaven," *New York American*, February, 1905 (p. 267); "Prevention and Cure of Divorce," *Boston Herald*, March 5, 1905 (p. 268); "Harvest," *The Independent*, November, 1906 (p. 269); "Mrs. Eddy Describes her Human Ideal," *The Evening Press*, Grand Rapids, Mich., August, 1907 (p. 271); "Youth and Young Manhood," *Cosmopolitan*, November, 1907 (p. 272); "Mrs. Eddy Sends Thanks," *Boston Herald*, April, 1908 (p. 274); "Universal Fellowship," *Minneapolis* (Minn.) *News* (p. 275); "Mrs. Eddy's Own Denial that She is Ill," *New York Herald* (p. 275); "Politics," *Boston Post*, November, 1908 (p. 276); "Other Ways than by War," *Boston Herald*, March, 1898 (p. 277); "How Strife may be Stilled," *Boston Globe*, December, 1904 (p. 278); "Practise the Golden Rule," *Boston Globe*, August, 1905 (p. 281).

Returning to the main subject of the three Deeds of Trust, the third Deed of Trust that was left after Mrs. Eddy's passing is the irrevocable Deed of Trust to the Trustees of the Publishing Society, which (as previously presented) was bereft on her passing of its ability to publish anything but the *Christian Science Quarterly*, together with past volumes of the *Sentinel*, the *Journal*, *Der Herold*, and the *Monitor*, either bound or in single copies, from which tracts and pamphlets could be published or distributed. As a practical expansion of the authority conveyed in this Deed, the Publishing Society could have published *Science and Health* and all of Mrs. Eddy's other writings by agreement with the Board of Directors as Trustees under the Will of Mary Baker G. Eddy. This statement is based on the fact that such a contract between the Trustees of the Publishing Society and the Board of Directors was in existence shortly before and during the Litigation, as will be seen by the title page in Mrs. Eddy's books published during that time. These title pages read, "Published by The Christian Science Publishing Society

for the Trustees under the Will of Mary Baker G. Eddy," and not merely "Published by the Trustees under the Will of Mary Baker G. Eddy" as at present. It was said that this contract was of twenty years' duration. It was terminated only by the adjustments incident upon the conclusion of the Litigation. Thus it is seen that such an arrangement by the Board of Directors was deemed compatible by them with their responsibilities as Trustees under the Will of Mary Baker G. Eddy.

Had the Board of Directors and the Trustees of the Publishing Society immediately after Mrs. Eddy's passing gone before a Court of Equity, under whose jurisdiction their Deeds of Trust solely rested, and (in loyalty to Mrs. Eddy and the *Manual*) pleaded the cause of Mrs. Eddy's prohibitions of the *Manual* providing for the dissolution of The Mother Church after her passing, and likewise the dissolution of the amendments of the *Manual* which interlocked their Deeds of Trust, there is no doubt but that the Court would have decided in favor of the release of these Deeds of Trust from their subservience to the *Manual* in fulfilment of Mrs. Eddy's *Manual* provisions for such release after her passing. Thus the Court would doubtless have permitted the continuance of their respective legal Deeds of Trust *within* the limits of their *then* legal confines (as the Supreme Judicial Court of Massachusetts did *without* the limits of their legal confines), which would have precluded any involvement of the church with these Deeds, as in the subsequent Litigation several years thereafter. However, because both the Board of Directors and the Trustees of the Publishing Society violated the *Manual* after Mrs. Eddy's passing and in the subsequent Litigation pleaded to be allowed discretion to continue to violate the *Manual*, the prophecy of Isaiah was renewedly fulfilled: "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter," Isa. 59:14.

Truly it can be said that the present situation typifies the "false" warfare of disobedience exhibited by the Revelator in the thirteenth through the eighteenth chapters of Revelation, S. & H. 568:5-12. The Litigation itself was a proof of the painful necessity of righting this wrong, and each subsequent day has added its complexities to the inevitable demand for the triumph of right over wrong; for Supreme Court decisions (either State or Federal) are subject to reversal, even by the Courts themselves.

As a further evidence of "God's disposal of events" in the *orderly*

relinquishment of Motherhood, although the Readers of The Mother Church were elected for three years (and could not be elected without Mrs. Eddy's approval), and all the other officers were elected for one year only, the expiration of each and all of their respective terms occurred simultaneously in June, 1911, six months after Mrs. Eddy's passing,\* thus indicating the spiritual nature of the *Manual* in its provision for the harmonious dissolution of The Mother Church. This provision needed no aid of human adjustment to accomplish the divine disposal of The Mother Church in its reversion to its basic Branch-idea.

In line with the "glorious results" of the "true warfare" typified in the twelfth chapter of Revelation, S. & H. 568:5-12, Mrs. Eddy spiritually relinquished Motherhood in the Word of *Science and Health* and Motherhood in the church at the same time in 1903 when she forbade the future use of the word "Mother" in the *Manual* (Art. XXII, Sect. 1), which she had previously defended to herself solely, making its use a cause for extreme discipline when used as an appellation for anyone else except where the human tie warranted it. She shortly followed this by removing the name "Mother" in large mosaics at the door of the Mother's Room in The Mother Church and substituting her name as Leader therefor, and at the dedication of the Extension calling the church's attention to the fact that, "The room of your *Leader* remains in the beginning of this edifice . . ." My. 6:19. These removals of Motherhood in the Word of *Science and Health* and the Church *Manual* took place before the laying of the corner-stone of the Extension on Mrs. Eddy's birthday, July 16th (in 1904). Motherhood commands obedience before the child understands the reasons for such command; while leadership demands co-operative understanding of its followers, as evidenced by Mrs. Eddy's injunction, ". . . follow your Leader only so far as she follows Christ" (*Message* 1901, p. 34:25), thus implying intelligent understanding on the part of her following. But her students called her "Mother" to the time of her passing, showing a lack of understanding of her spiritual meanings.

In 1909 (one year before her passing), in a controversy between a branch church and the Board of Directors (as recorded in *Miscel-*

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\* That the Readers' term of office expired in June, 1911, can be proved by the change of the Readers' names in the second issue of the 1911 *Manual*; likewise that the first member of the Board of Directors passed on in 1912 can be proved by the elimination of the name of Stephen A. Chase (both Treasurer and Director) in the 1913 *Manual*.

lany, pp. 358-360), Mrs. Eddy publicly *relinquished* her Leadership to her "written and published rules" (which meant her *Manual*) when she said: ". . . 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. 359:8-11. But the controversy afterwards forced her personal Leadership into its settlement (My. 360:7-27), and this action, perhaps, was a great factor in the necessity for her passing, in the sense of showing that despite the fact that the Board of Directors were *then* (contrary to their position after her passing) duly qualified under the *Manual* to receive and *reject* applicants for membership in The Mother Church and *eject* members therefrom (hence her "Notice," My. 358:29-15), the church refused to accept the relinquishment of her personal Leadership (*Manual*, p. 72:19-24) so long as she was with us. This was prophesied in principle by Jesus' statement concerning the need of his own passing: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you" (John 16:7) — this Comforter being the power the written Word above the spoken Word, for he immediately defined the Comforter as "the Spirit of truth" that would "guide [*lead*] you into all truth" as an inner consciousness, beyond his personal leadership, John 16:13.

## MOTHER-IN-LAW VERSUS SPIRITUAL MOTHER

The pamphlet entitled, "Permanency of The Mother Church" (later revised and reissued under the title, "Permanency of The Mother Church and Its Manual"), shows how despairingly the Board of Directors recognized at the time of Mrs. Eddy's passing the fact that they had no further authority under the *Manual*, as evidenced by the opinions of the law firms which sought to legally solve a spiritual problem. This booklet also incorporates a most imploring letter from Mrs. Eddy urging the Directors never to abandon the By-laws of The Mother Church, which she had so arranged that not a wheel of its institutional functions could turn without her approval or her approval "in her own handwriting." In the same letter, she made an uninterpreted statement to the effect that "the teachings of St. Paul are as useful today as when they were first written," leaving the Directors to interpret this warning in the light of their own knowledge of St. Paul's statements applicable to any alternative to her importunate plea for obedience to the By-laws.

Do not St. Paul's statements: "Dare any of you, having a matter against another, go to law before the unjust [the uninitiate in Christian Science], and not before the saints?" (I Cor. 6:1), and, "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (Hebr. 7:19), show clearly that spiritual problems must be solved through spiritual means, to which spiritual problems material laws could never do justice, as evidenced by Mrs. Eddy's presentation of the superiority of spiritual law over material law in a similar church situation: "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," Mis. 140:3.

Mrs. Eddy says, "Science renders 'unto Cæsar the things which are Cæsar's; and unto God the things that are God's,'" S. & H. 540:17. Mrs. Eddy certainly did this when she established the church and its

*Manual* upon a wholly spiritual basis, placing each footstep of church upon its particular (progressive) phase of the trinity of Life, Truth, and Love, and each and every Deed of Trust and her personal Last Will and Testament under the "laws of the land," which laws she says that "Christian Science cannot annul nor make void," My. 219:21. These Deeds included the financial Deed of Trust to the Board of Directors, the commercial Deed of Trust to the Trustees of the Publishing Society, and the Deed conveying to the Board of Directors real estate for the use of the First Reader of The Mother Church, — each and all featured in "Permanency of The Mother Church and Its Manual." The word "commercial" is used in connection with the Deed of Trust to the Publishing Society upon Mrs. Eddy's own authority when she refused to allow the publishing house to be built next to the then prospective original Mother Church edifice, even though it was to be a different style of architecture, under a different roof, and whose only shared facility with the prospective church was to be the heating system, stating that, "I am confident that all loyal Christian Scientists will gladly consecrate our church to a more dignified end, than an exchange, or a place for business bickerings, bag and baggage!" October *Journal*, 1892, p. 274. A picture of this then proposed church and Publishing Society edifice appears in the March, 1892, *Journal*, and also an article entitled, "Description of Church Edifice and Publishing House," pp. 514, 515.

It is this intermixture of Cæsar (the laws of the land) and God (the divinely inspired By-laws of the *Manual*) which has caused all the prophesied "sea" of confusion out of which the "seat" of "great authority" was prophesied to be established after Mrs. Eddy's passing in the final "half a time" of Motherhood, Rev. 12:14; 13:1, 2. In the booklet, "Permanency of The Mother Church and Its Manual," Deeds of Trust, Mrs. Eddy's Will, Deed to property, and so on, with their own particular phraseology of "perpetual," "forever," and so on, have been injected into church when each and every one of these legal instruments was executed and placed under the law outside of church so as to be subject entirely to legal jurisdiction. Such legal jurisdiction certainly is below the Spirit which motivated an unchartered church founded upon spiritual values of Truth and Love, as well as *Manual* provisions which were given by divine guidance and thus in no sense are subject to the laws and decisions of men, coming, therefore, solely under St. Paul's saying: "Dare any of you,

having a matter against another, go to law before the unjust [the uninitiate in Christian Science], and not before the saints?" I Cor. 6:1. It is the attempted intermixture of such formal words as "perpetual" and "forever," which appear in all *legal* deeds of conveyance and deeds of trust, with the *Manual's spiritual* provisions that created the "sea" of confusion.

As self-evidence that the words "forever" and "perpetual" used in all deeds of trust are merely intended as *legal* bindings and have no reference whatsoever to time, the financial Deed of Trust given the Board of Directors made provision for its own dissolution in the event that the church property was not occupied "each Sabbath . . . for one year in succession," whereupon the property was to revert to Mrs. Eddy, her heirs and assigns "forever," *Manual*, p. 133. Also the irrevocable Deed of Trust given to the Trustees of the Publishing Society, demanding that they would perform their duties on their own responsibility, was amended and made possible of annulment by a superimposed *Manual* provision which empowered the Board of Directors as an outside (of the Deed) agency to elect (with the consent of Mrs. Eddy "given in her own handwriting," *Manual*, Sect. 4, p. 80) the editors for the periodicals published by the Publishing Society. When the Board of Directors refused to elect the editors during the Litigation, it was held by the Board of Directors that the Trustees could not function because of the Trustees' powerlessness to elect editors, despite the "perpetual" Deed of Trust of the Publishing Society; and the majority of the Christian Scientists refused to support the periodicals, while those who did were characterized as disloyal Christian Scientists.

In any ordinary property deed, such as the one conveying to the Board of Directors the property for the home of the First Reader of The Mother Church "forever," all deeds guarantee their title to their beneficiaries, their heirs, executors, administrators, or assigns "forever," despite the fact that such beneficiaries may convey the property the same day to someone else "forever." Thus "forever" is not used as a time element but is merely a legal term for binding "hard and fast" the heirs, executors, et cetera, lest the deed might legally be construed as conveying merely the grantor's life interest only.

"Forever" and "perpetual" were utterly inconsistent with the spiritual provisions of the *Manual*, that established the limits of The Mother Church and all of its activities in the yielding of Motherhood



to the exclusive reign of the Word as Bride, My. 125:26, upon which the branches were founded and allowed to progress through the Word's ascending and descending footsteps, untrammled by The Mother Church necessities in fulfilling its medial mission as founded on "the Rock [symbol of 'Truth,' S. & H. 593:18], Christ," *Manual*, p. 19. So the permanency of spiritual Motherhood as embraced idea has been turned to the impermanency of law and has thus become a "mother-in-law" only, whose officers are all under law and not Spirit.

The booklet in its first issue entitled, "Permanency of The Mother Church," was not published until several years after the Litigation, whose legal decision has been used to perpetuate the violation of each and every By-law of the *Manual* pertaining to The Mother Church — resulting not only in a worse state than their mere abandonment (contrary to Mrs. Eddy's importunate plea) would occasion, but in the dishonest position of claiming to obey these By-laws in spite of their violation under the *Manual*. If it could be realized by the church that each and every function of The Mother Church is being performed under the authority of the law in violation of the provisions of the *Manual* and contrary to Mrs. Eddy's spiritual demands upon church, it would be clearly seen that such a course of action charges Mrs. Eddy with a colossal mistake and dishonors not only her leadership, but God, upon Whom Mrs. Eddy constantly relied for spiritual guidance, for she says on a flyleaf of the *Manual*: "The Rules and By-Laws in the Manual . . . were impelled by a power not one's own. . . ." Thus the *Manual* was in reality her spiritual "Last Will and Testament" for her church.

The booklet, "Permanency of The Mother Church and Its Manual," has partaken of the confusion which has arisen from the mixture of outer legal documents with the spiritual provision of the *Manual* in the sense that it has in one instance, on the inside of its front cover, declared that The Mother Church was founded by Mary Baker Eddy in 1879, and in another instance has stated, on page 27, that The Mother Church was instituted by the Deed of Trust dated September 1st, 1892. This statement in the latter instance was made despite the fact that this Deed of Trust *under the law* was given to the Board of Directors for the express purpose of keeping the church intact from the law, under which the Deed rested, as previously presented.

When pictures are drawn of The Mother Church as being essential to the growth and even the mere existence of the branches (as

in the latest edition of the booklet just mentioned), epitomized by the question often asked, "How could there be a branch without a parent vine or tree?" — it can be stated with every opportunity of proof from the listings of the churches at the back of the old *Journals* (for instance, see *August Journal*, 1889) that there were many, many incorporated and unincorporated branch churches during the First Organization of the Boston church which had no connection whatsoever with the Boston church other than through the Word of *Science and Health*, and these branches continued to multiply in number after the Boston church had ceased to exist between the years 1889 and 1892 — its legal charter never again having been utilized after its dissolution.

During the First Organization of the Boston church, when there were many other branches, all churches were on an equal footing with the Boston Branch; but none were required or even expected to adopt its limitations (as being formed merely to "commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing," *Manual*, p. 17), for it was not until the Boston church was ready to dissolve its organization in the period of the dissolution of the Massachusetts Metaphysical College in October, 1889, that its Constitution and By-laws were published in the *Journal* (August, 1889) with the statement that any branch which desired to follow its pattern was permitted to do so (thus expressing its own limits if accepting this privilege). Compare this fact with the branches' being refused this permission under the Second Organization of the Boston church as being "disastrous to Christian Science," *Manual*, p. 71, since it would have caused the branches to share the mission of travailing Motherhood and thus the Word as Bride would have had no earthly expression, even if potential only, for Mrs. Eddy limited The Mother Church only "in some degree" to reflect "the Church Universal and Triumphant," *Manual*, p. 19.

While The Mother Church was always forbidden to touch the branches in any way, the *Manual* at one time admonished the branches to be "united in word and in deed to help one another." This Christian provision (68th *Manual*, p. 79) was removed from the sixty-ninth *Manual*, in 1908, and the branches went on to the more scientific position of individual self-unity as expressed in the By-law which forbade their having any contact or communication with each other, except on matters pertaining to State laws, not

church, as in our present *Manual*, Art. XXIII, Sect. 1, second paragraph. Therefore, neither The Mother Church, the Directors (under their financial Deed of Trust, which survived the demanded dissolution of The Mother Church — not under the *Manual*, but under their own legal Deed of Trust), nor any branch church or churches has or have any right to help branch churches financially or otherwise (other than each branch sustaining itself) under the present *Manual*.

By this (subsequently removed) Christian provision in the *Manual* for uniting “in word and in deed to help one another,” the branches were shown at that time to be like ideas in a family inter-relationship; and so Mrs. Eddy permitted them collective church expression, for it then took all three of their allotted mottoes (only one being allowed each branch, My. 213:27-2) to express the Bride-idea collectively. As an instance, under this regime the first church in Chicago built itself by its own inner resources, and after its dedication financially helped the second church there to build and dedicate its church, thereafter the first and second churches helped the third, and so on (branch church members being forced to transfer their membership to, and new applicants being forced to join, the churches in their respective residential districts), but The Mother Church, *never!* for it was set apart under the *Manual* as “unique.” Under the present provision of the *Manual* forbidding branch association, however, each branch church is “supreme within its own domain” objectively as well as subjectively and thus unworthy of a church edifice which its own thought-structure could not build and *dedicate*.

The entire thought-structure of the Christian Science *Manual* has been changed since Mrs. Eddy's passing and its thought-values entirely lost in these changes. So it will be found that branch church members, even though literally put “out of the synagogues,” cannot solve their problem individually until collectivity becomes universally individual. Hence continued efforts are increasingly essential to awaken the church to the richness of its prophetic and fulfilled (by Mrs. Eddy) divine heritage for these branch church members' own release from responsibility, as well as such release for the branch church itself. The world will never reach peace except through church fulfillment. In other words, until church is completed both spiritually and edificially in collective consciousness, no one can take to the world that which meets its needs beyond church. Only com-

pleted church could possibly flow out to the world in fulfillment of Isaiah's prophecy: "For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. 54:3) — the branches bearing the same relationship to the world as the children of Israel did to the Gentiles.

It is said in "Permanency of The Mother Church and Its Manual," p. 25, that applicants for membership enter the branches as "soldiers," with expectation of being "gassed" in the conflicts of the church (the members of branch churches having been characterized in this same article as "sinners" in the following words, ". . . mortals need church because they are sinners," p. 23). Is not this the very "disaster" of which Mrs. Eddy forewarned in the *Manual* when she made the necessities of The Mother Church "unique," *Manual*, p. 71, for the Bible had prophesied only Christian warfare as the travail of The Mother Church in lifting "primitive Christianity," which says, "Think not that I am come to send peace on earth: I came not to send peace, but a sword," Matt. 10:34, to its scientific Christianity, which finds its crown in heaven and only its cross on earth — earth as "compound idea" (S. & H. 585:8) of earth and heaven being the habitation of the Bride. Thus Mrs. Eddy called the original Mother Church (founded on Truth) "the cross," and its "excelsior extension," "the crown," My. 6:17. She further says of the mission of The Mother Church in its ascending course from primitive warring Christianity to its crown of heavenly peace (where "mother [at last] finds her home and heavenly rest," Mis. 389): "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit . . ." Pul. 20:14. Is it not the legal attempt to place the branches in the same position as The Mother Church in violation of the *Manual* that has made the branches accept such a warring fate for themselves as that presented in the above-mentioned pamphlet. This superimposed limitation of Motherhood on the branches (contrary to the *Manual*) has turned the entire organization back to warring "primitive Christianity," which even the heavenly warfare of The Mother Church had eschewed in its mission of world healing to the degree of its possibility.

Was not the statement of the mission of the First Organization of the Boston church (founded in 1879) that was placed on the inside of the front cover of the *Quarterly* for the first time in April,

1923 (thirteen years after Mrs. Eddy left us in person), instead of the mission of the Second Organization (founded in 1892) a continued manifestation of the original drag-on confusion which in 1910 impelled the attempt to disobediently preserve an outgrown church design, and later, upon being challenged, appeal to law to sustain it. This confusion of the missions of the First Organization and the Second Organization was most serious, since the First Organization demanded primitive Christianity and individual healing, expressed in the following language, “. . . to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing [for primitive Christianity as presented by Jesus healed only individuals],” *Manual*, p. 17, and the mission of the Second Organization demanded world healing instead of individual healing, “. . . designed to be built on the Rock, Christ; . . . healing and saving the world . . .,” *Manual*, p. 19.

This notice even now appears as the sole mission of The Mother Church and the branches on both the inside of the front cover of “Permanency of The Mother Church and Its Manual” as well as on the inside of the back cover of the *Quarterly*. During Mrs. Eddy’s presence with us, *Science and Health* and her other writings were always listed on the inside of the front cover of the *Quarterly* and remained in this position until October, 1915, when this list was relegated to the outside of the back cover of the *Quarterly* and “Explanatory Note” and “Lessons for the Quarter” took its place.

Even Mrs. Eddy as initial Pastor and a charter member of the First Organization of the Boston church could not sustain it as founded on mere commemoration of Jesus in his first coming as the demonstrator of Life as Fatherhood — “As Elias presented the idea of the fatherhood of God [‘Father’ being defined by Mrs. Eddy as possessing only one quality of the trinity, ‘Life,’ S. & H. 586:9], which Jesus afterwards manifested . . .,” S. & H. 562:3-5. Hence crucifixion, resurrection, and ascension were within her pale of revelation only as commemorative facts of Life upon which to build her revelation of Truth as the second appearing of Jesus, Ret. 70:20-22, which the ascended Jesus prophesied as the God-crowned Woman crowned with twelve stars of generic being, Rev. 12:1, whose Motherhood phase would bring forth Jesus as her man child (S. & H. 565:6-11) in his second coming as Truth — Mary having brought him forth in his first coming as Life as an infant son. Thus Mrs. Eddy, having

placed it on the commemorative foundation of Jesus as Life, made her first Boston organization so subject to the molestation of other Christian churches, who were founded on a like basis, that she was forced to dissolve it for the following reasons, expressed in her own words: “. . . I saw that the crisis had come when much time and attention must be given to defend this church from the envy and molestation of other churches, and from the danger to its members which must always lie in Christian warfare,” Ret. 44:19-23. Hence when she organized the Second Organization of the Boston church on “the Rock, Christ [Truth],” she placed it where its life (Life) was “hid with Christ [Truth] in God,’ . . . where human sense hath not seen man,” S. & H. 325:17-19.

Was it not inevitable that the present replacing of the Boston church on the commemorative foundation of Jesus in his first coming as Life (thereby denying his reappearing as Christ, Truth) would bring about the reactive results of permitting Christianity to again overshadow the Science of Christianity as Truth? — outer commemoration deadening the ardor of inner utilization, and vicarious Christianity becoming the back pull on Science.

In line with these changes that were made after Mrs. Eddy's passing, it is significant to note that to the heading “Present Order of Services in The Mother Church” on page 120 of the *Manual* was added the words “and Branch Churches” in the first *Manual* of 1911 (as this heading now appears). From Mrs. Eddy's omission of the branches from this heading in the *Manual* as she left it (and persistently theretofore), it will be seen how absolutely Mrs. Eddy left the branch churches to their own self-government, even in the choice of their order of services. The same three words “and Branch Churches” were also added to the heading “Order of Exercises for the Sunday School of The Mother Church,” *Manual*, p. 127, after Mrs. Eddy's passing. While Mrs. Eddy included both the branch churches and The Mother Church in the heading for the Thanksgiving Day Service, *Manual*, p. 123, this was doubtless in deference to national demand upon all churches — symbolically speaking, Nation being a spiritual call beyond church, which demanded an exception as indicated by the requirement that the testimonies at this special Service be “appropriate for the [national] occasion,” *Manual*, p. 124.

This omission by Mrs. Eddy of the words “and Branch Churches” in the heading for the order of regular services in The Mother

Church is in keeping with the statement that she makes in the *Manual* under the By-law entitled, "For The Mother Church Only": "The Church Manual of The First Church of Christ, Scientist, in Boston, Mass., . . . is adapted to The Mother Church only," *Manual*, Sect. 1, p. 104. The startling meaning of this statement is seen in the fact that Mrs. Eddy even in her ordination of the Bible and *Science and Health* as the only Pastor over The Mother Church does not include the branches (*Manual*, Art. XIV, Sect. 1, p. 58) — not that she indicated any other plan for the branches, but she leaves them to follow the spirit of the ordination by their own free choice "in sound with" The Mother Church *Manual* but not by demand thereof. This is just as she left their footsteps to them in their spiritual compliance with the requirement for four members of The Mother Church in the formation of their churches (*Manual*, Sect. 7, pp. 72, 73) when The Mother Church had ceased to be after her passing, for Mrs. Eddy made provision in the *Manual* for the continuance of only the branches in the event of the relinquishment of her Leadership: "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," *Manual*, p. 72:19-24. "Consonance" means *con-*, together, + *sono*, sound — in sound with, or spiritually embracing; but not in obedience to, as was required of The Mother Church. On the other hand, Mrs. Eddy forbade continuance of The Mother Church under the direct requirements of the *Manual*.

"In consonance with" is illustrated by the pictorial window in the original Mother Church (previously described) which portrayed the man child, typing the Branch, with his left arm embracing the lion, symbolizing the *Manual* as a moral code, and the detached grapevine branch on his right shoulder, typing, "And the government shall be upon his [own] shoulder," Isa. 9:6.

In the January, 1896, *Journal* (when Mrs. Eddy personally supervised the *Journal*, as previously presented), p. 439, the editor called the *Manual* merely a "Moral Code" — Mrs. Eddy mentally weeping over its necessity, calling it "laws of limitation for a Christian Scientist," and addressing it to only those Christian Scientists whose growth was still "taking in the Ten Commandments and [still] scaling the steep ascent of Christ's Sermon on the Mount [as Christianity only]." Thus Mrs. Eddy significantly added that "eternity awaits [or is

arrested awaiting the fulfillment of] our Church Manual," My., pp. 229, 230, for "laws of limitation" could never be a part of eternity. So eternity, which knows none other than spirituality, must "await" the fulfillment of the moral demands of the *Manual*.

Mrs. Eddy was consistent throughout her presence with us in establishing the branches as self-creative, self-governed, and, therefore, self-existent to the end of their spiritually (but embracingly) flowing on to the "eternity" that "awaits our Church Manual," My. 230:2; for the "eternity" of the Branch-idea could be realized only in the unending spirituality of its initial and ultimate purpose — that of unifying the "two witnesses," the Bible and *Science and Health*, supplanting the respective manhood (Bible) and Womanhood (*Science and Health*) in one great concourse of spiritual being named "woman" as symbolizing "generic man," S. & H. 561:22, or "a bride adorned for her husband," Rev. 21:2. Her adornment for her husband was symbolized by her jeweled walls (Rev. 21:18-20), these jewels being her spiritually embraced inner virtues of manly character as the protective walls against outer immorality demanding denunciatory moral codes. Thus in a message delivered in 1899, before the close of the nineteenth century as the time needed for the completion of the reascent of the "man child" as "bridegroom," Mrs. Eddy said, ". . . the bride (Word) is adorned . . .," My. 125:26; for the City foursquare as the *objective* Bride "adorned for her husband," Rev. 21:2, was prophesied by the ascended Jesus (whose mission was objective) to appear after the ascent of the "bridegroom" was complete, Rev. 12:5.

However, it will be remembered that Jesus' *objective* Bride of Revelation, which he called the City foursquare, was identical with the initial, *subjective* Bride prophesied by Isaiah as the forever "*branch*" of God's planting, Isa. 60:18-21, — the symbols of walls, gates, sun, and moon having been used by both Isaiah and Jesus to express the same bridal thought as Branch-idea.

But it will be noted that Jesus' prophecy concerning the City foursquare which reads, "And I saw no temple therein," Rev. 21:22, indicates the dissipation of the City foursquare's walls of protective limitation and precedes his further statement, "And they shall bring the glory and honour of the nations into it," Rev. 21:26; for the leaves of the "tree of life," which grows in this boundless City, are for the healing of the nations, Rev. 22:2, after they enter the spiritual gates (Rev. 22:14) of this "city of our God," as Mrs. Eddy calls it,



saying that it as Bride "has no boundary nor limit," S. & H. 577:12, 13; 19-24. Thus it is that the wall-less Bride requires no manly adornment of protective walls, which she has spiritually dissipated in generic infinitude.

Was not Mrs. Eddy's statement in December, 1900, prophetic of present conditions wherein "laws of limitation" are erroneously made synonymous with "eternity" (My., pp. 229, 230) and wherein the Bible is persistently presented as unembraced by *Science and Health* — her astonishing prediction of one of "the most imminent dangers confronting the coming [twentieth] century" then being, ". . . the robbing of people of life and liberty under the warrant of the Scriptures . . .," My. 266:3-5.

The Bible as an objectively saving phase of the Word (with its vesture "dipped" in the "blood" of sacrifice even at the point of its heavenly goal, Rev. 19:13) will forever war with Science as the redeemer of man to his initial state of perfection, the latter expressed by St. Paul in his subjective declaration when he said of God: "According as He hath chosen us in [not outside of] Him before the foundation of the world, that we should be holy and without blame before Him in *love* [as redeemer, S. & H. 26:8, 9]," Eph. 1:4. Thus Love alone could redeem the mission of a Saviour, as Jesus pitifully showed when he cried out in his final prayer, according to St. John: "And now, O Father, glorify [redeem] Thou me with Thine own self with the glory which I had with Thee before the world was," John 17:5.

That no one can touch the hem of the Christly robe of Science before he has fulfilled the saving demands of Christianity is seen in Mrs. Eddy's statement, "Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it," S. & H. 556:13-15. Hence the final weapon of the dragon of Old Theology undoubtedly is the water of the demand for constant "purification" which he, through the subtlety of his serpentine nature, casts "out of his mouth [channel for the Word of Old Theology] . . . as a flood after the *woman* [typing initial 'purity,' S. & H. 561:10, of the Word as Bride], that he might cause her to be carried away of the flood" (Rev. 12:15) of old theological demands; for nothing so defeats initial purity as the protracted process of "purification" after one has accepted the revelation of his initial purity at the apex of Christianity (heaven) — Christianity's vesture always being "dipped" in the "blood" of purifying processes of the

manhood phases of the Word. To use a paradoxical illustration in common parlance: "Praise the Lord" for His infinite allness in Science, but "pass the ammunition" of Christian warfare, for which The Mother Church was established — thus bringing together two warring elements, *Science and Health* and the Bible as separated entities, even though their processes are to the same end.

However, Mrs. Eddy has announced in *Science and Health* the channel for overcoming any "new flood to drown the Christ-idea," S. & H. 570:19, and that channel is "Receptive hearts" (S. & H. 570, marginal heading) "athirst in the desert" of purification as the sense of earth which "swallowed up the flood which the dragon cast out of his mouth," S. & H. 570:15, 12, 13. Mrs. Eddy says, "The good man finally can overcome his fear of sin. This is sin's necessity, — to destroy itself," S. & H. 405:18, 19.

So the "laws of limitation" of the *Manual* as founded on the Bible (the Ten Commandments and the Sermon on the Mount, My. 229:21, 22, 26) ceased to bear witness against Christian Scientists by reason of the *Manual* provisions for the dissolution of The Mother Church, for which alone the *Manual* was adapted, *Manual*, Sect. 1, p. 104, and all that is left of the *Manual* is its provision for the continuance of the Branch-idea as typing the Bride of subjective and objective purity, *Manual*, p. 72:19-24; and likewise all that is left unfulfilled in the Bible is the City foursquare and its outflow to the universe.

Mrs. Eddy, therefore, required the "Daily [petitional, or negative] Prayer" only of members of The Mother Church, *Manual*, Sect. 4, p. 41, and also required of only members of The Mother Church was the negative "Rule for Motives and Acts," involving guidance with reference to "animosity," "personal attachment," and so on, *Manual*, Sect. 1, p. 40. The requirement that the latter be read in both The Mother Church and the branch churches (*Manual*, Sect. 2, p. 40) was doubtless for the reason that there were always members of The Mother Church in the branch churches, particularly the Readers, who were required to be members only after the dedication of the Extension. However, no members of the branches, other than the Readers, were ever required to be members of The Mother Church except in the initial formation of a branch church, the By-law governing which demanded in 1908, after the dedication of the Extension, that four of the minimum of sixteen Christian Scientists desiring to

form a church should be members of The Mother Church — doubtless prospective Readers, *Manual*, Sect. 7, pp. 72, 73.

Concerning the "Daily Prayer" of The Mother Church, it might be interesting to remember that in the twenty-ninth *Manual*, in 1903, p. 56, Mrs. Eddy changed the form of this prayer, but she did not broaden its application beyond the personal pronoun "me," nor did she change its introductory petition, "[Let] Thy kingdom come," at that time or later, despite the fact that in *Science and Health* in 1907 she did change her spiritual interpretation of "[Let] Thy kingdom come" in the Lord's Prayer to the triumphant declaration, "Thy kingdom is come." As showing the impotence of "Thy kingdom come," Mrs. Eddy stopped The Mother Church from praying for the peace of nations in 1905 (in the war between Russia and Japan), stating that "a spiritual foresight . . . awakened a wiser want, even to know how to pray other than the daily prayer of my church, — '[Let] Thy kingdom come,' " My. 281:1-4.

Thus it is significant that when Mrs. Eddy changed the form of her ordination of the Bible and *Science and Health* so that they became permanent Pastor over The Mother Church, saying that they "will continue to preach for this Church and the world," in the twenty-ninth *Manual*, Sect. 1, p. 44 (as in our present *Manual*, Art. XIV, Sect. 1, p. 58), she in the same *Manual* limited the scope of The Mother Church in its relationship to the world to only "in some degree" reflect "the Church *Universal* and Triumphant," *Manual*, p. 19. The question might here arise, How did the By-law regarding the ordination of the Bible and *Science and Health* as impersonal Pastor read before the twenty-ninth *Manual*? — for eight years (1895-1903) prior to the twenty-ninth *Manual*, Mrs. Eddy ordained the Bible and *Science and Health* to be Pastor over The Mother Church only "so long as the Church is satisfied with this Pastor," no mention being made of the world. Hence in 1903 Mrs. Eddy made permanent the ordination for The Mother Church only, she never having included the branch churches in either form of the ordination.

Mrs. Eddy had always limited The Mother Church in its demonstration of Truth, Life, and Love to the degree of only "healing and *saving* the world from sin and death," *Manual*, p. 19, and its preaching to the world naturally had always been restricted to this design of a saviour; while she left to the Branch-idea the fuller world mission of *redeeming the world* to the consciousness that God

"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" — the latter statement also having been made in connection with asking the *members of The Mother Church* to cease their special prayer for peace between Russia and Japan, My. 280:19-22.

Referring again to changes that have been made since Mrs. Eddy's passing, a "Topical Index" has been added recently at the back of the *Manual* with evident intention to guide Christian Scientists to all that they need to know of the contents of the *Manual*. In this Index the By-law entitled by Mrs. Eddy, "Local *Self*-government," on page 70 of the *Manual*, has been retitled, "Local Government," omitting the key-word "Self." Also the By-law which states that the *Manual* "is adapted to The Mother Church *only*," and which was specifically entitled by Mrs. Eddy, "For The Mother Church Only," *Manual*, p. 104, has been omitted from the Index entirely (the Index heading "Manual" for page 104 without doubt referring to the title of the entire Article, "Church Manual"); whereas another By-law on page 72 has been retitled, "Manual, re Branches," in this Index. Likewise the By-law entitled, "Designation of Deeds," *Manual*, p. 102, concerning the deeds to the property on which the Extension was built, and wherein the demand is made that the phrase, "Mary Baker Eddy's Church, The Mother Church or The First Church of Christ, Scientist, in Boston, Mass.," shall be "incorporated in all such deeds," has been omitted in its entirety from this new Index.

It will be noted in this "Topical Index" that the heading entitled, "Directors," significantly omits page 26, which contains the By-law demanding Mrs. Eddy's approval for the perpetuation of the Directors as church functionaries.

During the Litigation between the Board of Directors and the Trustees of the Publishing Society, many questions came from the Field to the Board of Directors bearing upon its activities in Boston. In order to satisfy these inquiries, the Board of Directors requested the Readers in each of seven cities selected by the Directors to send a representative from their own city to Boston. This group was to be known as the "Committee on General Welfare," and its specific authorization read as follows in a resolution passed by the Board of Directors on June 2nd, 1919: "It is hereby resolved by The Christian Science Board of Directors, under Article I, Section 8, of

our Church Manual, which provides for the formation of Syndicates [but, be it remembered, only as "subject to the approval of the Pastor Emeritus"], that a Syndicate shall be formed to be called the Committee on General Welfare, to be composed of seven members of The Mother Church, and to continue its duties until the next Annual Meeting of this Church," *Report of the Committee on General Welfare*, p. 12.

As a Committee thus authorized by the Board of Directors, it made a Report of its findings concerning the activities of the Board of Directors, from which Report (entitled, *Report of the Committee on General Welfare*) the following quotation is taken, p. 57: "The Committee on General Welfare finds that since the passing of Mrs. Eddy the policy of the Board of Directors has been based upon the assumption that the Church By-laws 'place the direction of the spiritual and business affairs of the Church entirely in the hands of The Christian Science Board of Directors.' (Excerpt from statement issued by the Board, December 7, 1910, and given to the press through the Committee on Publication.)"

The assumption in this statement was entirely opposed to the demands of the *Manual*. It will be noted that the sentence enclosed in parentheses (which is a part of this direct quotation from the Report) indicates that the preceding statement regarding the direction of the spiritual and business affairs of the church being placed " 'entirely in the hands of The Christian Science Board of Directors' " was made by the Board of Directors itself. Thus the Directors not only annulled By-laws but had assumed to be Mrs. Eddy's successor four days after she passed on. The conclusion is inescapable that the Committee on General Welfare must have found this assumption by the Board of Directors difficult of acceptance in view of its own statement on the preceding page, p. 56, of its Report: "Furthermore, while she [Mrs. Eddy] was present to guide them, even the directors functioned more in the capacity of her agents than as actual directors."

Under the By-law in the *Manual* bearing the prophetic title, "Provision for the *Future*," *Manual*, Sect. 6, p. 77, Mrs. Eddy gave the Finance Committee (appointed by the Board of Directors annually, but *only* with the consent of Mrs. Eddy, *Manual*, Sect. 4, p. 76) the power to admonish the Board of Directors for any violation of the By-laws of The Mother Church — failure to heed such admonition by the Finance Committee rendering any Director liable

to dismissal from office. So the Finance Committee was placed by Mrs. Eddy in the same "overlord" position with reference to the Board of Directors in case of the Directors' violation of the By-laws as the Board of Directors was placed in its "overlord" position under the *Manual* with reference to the removal of any of the Trustees of the Publishing Society in the event of their violation under the *Manual* of the Trust of the Publishing Society, *Manual*, Sect. 3, p. 80.

Therefore, operating under the By-law of the *Manual* entitled, "Provision for the Future," the Finance Committee would have been forced to demand the Directors' obedience to the By-laws of the *Manual* or to act to remove the Directors as church functionaries immediately after the Board of Directors' failure or refusal to dissolve The Mother Church when the Board violated the By-laws by its election of the officers of The Mother Church without the written consent of Mrs. Eddy in her own handwriting or her approval (according to *Manual* demand, Sects. 2, 3, pp. 25, 26) when her written consent or her approval was no longer obtainable. This would have forced the Directors as five in number (even before the passing of one of the Directors) to fall back to the four in number under their original financial Deed of Trust, *Manual*, pp. 128-135.

It is apparent that the Finance Committee could no longer function under this "provision for the future" after Mrs. Eddy's consent for its appointment was unobtainable, for it is farcical to assume that a committee appointed solely by the Board of Directors as its creative source could continue to function as having power to remove its creator — the Board of Directors — without Mrs. Eddy's personal supervision. As further pointing to the significance of the title, "Provision for the Future," this By-law originally contained the following statement in the first edition of the *Manual*: "This By-Law is designed, not as much for this hour, as for future years, and for the disobedient . . .," p. 38. However, the word "future" in the present title of the By-law conveys this full meaning.

The ludicrous aspect of the disobedient perpetuation of this Committee after Mrs. Eddy's annual approval of its members was no longer possible is fully sustained by the following statement regarding the Finance Committee made in the Report of the syndicate called the Committee on General Welfare: "The Committee finds that the duties of the Committee on Finance are officially conceived of as being limited to the approval of bills covering expenditures previously authorized by The Christian Science Board

of Directors. Acting on the assumption that it has no power to overrule a decision of the Board in incurring financial obligations except in so far as it may know the same to have been entered into from improper motives, the Committee on Finance has never failed finally to approve a bill for expenditures [in contrast with the broad powers given the Finance Committee over the Board of Directors in the *Manual* beyond its functions as mere accountants],” *Report of the Committee on General Welfare*, p. 42.

The Committee on General Welfare, authorized by the Board of Directors, also stated in its Report that the Board of Directors told this Committee that Mrs. Eddy had prepared a package of her miscellaneous writings since the publication in 1896 of the book bearing this title. Mrs. Eddy sealed this package on August 21st, 1909, writing on the wrapper, “Nobody shall open this or read its contents during my lifetime without my written consent.” After Mrs. Eddy’s passing, the package was given to Mrs. Eddy’s publisher for the purpose of preparing the book now entitled, *The First Church of Christ, Scientist, and Miscellany*. The *Report of the Committee on General Welfare* continues with the statement: “At the same time ‘Ways that are Vain’ and additional articles by Mrs. Eddy which had appeared in the periodicals subsequent to August 21st, 1909, were included,” p. 21. The result of such aggressive and disobedient use of “Ways that are Vain” and subsequent articles, wholly unauthorized by Mrs. Eddy for implied perpetuation in her sealed package of manuscripts, is shown in the facts which follow.

The article “Ways that are Vain” was published in 1887, nine years before Mrs. Eddy published *Miscellaneous Writings*, and, therefore, it is one of the seasonal articles which Mrs. Eddy had pruned from her previous writings in the manner and for the reason expressed in her Preface to *Miscellaneous Writings*, p. xi:27-8. Furthermore, “Ways that are Vain” was published in *Miscellany* on the same page with the admonition entitled, “What Our Leader Says,” which was written twelve years later than the article “Ways that are Vain” and completely reverses the more primitive message of this earlier article selected by the Board of Directors for inclusion in *Miscellany*.

The Committee on General Welfare also reported it was told by the Board of Directors that the Board had added to *Miscellany*, after it was initially published, the announcement entitled, “Take Notice,” My. 242, which was written by Mrs. Eddy during the time

that such responsibilities as it mentions properly belonged to the Board of Directors, *Report of the Committee on General Welfare*, p. 21. Doubtless Mrs. Eddy did not place this announcement in her package of manuscripts for the reason that to have perpetuated such an allocation of responsibilities beyond her passing would have been contrary to her provisions in her *Manual*.

The Board of Directors also added to the material which Mrs. Eddy had placed in the sealed package of manuscripts the record of the controversy which had arisen in First Church of Christ, Scientist, New York City, after she had sealed her package, My. 360:7 to 362:8. This record contains a letter by Mrs. Eddy written to First Church of Christ, Scientist, New York City, urging the church to support the Board of Directors in regard to dismissing a member of The Mother Church at a time when it was properly one of the functions of the Board of Directors, under the *Manual*, so to do, for the controversy arose over a year before Mrs. Eddy's passing. This letter has often been used to justify the position of the Board of Directors in claiming the perpetuity of their authority since Mrs. Eddy left us in person, when Mrs. Eddy doubtless had refused to place it in her material for *Miscellany* lest it should contribute to just such false conclusion as this.

These additions to the material which Mrs. Eddy had sealed in her package were undoubtedly made by the Board of Directors for publication in *Miscellany* upon the assumption that they were Mrs. Eddy's successors, even to the point of seeing beyond her own vision. Likewise undoubtedly in line with this assumption, immediately after Mrs. Eddy's passing the Board of Directors removed "Rev. Mary Baker Eddy," together with "Pastor Emeritus" on the next line, from the head of the list of "Church Officers" in the *Manual*, substituting therefor its own title "Christian Science Board of Directors" at the head of the list, with the names of the members of the Board beneath, *Manual*, p. 21. This substitution of officers was made in 1911, in the next *Manual* after Mrs. Eddy's passing, called by the Board of Directors the eighty-ninth edition. The Directors did not restore Mrs. Eddy's name to the list of "Church Officers" until 1924, fourteen years after her passing.

In the eighty-ninth edition of the *Manual*, in 1911, the Directors did not, however, alter Article I, Section 1, which begins the *Manual* By-laws and reads in part as follows: "The Church officers shall consist of the Pastor Emeritus . . .," *Manual*, p. 25; for to have



done so, they would have literally amended the By-laws of The Mother Church, which the *Manual* forbids "without the written consent of Mary Baker Eddy . . .," *Manual*, Sect. 3, p. 105. Nevertheless, in the name of all moral honesty, has not the Board of Directors more effectively amended the By-laws by its subsequent acts in disobedience thereto, extending through every major provision thereof, than if it had merely textually omitted "Pastor Emeritus" from the By-law Section 1 of Article I, which was certainly implied in the correlative omission of Mrs. Eddy's name as Pastor Emeritus from the list of officers of The Mother Church.

In the sealed package of her previously published articles, Mrs. Eddy placed one containing a statement which should have precluded the assumption that any person or persons could be her successor. The title of this article is "Mrs. Eddy's Successor," and the statement is as follows: "I did say that a man would be my future successor. By this I did not mean any man to-day on earth . . . What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind," *My.*, pp. 346, 347.

Even the Christian Science Field later recognized this truth, for immediately following the paragraph quoting the Board of Directors' statement to the press regarding its being Mrs. Eddy's successor in the "direction of the spiritual and business affairs of the Church," the *Report of the Committee on General Welfare* continues with these remarks: "The Committee finds, however, that there is a sentiment in the Christian Science Field that the passing of Mrs. Eddy did not automatically vest all of the authority of the government of the Church in The Christian Science Board of Directors, but that those reservations of authority retained by Mrs. Eddy for herself, passed legitimately to her successor as named in her statement on page 347 of 'Miscellany,' where she refers to 'man in the image and likeness of the Father-Mother God, man the generic term for mankind' as her successor . . . That the significance of Mrs. Eddy's statement regarding her successorship above referred to was not more definitely appreciated at the time of her passing either by the Christian Science Board of Directors or by the Christian Science Field may be accounted for by the fact that the book 'The First Church of Christ, Scientist and Miscellany,' which now contains the statement, was not then published, and the original text had appeared

only in the Christian Science periodicals some ten years earlier," pp. 57, 58.

Sibyl Wilbur's book, *The Life of Mary Baker Eddy*, which Mrs. Eddy permitted to be sold, has undergone many textual changes since Mrs. Eddy's passing, as well as the addition of two chapters, and even important changes in one of these two added chapters. For instance, in the added chapter, "Life at Chestnut Hill," the letter written by Mrs. Eddy to the New York church during its controversy was printed with the omission of almost three lines from the complete letter as published in *Miscellany*, p. 360. The portion of the letter containing the omission read as follows in *The Life of Mary Baker Eddy*: ". . . I advise you with all my soul to support the Directors of the Mother Church, and in this way God will bless and prosper you. This I know, for He has proved it to me for forty years in succession," p. 381, edition copyrighted in 1913.

By comparison with the complete letter as published in *Miscellany*, p. 360, it will be seen that this omission made it seem that Mrs. Eddy had supported the Board of Directors for forty years instead of having abided "in fellowship with and obedience to The Mother Church," as stated in her letter; and in the interpretation of Mrs. Eddy's meaning which was added to Sibyl Wilbur's book at the time of the omission of these lines, the following statement was made: "When Mrs. Eddy wrote that she had for forty years supported the directors of the church, she did not write an absurdity but the veritable truth," *The Life of Mary Baker Eddy*, p. 382, edition copyrighted in 1913.

Later, when the omitted lines were restored to the letter in a subsequent edition of Sibyl Wilbur's book, the same argument that Mrs. Eddy had supported the Board of Directors for forty years was continued and re-emphasized by the following additional statement: "In Science and Health, page 107, Mrs. Eddy says: 'In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science.' For Mrs. Eddy these divine laws were the Directors," *The Life of Mary Baker Eddy*, p. 368, edition copyrighted in 1923.

Since this edition copyrighted in 1923, however, the interpretative statement has again been changed by omitting the reference to Mrs. Eddy's support of the Directors for forty years in the following words: "When Mrs. Eddy wrote this letter, she did not write an absurdity but the veritable truth concerning her long experience of forty

years." The additional interpretative statement then was also changed to culminate in the substitution of the word "Immanuel" for the words "the Directors" as the "divine laws of Life, Truth, and Love," p. 368, edition copyrighted in 1929. It will be noted that the last copyright obtained by Sibyl Wilbur of her book, *The Life of Mary Baker Eddy*, was taken out by her in 1913, and that this book was copyrighted by The Christian Science Publishing Society (after the Litigation had placed the Publishing Society under the supervision of the Board of Directors) in 1923, in 1929, and in 1938. Inasmuch as these are new copyrights secured by the Publishing Society and not renewals of old ones, all of them indicate persistent changes of sufficient importance to demand a new copyright.

Also those who have had the privilege of access to copies of *Christ and Christmas* issued between the first edition, in 1893, and the last edition, in 1910, as Mrs. Eddy left it (and for a number of years thereafter), could not fail to observe the blurred condition of the illustrations in the present issues of *Christ and Christmas* to the degree of the effacement of some of its most salient features, particularly in the first and eleventh pictures. These effacements have occurred despite the fact that in the article entitled, "Christ and Christmas," in *Miscellaneous Writings*, when speaking of the symbolic features of the pictures, Mrs. Eddy says that "the *art* [italics in original] of Christian Science" brings out the "*true hue [color] and character of the living God*"; while in the same connection Mrs. Eddy says of even *Science and Health* that it "gives scopes and shades [merely] to the *shadows of divinity . . .*," Mis. 372:27-30.

In the *Sentinel* of June 5th, 1943, the Board of Directors, under the title of "Mrs. Eddy's Place," made the following statements: "2. Mrs. Eddy regarded portions of Revelation (that is, Chapter 12) as pointing to her as the one who fulfilled prophecy by giving the full and final revelation of Truth; her work thus being complementary to that of Christ Jesus. 3. As Christ Jesus exemplified the fatherhood of God, she (Mrs. Eddy) revealed God's motherhood; she represents in this age the spiritual idea of God typified by the woman in the Apocalypse. (See *Science and Health* 565:13-22.) . . . 5. This recognition of her true status enabled her to withstand the opposition directed against her by 'the dragon' (malicious animal magnetism); she was touchingly grateful to those who saw her as the woman of prophecy and who therefore trusted, obeyed, and supported her in her mission," p. 985.

Thus when the Board of Directors in this *Sentinel* admitted that Mrs. Eddy was the God-crowned Woman of Revelation, twelfth chapter, with the implication that The Mother Church was a symbol of this truth, their statements carried the (by them unexpressed) conclusion that The Mother Church was an impermanent in its symbolic expression as was Mrs. Eddy in her Motherhood aspects (the trammels of which she threw off before her departure). Hence The Mother Church, too, should have accepted the final "half a time" of Motherhood prophesied in Revelation 12:14 at the same time that Mrs. Eddy did, in order to yield to Love as Bride, Motherhood's original estate as the full-crowned, twelve-star Bride of Spirit, Rev. 12:1, before it brought forth in its Mother phase the "man child" as Truth ("Truth" being the highest footstep of even "the ideal man" as "creation," "intelligence," and "Truth," S. & H. 517:8), Rev. 12:5. This would have left the branches as subjective "Life" as one with objective "Love" (the definition of "the ideal woman," S. & H. 517:10), with Truth as the gift of salvation by The Mother Church.

May not the holding of the highest church consciousness on earth (the Christian Science Church) to the symbol of Motherhood beyond the God-appointed time for its expression be the chief obstruction to the peace of the world, in view of the fact that Mrs. Eddy says of this Motherhood phase of church, as previously presented: "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit . . .," Pul. 20:14, and she says further of the Motherhood phase of the twelfth chapter of the Apocalypse that it "typifies [merely] the divine method of warfare in Science, and the glorious results of this warfare," while subsequent chapters show "the fatal effects of trying to meet error with error," S. & H. 568:5-8? May not the prophecy of these subsequent chapters (and Jesus said of Scriptural prophecy that it "cannot be broken," John 10:35) be the reason for Mrs. Eddy's necessity to make financial provision in her Will (entirely outside of church) for the continuance of The Mother Church until it could see the spiritual promise of her nullification of its possibility of continuance?

Mrs. Eddy prophesies the "glorious results" which would follow the acceptance of "the divine method of warfare" set forth in the twelfth chapter of the Apocalypse (S. & H. 568:5), wherein the final "half a time" of even divine Motherhood (Rev. 12:14), after fulfilling its "time, and times" as periods of necessary unfoldment in the

human consciousness, must yield to the Bride, typing Love as one with divine Principle, which is the "diviner consciousness" than divine Father and Mother of which Mrs. Eddy speaks in *Miscellaneous Writings*, page 96, lines 8-15. And has not the refusal of the Field to accept this limitation of Motherhood as demanded by the By-laws of The Mother Church after Mrs. Eddy's passing opened up to the church Mrs. Eddy's prophecy concerning the chapters of the Apocalypse following the twelfth, of which Mrs. Eddy so pungently warned as presenting "the fatal effects of trying to meet error [disobedience to the prohibitions of the *Manual*] with error [legal justification for this disobedience]?" S. & H. 568:8.

In the twelfth chapter of the Apocalypse, the Motherhood phase of the God-crowned Woman fought the heavenly dragon which had "seven heads and ten horns, and seven crowns upon his heads," Rev. 12:3, and also fought the same dragon after it was cast down to the earth; but there was a further prophecy for this same dragon — that it would yet have to be fought in the sea after the final "half a time" of Motherhood, this prophecy being declared by a loud voice from heaven (after the dragon was "cast out into the earth," Rev. 12:9), saying, "Woe to the inhabitants of the earth and of the sea for the devil is come down unto you, having great wrath . . .," Rev. 12:12. After the passing of Motherhood in its final "half a time" in the twelfth chapter of the Apocalypse (Rev. 12:14), this same dragon with seven heads and ten horns arose out of the sea in the very next chapter.

The only difference between the dragon in the twelfth chapter and the same dragon which rises out of the sea (of confusion) after the "half a time" of Motherhood is that its horns are all crowned with seeming success in the thirteenth chapter, Rev. 13:1. Mrs. Eddy interprets "horns" as "power" in the statement, "The ten horns of the dragon typify the belief that matter has *power* of its own" by which divine "Commandments [in this instance, those of the *Manual*] can be broken," S. & H. 563:11-14. It will be remembered that it was the seven heads, typing claimed intelligence, instead of the ten horns, typing mere power, which were initially crowned and subsequently defeated in the dragon's warfare with Motherhood in the twelfth chapter. It does not take any assumption of intelligence to break divine commandments but only the assumption of "power" — aggressive power. It is this self-assumption of power (even though animated by the highest Christian intentions to steady the "Ark of

the Covenant") which established the "seat" of "great authority" for about eleven years before the Litigation gave it legal justification; however, one of the heads of its self-assumed power received a deadly wound, Rev. 13:3, — a legal challenge to its self-assumption (the Litigation), — which is finally healed by legal authority versus divine law and its commandments.

This horned power is secondarily reflected in the land dragon with "two horns like a lamb" (when lambs have no horns), which horns sustain the dragon's self-assumed power, Rev. 13:11, 12, — such horned-lamb symbolism (as typing the Field's unthinking, but aggressive, defense of the "seat" of "great authority") being contrary to the nature of the Lamb that stood on Mount Sion, Rev. 14:1.

The dragon which established the "seat" of "great authority" was none other than the prophesied same drag-on of Old Theology which warred with Motherhood in the twelfth chapter of the Apocalypse and that was defined by Mrs. Eddy (in the words of St. Paul) as "'spiritual [not physical, moral, or mental] wickedness in high places,'" S. & H. 563:30, such as animated the descendants of Noah in their confusion after the flood to build a structure to hold the brethren together lest they "be scattered abroad upon the face of the whole earth," Gen. 11:4, and Uzzah in his well-intentioned attempt to steady the Ark of God in violation of the divine commandment that no human hand should ever touch it, Num. 4:15; II Sam. 6:6, 7. (Was not Uzzah's violation of the commandment concerning the Ark of God a prototype of the violation of Mrs. Eddy's command concerning her "Ark of God," the *Manual*, that no one should touch it — amend its By-laws in word, or deed by which the same annulment has been accomplished, Art. XXXV, Sect. 3?) Thus the drag-on of the twelfth chapter, the drag-on of the thirteenth chapter, and the sea beast to whom the drag-on of the thirteenth chapter gave "his power, and his seat, and great authority" (Rev. 13:2, from colon) as his manifestation are one and the same.

In regard to the division of the word "drag-on," while Mrs. Eddy forbids the dissection of a word only when the dissection does not accord with its metaphysical derivation (S. & H. 338:25-27), this division of drag-on is in line with her specified distinction, as well as in line with the usage that was made of the word "drag-on" in the *Journal* of November, 1887, p. 418, which had her approval.

## FADELESS DAY AS VIRGIN BEING

"As . . . a ray of light [is] one with the sun, even so God and man . . . are one in being," S. & H. 361:16-18.

Immediately after the thirteenth chapter of Revelation, the Scripture reads, Rev. 14:1, 4: "And ['and' signifying concurrence] . . . lo, a Lamb stood on the mount Sion [Zion], and with him an hundred forty and four thousand, having his Father's name written in their foreheads [typing *scientific* Christianity intelligently embraced] . . . These are they which were not defiled with women [a false sense of the compound Bride (Word), My. 125:26, which is indivisible]; for they are *virgins*," or symbolic expressions of the *virgin* Word which was "in the beginning . . . with God," John 1:1. This *virgin* Word is expressed in the first verse of the first chapter of Genesis in the following words, "In the beginning [that Mrs. Eddy interprets as '*the only*,' S. & H. 502:24, 25] God created the heaven and the earth," which Mrs. Eddy interpreted in the third edition of *Science and Health* as, ". . . and this earth and heaven are now and forever the male and female of Spirit . . .," Vol. II, p. 120. Mrs. Eddy says in our present edition of *Science and Health*, "Union of the masculine and feminine qualities constitutes completeness," p. 57, line 4. Thus it is readily seen that the *virgin* Word was the forever oneness of earth and heaven as the indissoluble oneness of the male and female idea as typing Life, Truth, and Love. And this is the virgin revelation of Christian Science as the compound (or generic) Word, Bride, upon which the Branch-idea was initially founded.

The "hundred forty and four thousand" which stood with the Lamb prefigured the objectified Bride as demonstrated Word that is symbolized by the descended City foursquare (after the work of The Mother Church had accomplished its prophesied mission of lifting The Mother Church's "man child" as Truth to his heavenly Bride as Love) following the marriage of the Bride and the Lamb in heaven, typed by the Extension, Rev. 19:7-9, and their descent to earth as objectified virginal Bride, Word, My. 125:26, which was "in the beginning . . . with God," John 1:1, for "an hundred and forty and four" was the measure of the City foursquare ("an hundred and

forty and four cubits, according to the measure of a man," Rev. 21:17, — generic man, typing compound Bride, or Womanhood, inasmuch as Mrs. Eddy says that the objectified male and female of Genesis, first chapter, twenty-seventh verse, is "generic" man, S. & H. 516:29, which, in turn, she calls "woman," S. & H. 561:22). Thus the original Bride of Genesis, first chapter, first verse, as "the only" subjectively embraced the work of the entire first chapter of Genesis, which demonstrated its objective Bride through the process of ascent, typing manhood, in Genesis, and descent in the Apocalypse, typing Womanhood.

So the City foursquare was the objective estate of the Branch-idea after The Mother Church had accomplished its full purpose and had descended as the Bride, or objective Branch-idea, typed by the Extension in its later Branch-phase; while the Branch-idea which was established thirteen years before The Mother Church typed the subjective Bride as the Word which was "in the beginning . . . with God," John 1:1, and which to its own consciousness sees the "beginning" as "the only" (S. & H. 502:24, 25) in one fadeless day.

Thus the virgin Lamb (which was glorified "before the foundation of the world," John 17:24, but never "slain from the foundation of the world," Rev. 13:8) as "the spiritual idea of Love" (S. & H. 590:9) was always carried in the arms of Love, and was so carried as the Branch-idea by Mrs. Eddy as a symbol of her initial revelation of the Womanhood of God, typing generic Love. Hence the Branch-idea was the symbolic witness of Mrs. Eddy's initial revelation of the Womanhood of God as Bride, for "spiritual teaching must always be by symbols" (S. & H. 575:13, 14) lest the divine idea be lost to human consciousness. On the contrary, the older sheep (in human opportunity for instruction and direct guidance by Mrs. Eddy) when refractory must be forced by the shepherd's rod into the sheepfold, as typed by the necessity for The Mother Church and its *Manual* as the "rod" of correction for Mrs. Eddy's own students, who alone founded and built The Mother Church — "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his [Jesse's, typing 'self-existent'] roots," Isa. 11:1.

#### WATER AS A DEMAND FOR INTELLIGENT DEMONSTRATION

*"As a drop of water is one with the ocean . . . even so God and man . . . are one in being,"* S. & H. 361:16-18.

Mrs. Eddy says, "In metaphor . . . *water* symbolizes the elements



of *Mind*," whereas "the *dry land* [which emerged therefrom] illustrates the absolute formations instituted by *Mind*," S. & H. 507:1-3. Thus while, in the first part of the division of the first day in the first chapter of Genesis, Mrs. Eddy interprets heaven and earth to be "Life, Truth, and Love" as the only "creative Principle," S. & H. 502:27, 28, water in the latter part of the division of the first day types Mind only as the medial position of "intelligence" between "creation" and "Truth," S. & H. 517:9. Thus Mind as separated from "Life, Truth, and Love" ("the [only] creative Principle," S. & H. 502:27, 28) is never creative, but sterilizing to the human consciousness and productive only of "dry land." This "dry land," however, as the wilderness-abode of Mind is subsequently quickened by the light of Truth into "spontaneity of thought and idea," and thus becomes the medial consciousness, or "vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence," S. & H. 597:16-19. So we leave the first division of the first day of the first chapter of Genesis and approach the latter portion of the first day, remembering that Mrs. Eddy indicates that the days of the entire first chapter of Genesis unfold stages of Christian Science demonstration when she interprets the third day of the first chapter of Genesis as, "The third stage in the *order* [progressive succession] of *Christian Science*," S. & H. 508:28.

Inasmuch as Mrs. Eddy says, "Union of the masculine and feminine *qualities* constitutes completeness," S. & H. 57:4, the Adam-dream of the symbolic separation of these qualities must be the error of which Mrs. Eddy speaks when she says, "Ever since the foundation of the world, [interpreted by her as] ever since error would establish material belief . . .," S. & H. 568:1-3. But Mrs. Eddy also says of the basis of error: "'There went up a mist from the earth.' This represents *error as starting from an idea of good on a material basis*," S. & H. 546:12-14.

Now, where did Mrs. Eddy locate the error from which this Adam-dream of the separation of the male and female qualities arose? The answer is, when she identifies Adam as "*a dam*, or obstruction" in the second verse of the *first chapter of Genesis*, there spoken of as the "darkness . . . upon the face of the deep" (our present S. & H. 338:15, 18) which obstructed the flow of limitless good expressed in the statement, "In the beginning [as 'the only,' S. & H. 502:25] God created the heaven and the earth," Gen. 1:1. This heaven and earth Mrs. Eddy interpreted in the third edition of

separated from its generic source before consciousness can claim to become one with God as a ray of light with no clouds of darkness obscuring that light. Darkness can only be dispelled by intelligent, individual demonstration from a drop of water to the great ocean of generic Mind, which Mrs. Eddy has made the only medial course to Truth as initially one with Life and Love. So objective demonstration demands the water course towards heavenly light.

Small wonder that Jesus (whom John the Baptist had prophesied would baptize with fire, Luke 3:16) should have been *driven* of the spirit "into the wilderness" (or "dry land" of Mind), Mark 1:12, after submitting to his objective water baptism by John the Baptist, whose mission was, "Repent ye"! Small wonder that Jesus was able to preach "the kingdom of God [heaven] is at hand" only after John was put in prison, Mark 1:14, 15, for heaven types fire, light, and the water of purification extinguishes the fire of purity. Jesus, however, did not quench his own light of a fiery mission with the water baptism of others, as did his disciples, who were in the main previously John the Baptist's disciples, John 4:2. It is interesting to remember that the entire Litigation in the Christian Science Movement was started through the medium of a pamphlet called, "Purification."

Someone may ask, Why is the error of division of the waters in the second day unblest, and yet each and every day (as progressive footsteps) in succession thereto blest? The reply is, that division (after unified light) could never be blest, yet each and every objective footstep (leading to the demonstrable regaining of that original unification) rests under the divine blessing of its increasing light as its successive evenings and mornings of revelation ascend to the point of its final goal — its original position of "the only"; for Mrs. Eddy says that these successive evenings and mornings "indicate . . . spiritually clearer views of Him [God] . . ." S. & H. 504:17-19, and in her interpretation of the fourth day she says that "the changing glow and full effulgence of God's infinite ideas, images, mark the periods of progress," S. & H. 511:17, 18.

In line with the thought, " 'there went up a mist from the earth' " representing "error as starting from an idea of good on a material basis," S. & H. 546:12-14, each subsequent day of consciousness found its counterfeit in the footsteps of Adam as starting from the first day. Thus the division in the second day was counterfeited by the division of Adam and Eve, the fruit of the third day counterfeited

in the material generation of Cain and Abel as (to use a Biblical term) “the fruit of” the “body,” and so on, — which counterfeits in the second and subsequent chapters of Genesis could only be met by their basic ideas in the first chapter of Genesis.

In the fiftieth edition of *Science and Health*, in 1891 (one year before Mrs. Eddy requested her own students to reorganize the Boston church for its medial work of The Mother Church), Mrs. Eddy not only planted herself in the Word “on the teachings of Jesus, of his apostles, [and] of the prophets,” but most significantly added thereto “and on the testimony of the Science of Mind” (S. & H. 269:23-25), which she had indicated elsewhere that Jesus and the prophets did not have when she said: “To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter,” S. & H. 483:19-21. Thus when Mrs. Eddy had her students reorganize the Boston church in its Second Organization upon “the Rock, Christ [Truth],” *Manual*, p. 19, *Science and Health* contained a demand beyond that of the institutional foundation of the First Organization, founded on Jesus below “the Science of Mind.” This demand was that its members rise to heavenly Truth through “the Science of Mind,” which she characterizes as the first chapter of Genesis when she speaks of it as “the Science of Genesis” (S. & H. 525:22) and “the Science of Mind” (S. & H. 557:24, 25) — its Science starting from the division of the waters in the second day, since “water symbolizes the elements of Mind,” S. & H. 507:3.

Only through “the Science of Mind” (“intelligence”) could the human consciousness reach generic Truth in order to heal the world of its false systems of thought, which St. Paul characterized as: “For we wrestle not against flesh and blood [individual healing as the foundational mission of the First Organization of the Boston church], but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places [which last-mentioned Mrs. Eddy calls the dragon — drag-on, S. & H. 563:30],” Eph. 6:12.

St. Paul doubtless understood Jesus’ subjective consciousness of his (Jesus’) mission of both Life and Truth better than any of Jesus’ disciples except St. John, because St. Paul received his initial vision from the ascended Jesus as Truth, Acts 9:3-5, hence he said, “But when it pleased God, Who separated me from my mother’s womb, and called me by His grace . . . immediately I conferred not with

flesh and blood," Gal. 1:15, 16. This enabled St. Paul to see that Jesus had already destroyed "him that had the power of death, that is, the *devil*," Hebr. 2:14, and that "he [Jesus] is our peace, who hath made both one, and hath broken down the middle wall of partition between us [God and man]; . . . for to make in himself of twain one new man, so making peace," Eph. 2:14, 15. St. Paul was also enabled to see the vision that declared, "He [God] hath chosen *us* in Him *before the foundation of the world*, that we should be holy and without blame before Him in love," Eph. 1:4.

Thus vicarious, emotional Christianity, based on the Adam-dream of origin with Jesus as objective Saviour from "the tree of knowledge of good and evil," became the theological *drag-on* to scientific Christianity, which works subjectively to the end of objectively healing the "world [as declared by Mrs. Eddy to be the mission of the Boston church in its medial Motherhood] from sin and death [but not sickness, as in the First Organization, *Manual*, p. 17] . . ." *Manual*, p. 19. In his prophecy of his second coming as "the Spirit of truth," John 16:13, Jesus generically defined the world's sin as, ". . . he will reprove the *world* of sin . . . because they believe not on me," John 16:8, 9, which corresponds with Mrs. Eddy's generic definition of sin as, "The belief of life in matter sins *at every step*," S. & H. 542:1.

This definition of the world's sin would cover every system of thought in the world which does not see Jesus in his second coming as the impersonal Christ, Truth, rather than the personality of the man Jesus. This definition would even carry with it in condemnation every religious system of thought that is based on the "knowledge of good and evil" as the drag-on of Old Theology. Inasmuch as Mrs. Eddy defines the dragon as "the *sum total* of human error," S. & H. 563:10, and "his angels, or messages," as "lust and hypocrisy," S. & H. 567:26-28, the sin of the world could be *specifically* defined as mad ambition or lust for power and dishonest means for obtaining it, which would demand the warfare "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

With reference to The Mother Church's mission of healing the world of "death," to spiritual sense, a consciousness closed to God as the only source of life is dead. Mrs. Eddy defines death as "buried in dogmas," Mis. 168:9, and "dogmas" in a worldly sense are expressed in "heathen philosophy, modern geology, and all other material hypotheses [which] deal with causation as contingent on matter"

that are today taught by "the ordinary scientific schools, which wrestle with material observations alone," S. & H. 552:5-7; 483:23, 24. Such systems of thought are death to spiritual consciousness, for as Spirit is Life, and Life is God, any denial of spiritual causation is seeming death to the Life that is God. Thus Adam as *error* in the first chapter of Genesis is the division between generic Truth and *generic error*, so-called, which latter is the *world's sin* and death.

Jesus in his mission of Life only in his first coming was the Saviour for the Adamic division of "the tree of knowledge of good and evil" in the second chapter of Genesis, for his mission was accepted by his mother as that of Saviour when she named him Jesus, meaning "saviour" (at the demand of Gabriel in his manhood phase, Luke 1:31, and further confirmed by Joseph's angelic vision, wherein he was commanded, ". . . thou shalt call his name JESUS: for he shall save his people from their sins," Matt. 1:21), which the First Organization of the Boston church was founded to commemorate. His second coming as generic Truth was the Christ, that heals the false systems of thought on the basis of the division of the waters above and below the firmament in the second day of the first chapter of Genesis — but even this second day fell below God's blessing, for (to repeat for emphasis) the second day was the only one which God did not bless with His approbation of "good."

Inasmuch as the Hebraic religion was founded on the Adam-dream of man as sinner, and Jesus in his first coming was the child of the Hebraic prophets (so to speak) in his earth-mission, he was forced to found Christianity on himself as a saving idea from the knowledge of the Adam-dream of so-called good and evil; while to Jesus' own subjective, or virgin, sense (and that of Mrs. Eddy) as Truth he unfolded the "remedy" for Adam as "error" in the first chapter of Genesis, S. & H. 534:12, 13. Hence Mrs. Eddy's necessity to demand of her students the medial self-redemption of emotional, vicarious Christianity (each and every demand of which was founded on the Adam-dream of man's origin) to scientific Christianity as "the Science of Mind" before reaching what Mrs. Eddy says that she alone revealed — "the spiritual origin of man" (S. & H. 534:5-7), which she subjectively discerned to be both earth and heaven as "forever the male and female" (S. & H., 3rd ed., Vol. II, p. 120) of God's creating that she has called "*the only*," S. & H. 502:25. This male and female of God's creating as the ultimate of church consciousness is the male and female of the sixth day of ascending demonstration.

The object of institutional church was the necessity of the "Science of Mind" to collect its materials as the result of collective activities in the Word of *Science and Health*, so that the Word as heavenly Bride might embrace the fullness of manhood corresponding "to creation, to intelligence, and to Truth" (S. & H. 517:9) before Truth was received into the heavenly embrace of "Life" and "Love" as Womanhood (S. & H. 517:10), thence to descend to earth as the "adorned" Word, or Bride (My. 125:26), on earth, which church ultimate was Mrs. Eddy's initial vision.

This was prophesied by Jesus in his progressive revelation to St. John in fulfillment of the inescapable demands of the first chapter of Genesis as "the Science of Mind" (S. & H. 557:24, 25), "the Science of creation" (S. & H. 537:23), or "the Science of Genesis" (S. & H. 525:22-24). Mrs. Eddy used "the Science of creation" in connection with, "Subsequent Bible revelation [to the 'second account in Genesis'] is coordinate with the Science of creation recorded in the first chapter of Genesis," S. & H. 537:20-24. This "Science of creation" is also a medial term; for shortly after Mrs. Eddy interpreted "beginning" as "the only" (S. & H. 502:24, 25, instead of "the first," as previously), she changed the statement, "The eternal Elohim has *created* the universe," to, "The eternal Elohim *includes* the *forever* universe," S. & H. 515:16, which displaces the word "created" — the latter change having been made in 1907. The "Science of Genesis" is really a fuller term, for it takes in the light of the first day and the ultimate effulgence of its heavenly glory in the sixth day, with which sixth day Mrs. Eddy alone associates the term "the Science of Genesis" (S. & H. 525:22-24) as indicating the objective attainment of the male and female of God's creating of the first day, which Mrs. Eddy calls "*the only*," S. & H. 502:24, 25. Mrs. Eddy also says of the first day of the first chapter of Genesis, "Was not this a revelation instead of a creation?" S. & H. 504:14, 15.

#### THE SCIENCE OF GENESIS AS THE UNFOLDING WORD OF SCIENCE AND HEALTH

Thus, in summary, when the first edition of *Science and Health* was written in 1875, it (in the words of Mrs. Eddy) but *prefigured* divine Science (Womanhood), S. & H. 558:9, 10; for it was brought down from heaven by a *man* angel clothed with a cloud of obscurity and having only a promise of Womanhood — the promise being symbolized by the rainbow upon the head of the angel, and Woman-

hood being symbolized, or prefigured, by the light of the man angel's face, which "was as it were the sun," Rev. 10:1, the prefigure of the Woman "clothed with the sun," Rev. 12:1. The masculinity of the angel which brought the first edition of *Science and Health* determined the limitation of its message, for Mrs. Eddy says an angel is his or her own message, S. & H. 558:9; 566:29, 30. No church could be sustained under this revelation of mere promise (as was shown by the church started by Mrs. Eddy's students in 1875, which shortly ended in rebellion, as previously stated).

In 1879, Mrs. Eddy as one of the charter members formed the First Organization of the Boston church as subjective Branch-idea founded upon her own consciousness of the male and female idea as expressed in the third edition of *Science and Health*, which she wrote before the formation of this church but could not release from press because of the lack of funds (the second edition of *Science and Health*, published in 1878, being but a dark abstraction therefrom, Introductory, 2nd ed., p. 5, the male and female idea being unexpressed in it, and it having had on its front cover a Noah's ark with clouds overhead and troubled waters beneath). The third edition was founded on unified Life, Truth, and Love — *Love*, as the only added quality to those of "the male idea," being the encompassing idea as "the generic term for God," My. 185:14, for this edition read, "The male idea corresponds to creation, Life, and Truth; the female idea to Life, Truth, and Love," S. & H., 3rd ed., Vol. II, p. 118. This third edition, released from the press in 1881, was the consciousness of Mrs. Eddy, who was the Boston Branch's channel for light (she being its Preacher). On the contrary, all the other branches of the revealed Word during this period were rooted in the impersonal Word as Bride as presented in this third edition, wherein the male idea was completely encompassed by the female idea as typing generic Love, for the third edition was the only revealed light through the channel of the male and female idea until the sixteenth edition, in 1886.

While the sixth edition of *Science and Health*, in 1883, contained no change in the qualities of the male and the female ideas, and was thus identical with the third edition, the "Glossary" as the sole "Key to the Scriptures" was added thereto for the first time. The "Glossary" gives credit to the prophets and saints (Rev. 11:18) before Womanhood in the twelfth chapter of the Apocalypse is interpreted in the sixteenth edition.

It will be noted that no woman has been given place in the "Glossary" of *Science and Health* but Eve, and she unfavorably defined. Yet it might be well to also note that Eve is not charged with any form of sin but with "error" — the false premise that there was a beginning and that man had a material origin (which woman dispelled when she revealed "the spiritual origin of man," S. & H. 534:7, and later dissipated "origin," or "beginning," with "the only," S. & H. 502:24, 25); while all forms of sin were charged to Adam, such as "the belief in 'original sin,' sickness, and death; evil; . . . a curse . . .," S. & H. 579:15-17, — for woman was beguiled from without, whereas man was demoralized from within because of knowing disobedience, S. & H. 533:14. Thus man was forced to produce a Saviour, and woman divine Love as the redeemer, S. & H. 26:8, 9.

In the sixteenth edition of *Science and Health*, in 1886, three years before the dissolution of the First Organization, institutionally founded on Jesus as Life, Mrs. Eddy divided the male and female idea into two separate parts which were so dissimilar in quality as to be impossible of reunion except through intelligently progressive demonstration of the male idea to the point of Truth (which is spiritually inseparable from Life and Love), in the sense that she defined the male idea as corresponding to "creation, to Intelligence and Truth," and the female idea to "Life and Love" (S. & H., 16th ed., p. 444). Thus Mrs. Eddy separated Truth (as now, S. & H. 517:8-10) from Life and Love for intelligent (scientific) demonstration, for she linked, or wedded, intelligence to Truth (as well as Life to Love) with then indissoluble bonds. So she made a demand in consciousness for a medial, intelligent demonstration of Truth before opening the underlying and overlying arms of Love as Womanhood to the end of embracing Truth as the gift of manhood to Womanhood. Not until 1907, however, a year after the original Mother Church was closed and the Extension as typing descending Love was dedicated (opened) did she unlink wilderness "intelligence" from Truth and unlink Life from Love as separate footsteps by inserting the word "to" before each quality of "the ideal man" and "the ideal woman" as they are now called in the present interpretation of the male and female of the first chapter of Genesis, which Mrs. Eddy has termed "generic" man, S. & H. 516:29, and in turn named "woman," S. & H. 561:22.

Returning to the sixteenth edition of *Science and Health*, in



1886, not until Mrs. Eddy in this edition divided the qualities of the male and female idea into two divisions wherein not a single quality of one was reflected by the other did the dragon of animal magnetism (so interpreted in the same edition) appear in *Science and Health*, in the sense that Mrs. Eddy added to the sixteenth edition the twelfth chapter of the Apocalypse, typifying "the divine method of warfare in Science" (S. & H. 568:6) to be fought wholly by woman's "man child" as Truth. Most significant, however, is the further fact that Mrs. Eddy simultaneously added to the main body of *Science and Health* (in its very heart) the descended City four-square typing the Word, Bride, as the basis of the Branch-idea, and, further still, she gave it the same chapter number as that of "Animal Magnetism," as if to show that one must be a substitution for the other in church consciousness, for both could not stand together. It will be remembered in this connection that it is Michael, the woman's "man child," which must war against the dragon, such warfare typing that of The Mother Church; while "the Gabriel of His presence [typed by the Branch-idea] has no contests," S. & H. 566:30-7. Thus the division between man and woman in the Adam-dream was cursed; and the second day of consciousness in the first chapter of Genesis, which divided the waters above the firmament and the waters below, was the only day that God did not bless.

Hence "the Science of Genesis" as an *ascending* idea concludes with the sixteenth edition of *Science and Health*, for the next revision, the fiftieth edition, added the *descending* idea to the Apocalypse.

## PROGRESS OF NATIONS AND INDIVIDUALS AWAITS CHURCH DEVELOPMENT

After the unlinking processes in 1907 (previously presented), which spiritually opened the way for the male idea to be embraced by the female idea, as in her initial vision, Mrs. Eddy never again changed the divided qualities of the male and female idea. Thus demonstration was demanded of others as their only approach to her initial revelation, the Branch-idea (but not necessarily its members until they meet the demands of this Idea) forever remaining as a witness to her initial vision, to which all must ultimately come.

In view of this demand for demonstration, therefore, no member should leave the branch church until it has come to full expression by its obedience to the provisions of the *Manual* that prohibit the continuance of The Mother Church after Mrs. Eddy's prophetic passing, Rev. 12:14. If he does, he will find himself in the worldly position of the church behind the door at which the Woman is knocking in the tenth picture of *Christ and Christmas*, in which all the women, in their assumption of individual sufficiency, are clothed in white imitative of the Woman knocking at the door (as typing the descending light of the City foursquare as Branch expression); for the *Christ and Christmas* "Glossary" Biblical text corresponding to the tenth picture pertains to the church of the Laodiceans, who claim that they are "rich . . . and have need of nothing . . ." Rev. 3:17, 20. Else such member who leaves the branch church will, after deserting the church prophecies of the ascended Jesus concerning the progressive footsteps of Church and Mrs. Eddy's demanded fulfillment thereof, find his consciousness wandering in the "tangled wilderness" of spiritless metaphysics, worldly philosophies, social endeavors to help others with ethics that lack a church basis, or worldly pleasure in the name of the "pursuit of happiness." Either of the foregoing courses would be an inevitable result, for the reason that church must be collectively worked out and its collective privileges appropriated in one's life "unto the end" of prophecy and its spiritual fulfillment.

Inasmuch as Mt. Sion (Zion) is defined by Mrs. Eddy as "spiritual foundation and superstructure," S. & H. 599:6, this indicates

that the true idea of Branch neither ascends to reach its heavenly bridal estate nor descends to earth to reach its earthly expression as Branch-idea, such ascent and descent being the necessities of The Mother Church alone, which followed the course of Mother's "man child" (typing Truth), that was "caught up unto God, and to His throne" (Rev. 12:5) to the end of objectively becoming one with the heavenly Bride as Love, thence to descend to earth embosomed in the Bride as the oneness of heaven and earth on earth, typed by the Branch-idea; for the Branch-idea was founded on the Word as Bride (My. 125:26) of both heaven and earth, since the "spiritual sense" of earth is "a compound idea," S. & H. 585:8. Thus Mrs. Eddy protected the Branch-idea's forever detachment from the travelling necessities of The Mother Church by her provision for the Branch-idea's self-creativity, self-existence, and self-government during her presence with us, *Manual*, Art. XXIII, Sect. 1, and, in line with its distinctive mission and destiny as distinguished from The Mother Church, made provision for its continuance as the sole expression of Church after her passing, *Manual*, Art. XXIII, Sect. 6, lines 19-24.

When Mrs. Eddy says in her greeting to Concord, New Hampshire, "I love its people . . . I respect their religious beliefs, and thank their ancestors for helping to form mine," My. 163:25-28, she undoubtedly refers to her own ancestral religion — the Congregational Church, which was also her own, and only previous, church affiliation. In the Congregational Church, each church rests under "authority of the local congregation supreme within its own domain" (*Standard Dictionary*) with no central governing council or head. Could Mrs. Eddy have failed to perpetuate this witness of individual self-government in her own church? An admission to the contrary would contradict her statement about rounding "the gospel of grace, in the circle of love" with her own orthodox heritage, this statement reading in full: "I never left the Church, either in heart or in doctrine; I but began where the Church left off. When the churches and I round the gospel of grace, in the circle of love, we shall meet again, never to part," *Message* 1902, page 2, lines 26-29.

Thus the Branch-idea as typed by the Lamb that stood on Mt. Sion was protected by her in the *Manual* from The Mother Church's prophesied (disobediently continued) warfare with the drag-on after her passing, for even to the objective City foursquare there is "no more sea" (Rev. 21:1) from which the sea beast could arise. The

Branch-idea remains forever a witness to such expressions in the Word as Bride: "Man is as perfect now, and henceforth, and forever, as when the stars first sang together . . .," Mis. 188:3, 4; "God never said that man would become better by learning to distinguish evil from good, — but the contrary, that by this knowledge, by man's first disobedience, came 'death into the world, and all our woe,'" Un. 14:27-2; and, "I do not find my authority for Christian Science in history, but in revelation. If there had never existed such a person as the Galilean Prophet, it would make no difference to me," My. 318:31-2.

So Mrs. Eddy based Christian Science as typed by the Branch-idea upon her revelatory interpretation of the light of the first day of the first chapter of Genesis as corresponding to the ascended Jesus' prophecy of the City foursquare. Thus she embraced in the Branch-idea the ascent and subsequent descent in the Word typing the necessities of The Mother Church, whose mission was to demonstrate scientific Christianity, in line with Mrs. Eddy's demand: "Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ [Truth]," S. & H. 483:32-5.

Hence the Branch fell heir to the very first promise in Christian Science that was ever added to the Word of *Science and Health* (all previous promises having been made in divine Science), which promise reads: "St. Paul says, 'Work out your own salvation with fear and trembling;' Jesus said, 'Fear not, little flock; for it is your Father's good pleasure to *give* you the kingdom.' This truth is Christian Science," S. & H. 442:25-29. This promise was added to *Science and Health* in 1907, one year after the dedication of the Extension, and almost immediately after the opening of the arms of Life and Love as Womanhood to receive manhood as Truth (typing the finished work of The Mother Church) in its forever embrace, S. & H. 517:8-10, which latter change was simultaneous with the addition of "Thy kingdom is come" to the spiritual interpretation of the Lord's Prayer, S. & H. 16:31.

Inasmuch as the Branch-idea is rooted in the Word as Bride, My. 125:26, could it have fulfilled its full church mission until the Word had restored Truth to its original position in the trinity of Life, Truth, and Love? And can it yet do so while the "tabernacle" for

labor and travail is "yet standing" (Hebr. 9:8) in consciousness as the symbol of separation of Truth from Life and Love? In the words of St. Paul, "We have an altar, whereof they have no right to eat which serve the tabernacle," Hebr. 13:10. And could this altar be seen "while as the first tabernacle was yet standing"? Hebr. 9:8.

Jesus said: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:3), and Mrs. Eddy says: "The hour has struck for Christian Scientists . . . to appreciate the signs of the times . . .," Mis. 317:5, 6. Both Jesus and Mrs. Eddy undoubtedly referred to the "signs of the times" in their relationship to Church expression, for the mental and spiritual position of the church undoubtedly determines the character of human events. In this vein of thought, it is more than interesting to note that the word "uranium" is derived from a Greek word meaning "heaven," and uranium is the substance from which the atomic bomb was made as the result of the splitting of the atom with its terrifying potentialities. There is nothing so antagonistic to earth as heaven when theoretically separated from earth, for it destroys the spiritual concept of earth as "compound idea," which is the "Glossary" definition of earth "to spiritual sense," thus reducing earth to "matter," which is its definition "to material sense," and this leaves it to its own self-destruction.

The tree of life, whose leaves are for "the healing of the nations," in Revelation the twenty-second chapter, must be preceded by the City foursquare, which is the union of heaven and earth on earth, where God dwells with men, Rev. 21:2, 3; and yet The Mother Church has not advanced beyond the twelfth chapter of Revelation as an ascending, heavenly idea. Even the Extension has not been discerned beyond the marriage of the Bride and the Lamb in heaven, Rev. 19:7-9, which immediately shows its heavenly limitation, as previously presented. A League of Nations could and did hold together for a time on a divided ideological basis; but the United Nations cannot be thus sustained, for union of ideologies must be the goal of the very movement itself, the highest ideology being the tree of life among the nations whose "leaves" are for their "healing."

Thus the electrical atom never should have been split; since the split atom is the outcome of the endeavor to separate heaven from earth, Science from Christianity, or Christianity from Science. Religion alone can control and prevent the dire consequences of this

division, for, "One infinite God, good, [alone] unifies men and nations" and "ends wars," S. & H. 340:23, 24. As showing how the counterfeit bites at the heel of Truth, the split-atom bomb claims to have accomplished the latter result in the ending of World War II.

Mrs. Eddy said in the third edition of *Science and Health* (through the fifteenth edition) that electricity is the "unholy" counterfeit of the Holy Ghost, her statement reading: "Electricity is the essence of mortal and erring mind, that counterfeits that essence of the unerring and eternal Mind, termed Holy Ghost, the great difference being that one is divine and holy, and the other human and unholy," Vol. I, p. 29. (Our present edition of *Science and Health*, page 293, presents electricity in no better light.) Mrs. Eddy defines the "Holy Ghost" as ". . . the *development* of eternal Life, Truth, and Love," S. & H. 588:7, 8. Does not the alarming "development" of electricity to such dire proportions since Mrs. Eddy left us in person suggest the *arrested development* of "Life, Truth, and Love" at its "Truth" stage (as the foundation of The Mother Church); whereas development to the point of "Love" is the final demand of the Holy Ghost? And does not this arrested development leave "unholy" electricity to its full counterfeit godless sway? And, moreover, is not a church founded on the bridal Love of both heaven and earth in indestructible (and undestroying) oneness needful to tame the wild force of so-called nature founded on friction and calling itself "electricity" and also needful to harness it only for the building force of divine Love, since Mrs. Eddy says: "'There went up a mist from the earth.' This represents error as starting from an *idea of good* on a material basis"? S. & H. 546:12-14.

Thus both physical science and mental science disassociated from morality and Christianity are the devil of the twentieth century, and which the ascended Jesus prophesied must be chained with a chain brought from heaven in the hand of an angel, Rev. 20:1. Is not this chain "the chain of [Christianly] scientific being reappearing in all ages . . . and uniting all periods in the design of God" (S. & H. 271:2-5) — not of men? and this only after the marriage of the Bride and the Lamb in heaven, Rev. 19:7-9, — a step (or link) beyond that of Motherhood, Rev. 12:2? Its "reappearing in all ages" shows that each link was a projectively progressive vision of the subjective Bride of the first day, which vision was (heavenly) completed only with the marriage of the Bride and the Lamb in heaven prior to the Bride's

final descent to earth. Thus the destructive force of the atomic bomb must be chained and not shared.

The "design of God" is clearly delineated in the progressive prophecies of the Bible, particularly those of the ascended Jesus in the Apocalypse. These Apocalyptic prophecies directed wholly to church show the footsteps of church to the "tree of life," the leaves of which "were for the healing of the nations," Rev. 22:2, which shows that nations are not healed until church as typing the tree of the corrective knowledge of good over evil yields to the "tree of life" within the "city of our God," whose "holy habitation has no boundary nor limit," and so is beyond church walls — even the walls of the City foursquare, S. & H. 575 and 577.

While Jesus and Mrs. Eddy subjectively saw beyond church walls, the ascended Jesus was forced to objectively prophesy of their necessity as the only channel through which the healing of the nations could be progressively reached as the universal goal of Christian Science; and Mrs. Eddy was forced to objectively (for the redemption of others) fulfill these church demands, for "the scripture [prophecies] cannot be broken," John 10:35. Thus St. Paul says, "Quench not the Spirit. [But] despise not prophesyings" (I Thess. 5:19,20), as the only means by which spiritual vision can be sustained. Isaiah prophesied of the City foursquare; the ascended Jesus made it a church demand; and Mrs. Eddy fulfilled it in the Branch expression. The ascended Jesus said: "He that overcometh, and keepeth my works unto the *end* [of church prophecy], to him will I give power over the nations," Rev. 2:26.

The world's spiritual needs have been enumerated by Mrs. Eddy in the seven footsteps of progressive activity which follow: "One infinite God, good, *unifies* men and nations; *constitutes* the brotherhood of man; *ends* wars; *fulfils* the Scripture, 'Love thy neighbor as thyself;' *annihilates* pagan and Christian idolatry, — whatever is wrong in social, civil, criminal, political, and religious codes; *equalizes* the sexes; *annuls* the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed," S. & H. 340:23-29. Is not this the world mission of the Branch-idea founded on the Word as Bride? It is significant that Mrs. Eddy adds the word "good" after the words "One infinite God," thus giving the power for full accomplishment of the Branch-idea's world healing (which The Mother Church, founded on "the Rock, Christ [Truth]," could accomplish "[only] in some degree," *Manual*, p. 19); for Mrs. Eddy's definition of

"good" in the "Glossary" of *Science and Health* adds a fourth element to the trinity of spiritual forces — "omnipotence; omniscience; omnipresence" — and that is "omni-action," which is needed to fulfill the progressively active mission assigned to "One infinite God, good."

In her request that members of The Mother Church cease special prayer for peace between two warring nations, previously mentioned, My. 280:28-4, Mrs. Eddy showed that the objective Lord's Prayer of Jesus as vicarious Saviour in his first coming (The Mother Church's Daily Prayer of, "[Let] Thy kingdom come") would never meet the subjective needs of the peace between nations. This was for the reason that the objective mission of *Jesus* reaches the subjective redemption of nations only after it has completed its spiritual evolution through church to the point of its completed goal; while the subjective mission of the *Christ* redeems nations through *basic* oneness with God, the consciousness of the Branch-idea, which alone could unite all nations in their basic oneness, S. & H. 565:16, — this oneness declaring: "Man is as perfect now, and henceforth, and forever, as when the stars first sang together, and creation joined in the grand chorus of harmonious being," Mis. 188:3-5. In Mrs. Eddy's declaration of, "One infinite God, good, unifies . . . nations . . .," S. & H. 340:23, she shows by that which follows that this redemption solves all of the problems of nations (which they are so assiduously trying to accomplish objectively) through basic subjective unity as the expression of the one God, Who alone is good, rather than through man's endeavor to objectively obtain that good through devious religious and ethical processes objectively tending to the same end.

St. Paul wrote to the Ephesians as a previously heathen people that God "hath chosen us in Him *before* the foundation of the world, that we should be holy and without blame before Him in love [redemption]," Eph. 1:4, and Jesus prayed for his own redemption from his saving mission on the basis of his oneness with God *before* the world was, John 17:5.

Thus when Mrs. Eddy in preparation for the twentieth century (the domain of the Branch-idea with its world mission) added to *Science and Health* for the first time (in the 113th ed., in 1896) the only panacea for world problems as given in the last statement on page 340 of *Science and Health*, which commences in our present edition, "One infinite God, good, unifies men and nations," she had



previously (in the 106th ed.,\* in the same year of 1896) removed from the last paragraph of the chapter entitled "Genesis" the words, "and the immaculate conception of Jesus," substituting therefor the words, "when God, Mind, spake and it was done" (with the exception of the word "God," which was added later), S. & H. 557:26, 27. The effect of this change was to include all mankind in God's "immaculate conception" — a forever whole idea "as never born and as never dying," S. & H. 557:20, 21; for "Spirit, God, never germinates . . .," S. & H. 546:4, and infinitude is limitless. So "One infinite God, good," is more primal than "the immaculate conception" of motherhood manifested by Jesus in his first coming and even the impersonal conception of Jesus in his second coming as the "man child" of the Mother phase of the God-crowned Woman. Hence the necessity for the removal of the specific "immaculate conception of Jesus" before "One infinite God, good" could be realized, just as the necessity exists for the removal of motherhood in church in order that the Branch-idea may shine forth in its pristine bridal glory.

Thus the objective "tree of life" in the Apocalypse, whose leaves "were for the healing of the nations" (Rev. 22:2) in the "city of our God" (S. & H., p. 577), became one with the subjective "tree of life" that grew in the garden of Eden in Genesis (S. & H. 526:17-19) before the divisibility of Adam and the subsequent sin of finity — "The first iniquitous manifestation of sin was a finity [divisibility of an individual or nation]," Ret. 67:9.

So when she provided the only basis for world union as being the eternal infinitude of God, good, after having previously removed "the immaculate conception" as limited to Jesus, Mrs. Eddy showed that even virgin motherhood as expressed through Jesus was too limited to bear the weight of man's universal immaculate virginity in the infinitude of "God, good," as Love ("Love that is omnipresent good," Mis. 8:15). She also showed that the motherhood of God itself could not bear the weight of this oneness; for a child is always an outer, divided conception, whether that child be expressed as man, church, or nation. Thus Isaiah's prophecy of the virginity of the Immanuel conception (Isa. 7:14) supplanted Mary's conception of Jesus as a Saviour, Matt. 1:21.

In the words of Zechariah's prophecy of the true Branch-idea and

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\* There were two 106th editions of *Science and Health*, the second of which contained the change here mentioned.

its universal mission: "Thus speaketh the Lord of hosts [universal God – 'One infinite God, good'], saying, Behold the man whose name is The BRANCH; and he shall grow up out of his [own] place, and he shall build the temple of the Lord" (Zech. 6:12) in universal consciousness as the "house not made with hands."

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“. . . and a Branch shall grow out of his [Jesse's] roots."

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*"There shall come forth a rod out of the stem of Jesse. . . ."*

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*". . . the bride (Word) is adorned, and lo, the bridegroom cometh!"* My. 125:26, 27

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"Angels, with overtures, hold charge over both [Christian Science and its art] . . .," Mis. 374:11-15

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