

ANGELIC OVERTURES
OF
"CHRIST AND CHRISTMAS"

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OF

Mary Baker Eddy's

“CHRIST AND CHRISTMAS”

BY

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“AS IT IS”

“THE DETACHED BRANCH”

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FOREWORD

THE TITLE of this book, *Angelic Overtures of Mary Baker Eddy's Christ and Christmas*, has been chosen in the light of Mrs. Eddy's placement of *Christ and Christmas* in the charge of "angels, with overtures" to "announce" its "Principle and idea," her statement in an article in *Miscellaneous Writings* under the title of "Christ and Christmas" reading as follows: ". . . Christian Science and its art will rise triumphant; . . . Angels, with overtures, hold charge over both, and announce their Principle and idea" (Mis. 374:11-16)—implying that such angels alone hold the key to the interpretation of *Christ and Christmas*. Could a book which draws its every life breath from the inspiring premises of Mrs. Eddy's own statements do other than place itself under the same angelic charge by its title, thereby insuring that its presentation will be true to Mrs. Eddy's vision and song?

Thus Mrs. Eddy has locked the interpretation of *Christ and Christmas* with the golden key of the spiritual idea which hears only in tones of the musical cadence of angelic "overtures," and so speaks to human heads and hearts. The words "heads" and "hearts" are employed because Mrs. Eddy says that "music is the rhythm of head and heart," S. & H. 213:26. So an intelligent understanding of what the angels are singing in their "overtures" of *Christ and Christmas* is as important to the "head" of the listener as the rhythmical melodic tones of their song are to his "heart." Thus these angelic "overtures" have their harmonic (basic) Principle and their melodic tones of idea, which require the "rhythm of head and heart" to be understood.

A sojourner, somewhat attuned to both phases of these angelic "overtures" with reference to *Christ and Christmas*, has spent many refreshing hours listening to these glorious annunciations—in line with the invitation of a Christian Science hymn, "O rest beside the weary road, and hear the angels sing"; and this sojourner has rejoiced in the hymn's assurance that "lo, the days are hast'ning on . . . [when] the whole world [will] send back the song which now the angels sing."

The title of this book has been chosen in full consciousness of the sketchy nature of an overture as compared with the more elaborate composition expanding its theme. So it is with the overtures of "life's music" which in their fuller sense "must be wrought out in life-practice," S. & H. 202:4, for "life's music" can never be sounded to its fullest depth by mere spiritual "overtures," be they ever so ecstatically inspiring. Angelic "overtures" must be echoed in "life's music" in the consciousness of each auditor.

There is nothing more unswerving in *obedience* to its principle than music bringing forth its idea in a definite harmony-form. Thus Mrs. Eddy discourses on the requirements for "life's music" under the exacting title of "Obedience" in the following words: "This question, ever nearest to my heart, is to-day uppermost: Are we filling [not merely hearing] the measures of life's music aright, emphasizing its grand strains, swelling [*actively expanding*] the harmony of being with tones whence come glad echoes?" Mis. 116:11. These words imply that life's *acts* are the notes in the "filling" of life's "measures" in response to life's thought-overtures, for *acts* responsive to thoughts alone type tones or notes which must first be sounded before "glad echoes" re-sound. Thus the spiritual tones of this book as based on Mrs. Eddy's own premises could never be more than angels' ("God's thoughts passing to man," S. & H. 581:4) "overtures" until the *lives* of their recipients *expandingly* re-sound "glad echoes"; for, as Mrs. Eddy says, "The truest *art* of Christian Science is to *be* a Christian Scientist," Mis. 375:5.

Mrs. Eddy further says in her article entitled "Christ and Christmas" in *Miscellaneous Writings* that "the *art* * of Christian Science, with *true hue and character of the living God*, is akin to its *Science*," * Mis. 372:27. Ponder the startling significance of this high commission given "the *art*" of *Christ and Christmas*—that of portraying the "true hue and *character of the living God*"! According to her own words, Mrs. Eddy has sought to convey in *Christ and Christmas* many higher meanings than even the Poem could present without its art symbols, which latter she calls "the *art of Christian Science*" and compares it with its "Science" as presented in *Science and Health*; for she says that "the *art of Christian Science*" portrays the "*true hue . . . of the living God*," while its "Science" as presented in *Science and Health* merely "gives scopes and shades to the *shadows of divinity*," Mis. 372:29. We read a book with our mind, but symbols are always inter-

* The italics are Mrs. Eddy's.

preted in the measure of their identification with our lives. Thus the first process is a mental perception of abstractions, while the second is spiritual discernment through the living lens of spiritual sense. When reading abstract Truth, we identify thought; but when viewing symbols, we identify human actions as the full measure of one's own living understanding of thought-values. So Mrs. Eddy, in speaking of the absolute necessity of all *spiritual* (not abstract) teaching's being by symbols, says, "Did not Jesus illustrate the truths he taught by the mustard-seed and the prodigal?" S. & H. 575:14. Thus *Christ and Christmas* is the one book devoted wholly to the illustration of Mrs. Eddy's most significant statement, "Spiritual teaching must *always* be by symbols," S. & H. 575:13.

Touching upon the more mundane history of *Christ and Christmas*, there were nine numbered editions of *Christ and Christmas*—one of which, the third, was a triple edition in the sense that each of three issues of this same edition was called the third; thus, in reality, there were eleven issues of *Christ and Christmas*, in the course of which the Poem and four of the pictures were radically changed. Even the first and second editions of *Christ and Christmas*, published in the same month, December 1893, were not the same in that the second edition added to the back of the book the "Glossary" containing what Mrs. Eddy calls the Scriptural "basis" for the verses of the Poem (Chr. 55), as well as the last significant Scriptural verse succeeding the "Glossary" and Poem—this verse promising "power over the nations" and "the MORNING STAR" as a reward of faithfulness "unto the end." While seemingly less significant in point of thought-value, it might be added that the second edition was also distinguished from the first in that the pictures were in sepia instead of black.

Mrs. Eddy's counsel in regard to the proper use of the old editions of *Science and Health* from which *comparative* quotations are made, as well as her warning in regard to their *misuse*, has been undeviatingly observed in this book. That Mrs. Eddy approved the use of the old editions for their *comparative* value is attested by a very wonderful article, entitled "Science and Health," which appeared in the March 1891 *Journal*. This article highly commended the use of the old editions for their *comparative* value and urged students to keep them all as a valuable record of the progress of Christian Science, stating that they would prove to be a "*treasure trove* [*italics in original*]." Mrs. Eddy not only had this article published in the March 1891 *Journal* but had it republished twice in April of the same year (in the

sense that it was published once in the regular issue of the April *Journal* and again in a special reprint of that issue)—even in the June 1891 *Journal* it was stated that Mrs. Eddy was (still) urging its wide distribution; thus it had her full endorsement. Mrs. Eddy's clear directions for the use of the old editions were never retracted by her or by anyone else during her presence with us in person. These specific directions in regard to the *proper use* of the old editions are quoted in full elsewhere in this book.

In this connection it seems pertinent to say that not one of these old editions of *Science and Health* has ever been read by the author and that they have been used by her only for their *comparative* value, as commended by Mrs. Eddy. When quotations have been made therefrom to show their general *comparative* trend, the old markings of the books' previous owners have been exclusively used—thus building upon the actual Field's progressive spiritual perception of higher values. Only when the books have been *comparatively* used by the author at specific points of interest have quotations been directly sought *—however, this use has always been in line with Mrs. Eddy's commendation.

Mrs. Eddy's warning with reference to the *misuse* of the old editions of *Science and Health* is recorded in *Miscellany* and reads, "What I wrote on Christian Science some twenty-five years ago I do not consider a precedent † for a present student of this Science," p. 237. This statement confirms one of the major motives and trends of the comments in this book—that of clearly showing throughout the fallacy of studying the old editions for light above our present edition and the destructiveness of such forbidden practice.

Applying Mrs. Eddy's commendation of the *comparative* use of the old editions of *Science and Health* to *Christ and Christmas* to the end of showing its constructive progress, and in view of the inaccessibility of the old editions of *Christ and Christmas* to the Field generally (there having been but a thousand of each edition published), gratitude for the privilege of a full file of the changes in this perhaps least understood of Mrs. Eddy's writings has impelled the author to share them with the Field.

A further consideration prompting the presentation of this book

* Copyrights of these old editions of *Science and Health* from the first to the fiftieth have expired and cannot be renewed. Therefore they have been released to the world, as well as to Christian Scientists.

† "Precedent" is derived from *prae*, before, + *cedo*, go (see Standard Dictionary).

featuring the progressive changes in *Christ and Christmas* is the now dimness of the art symbols in the pictures. The reproduction of outworn plates has doubtless effected the conspicuous changes in *Christ and Christmas*, almost effacing in many instances the clear, positive form in which these pictures appeared in all of Mrs. Eddy's several revisions—including the last in 1910, the year she left us in person. In view of the weighty expectation Mrs. Eddy has placed upon "the art" of *Christ and Christmas*, the reconditioning of the plates (constituting a revision in itself) is a serious handicap to its understanding.

The reader's attention is called to an outstanding feature of this book of comments on *Christ and Christmas*, and that is, this book lays no premises—all of its premises having been laid in Mrs. Eddy's writings and in the Bible. Therefore it will be found to be a book of conclusions vibrating between "thus," "so," "hence," and "therefore," which so frequently introduce its inevitable deductions. The comments in it are wholly based upon the illustrated poem, *Christ and Christmas*, by Mary Baker Eddy, and are unintelligible without it.

Thus this book is lovingly dedicated to the fulfillment of Love's own purpose.

THE AUTHOR

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*.

MISSION OF CHRIST AND CHRISTMAS

THE KEY

AN UNDERSTANDING of the *mission* of a revelation is a *key* to the mind of the revelator. Thus Mrs. Eddy gave a definite key to the interpretation of *Christ and Christmas* when she unmistakably declared the nature of its unique mission to pertain to her own discovery, revelation, and founding of Christian Science. This presentation of a key to *Christ and Christmas* was contrary to her course pertaining to her other writings, wherein she left the full measure of the interpretation of their mission to the relative progress of the mind of the reader, for "divine Mind is its own interpreter" (S. & H. 577:21) to the mind of the reader in the proportion that he reaches in his own life a worthiness for a more boundless interpretation.

Mrs. Eddy's *key* to the *mission* of *Christ and Christmas* was given to the Field in the following manner: Immediately after her publication of the two editions of *Christ and Christmas* in December 1893, Mrs. Eddy presented in the January 1894 issue of *The Christian Science Journal* (page 427) an article entitled "Christ and Christmas" (this article is reproduced on page 371 of *Miscellaneous Writings*), in which she not only generalized her remarks on *Christ and Christmas* but particularized its mission in the sense that she commended the pointed statement pertaining to its mission made by the editor of the *Journal*, Judge Hanna, in this same issue, under the department entitled "Editor's Table," wherein he definitely stated that the purpose of *Christ and Christmas* was to reveal "the God-anointed *mission of our Leader*." Mrs. Eddy's commendation of this article was as follows: "Judge Hanna's editorial in this *Journal* gives no uncertain echo of the spirit and *mission* of 'Christ and Christmas,'" * page 428. An excerpt from Judge Hanna's editorial sustaining the point that *Christ and Christmas* reveals "the God-anointed *mission of our Leader*" reads:

"To the casual reader it [*Christ and Christmas*] might seem but

* In the reproduction of the article entitled "Christ and Christmas" in *Miscellaneous Writings*, this statement is slightly changed in form, although its meaning is in substance the same.

a beautiful poem; . . . but to the Christian Scientist whose eyes have been partly opened to Jesus' mission as it is exemplified in Christian Science to-day, it must be a new revelation of the God-anointed *mission of our Leader*," *January Journal*, 1894, p. 467.

Thus Mrs. Eddy's commendation of this editorial by Judge Hanna, presenting the definite purpose of *Christ and Christmas* as revealing her mission as separate from that of Jesus, makes his editorial a key to the interpretation of this marvellous book. Therefore, as such, a desire should be awakened on the part of those interested in *Christ and Christmas* to know the complete text of Judge Hanna's editorial comments. A few of his comments that indicated the great magnitude of *Christ and Christmas*, which he said was "'*Science and Health*' retouched, reilluminated, re-emphasized," were as follows:

"The *crowning* event of the year, and one of the most marvellous achievements of Christian Science, is the illustrated poem of our Leader, just published, 'Christ and Christmas'. . . . If ever God spake to man through symbol and metaphor, or through the inspiration of Psalm or song, he so spoke through our Leader when she conceived and gave birth to that wondrous work! . . . It is truly a production

'Whose noble praise

Deserves a quill plucked from an angel's wing.'

. . . It [*Christ and Christmas*] is the 'Kohinoor' of all the brilliant cluster, saving only 'Science and Health, *with Key to the Scriptures*.' It is the Mosaic Decalogue, the Sermon on the Mount, and '*Science and Health*' retouched, reilluminated, re-emphasized.

It is the fitting *capsheaf* of the harvest-field of Scientific labor whose soil was broken about thirty years ago."

—*January Journal*, 1894, pp. 466, 467.

The fact that the editor of the *Journal* implied in his editorial that *Science and Health with Key to the Scriptures* was *unsurpassed* by *Christ and Christmas* as the "Kohinoor" gem "of all the brilliant cluster" of Mrs. Eddy's writings and immediately afterwards declared that *Science and Health* alone *without Key to the Scriptures* was *surpassed* by *Christ and Christmas* (in the sense that he said that *Science and Health* alone was "*retouched, reilluminated, re-emphasized*" by *Christ and Christmas*) is confirmed by Mrs. Eddy when she speaks of the "art of Christian Science" presented in *Christ and Christmas* as the "true hue and *character* of the living God" and then immediately afterwards speaks of *Science and Health* alone *without Key to the Scriptures* as giving but "scopes and shades to the *shadows* of divinity," Mis. 372:27-30, as previously presented in the Foreword.

In the February 1894 issue of *The Christian Science Journal* (page 471), Mrs. Eddy published an article entitled "Hear, O Israel" (this article is reproduced on page 307 of *Miscellaneous Writings* under the title of "Deification of Personality"), which announced the withdrawal of *Christ and Christmas* from the Field and the reasons therefor, among which was the following: "[Only] advanced scientific students are ready for 'Christ and Christmas;' but those are a minority of its readers," *Mis.* 308:12. In 1897, after four years of withdrawal, *Christ and Christmas* was restored to the Field as an evidence of the Field's *then* ability to understand it in view of the changes which had been made in picture and Poem therein together with the preparatory changes that had been made in *Science and Health*, all of which adapted *Christ and Christmas* to the understanding of each and every Christian Scientist rather than to the apprehension of only "advanced scientific students."

As pertaining to these just-mentioned changes in *Science and Health*, in December 1893, at the time of the first two presentations of *Christ and Christmas*, Mrs. Eddy said of man and woman in *Science and Health* in the chapter on "Marriage" under the marginal topic of "Sex elements": "These different *individualities* meet and *need each other*, and their true harmony is in spiritual oneness. . . . The attraction between *man and woman* will be perpetual only as it is pure and true . . .," S. & H. p. 267 (in editions of 1893, when *Christ and Christmas* was first presented to the Field). Late in 1896, immediately before the restoration of *Christ and Christmas*, the statement just quoted from *Science and Health* was changed to the following: "These different *elements* [in substitution for 'individualities'] conjoin naturally with each other, and their true harmony is in spiritual oneness. . . . The attraction between native *qualities* [in substitution for 'man and woman'] will be perpetual only as it is pure and true . . .," then S. & H. 113th ed., p. 267; now S. & H. 57:8.

Under the former statement of man and woman as "individualities" instead of "elements [which] conjoin naturally with each other," and, again, as "man and woman" instead of "native qualities," the greater light over the woman's head in the ninth picture of *Christ and Christmas* created much antagonism, causing the "storms of passion" of which Mrs. Eddy speaks in her article entitled "Christ and Christmas" in *Miscellaneous Writings*. The change from "individualities" and "man and woman" to "elements" and "qualities" removed the basis for such antagonism, carrying away the barrier of sex and thus permitting the highest attainment to man as well as woman. For with man and woman in sex rather than in "qualities," there was no way by which man within himself could ever

hope to reach this greater light given to woman in the ninth picture, human marriage claiming to add woman to man from without his own consciousness.

Surely after wandering over forty years in the wilderness of lack of understanding, *Christ and Christmas* is ready to enter the "Promised Land" of fulfillment of the glorious mission upon which it was sent in 1897. The importance of its understanding cannot be overestimated, as its trenchant message in Poem and picture is the sole *key* to Mrs. Eddy's revelation of her progressive mission in its fullest meanings.

THE WOMANHOOD AND MANHOOD OF GOD AS
"TYPE AND SHADOW" KEYS OF "TRUTH'S APPEARING"

In line with the distinction which Judge Hanna made (with Mrs. Eddy's unqualified approval) between the mission of Jesus and that of Mrs. Eddy in his comments on *Christ and Christmas*, Mrs. Eddy presents the "*type and shadow* of Truth's appearing in the *womanhood* * as well as the *manhood* of God" as two separate *keys* to the analytical interpretation of *Christ and Christmas* when she says, as recorded in *Miscellaneous Writings*, in answer to a clergyman's remarks about *Christ and Christmas*: "All clergymen may not understand the illustrations in 'Christ and Christmas;' or that these refer not to personality, but present the *type and shadow* of Truth's appearing in the womanhood as well as in the manhood of God, our divine Father and Mother," Mis. 33:5. In this connection it will be remembered that Mrs. Eddy limits Jesus' mission to that alone of the visible discoverer and founder of Christianity in her statement, ". . . he [Jesus] stands alone in word and deed, the visible discoverer [and] founder . . . of *Christianity*," My. 338:24; while she speaks of herself as "the Discoverer and Founder of *Christian Science*," Mis. 144:13. Both of these statements show clearly that the key of manhood as Christianity and the key of womanhood as Science eventually become one in Christian Science as the discovery of woman, S. & H. 107:1,—the revelation and founding of which became "the God-anointed mission" of Mrs. Eddy.

No one can possibly understand *Christ and Christmas* as applied to his own life until he has a correct sense of the highest visible manifestation of

* The plan for this book is to capitalize the initial letter in the word "woman" and "womanhood," respectively, whenever either stands for composite Womanhood as embracing manhood, for Mrs. Eddy says that "woman symbolizes generic man," S. & H. 561:22; and not to capitalize the initial letter in these words when they are used as separate from "man" and "manhood." On the other hand, the plan is never to capitalize the initial letter in "man" and "manhood," respectively, for Mrs. Eddy says that "man is the generic term for all humanity," Un. 51:13.

“the womanhood as well as . . . the manhood of God” typed by Mrs. Eddy and Jesus in its pictures; for Mrs. Eddy says that “without a correct sense of its highest *visible* idea, we can never understand the divine Principle [as applied to oneself],” S. & H. 560:18. That Jesus’ first appearing as manhood, or “the *impersonation* of the spiritual idea” (S. & H. 565:13), was but the “*shadow*” of his *impersonal* “second appearing” as “*type*” of “the spiritual idea” in “the womanhood . . . of God” (S. & H. 534:28, 29) is unmistakably illustrated in the second and ninth pictures of *Christ and Christmas*, for Jesus appears in the second picture with a “shadow”-robe over his shoulders and in the ninth picture with the same “shadow”-robe upon his lap. Also Mrs. Eddy as portrayed in the third picture in the attitude of *repeating* “what the Beloved knew and taught” wears “shadow”-clothes as symbolizing the “shadow”-consciousness of Jesus in his first appearing as the “founder” (My. 338:25) of Christianity, or manhood, contrary to the white robe of womanhood in the sixth, ninth, and tenth pictures, in which woman is the “type” in the sense that she portrays her own mission. However, in the words of Mrs. Eddy, one is forced to find in each picture of *Christ and Christmas* both “the type and shadow of Truth’s appearing in the womanhood as well as in the manhood of God,” Mis. 33:9.

In connection with the distinction between the manhood and womanhood of God, Mrs. Eddy’s statement in *Science and Health* on page 562 is most illuminating: “As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator *completed* this figure with woman, typifying the spiritual idea of God’s motherhood,” and Sibyl Wilbur, in her book *The Life of Mary Baker Eddy* in the chapter entitled “The First Edition of Science and Health,” records Mrs. Eddy as having allegedly said that her mission was to *complete* the work of Jesus Christ on earth.

By turning to the “Glossary” of *Science and Health* and comparing the definitions of “Father” and “Mother,” respectively, it will be seen that “Mother” as, “God; divine and eternal Principle; Life, Truth, and Love,” embraces every synonym of “Father” (from first to last in the “Glossary” only “commonly called God”) excepting “the one Mind.” Therefore in Mrs. Eddy’s definitions of “Father” and “Mother,” “the one Mind” is the only term which identifies Jesus as the Son of the “Father” as distinguished from the Son of the “Mother.” It is true that Jesus in his first coming identified his mission with *Life* when he said, “I am come that they might have life,” John 10:10. However, it will be seen by the respective definitions of “Father” and “Mother” in the “Glossary” that “Life” as the only phase

of "Life, Truth, and Love" which "Father" possesses is also embraced in "Mother," and there being no "Truth" in "Father" as defined in the "Glossary," the motherhood and not the fatherhood of God revealed Jesus as "Truth" to the world through the consciousness of Mrs. Eddy. Thus Jesus in his "second appearing" as "*Truth*" was the prophesied "man child" of Motherhood ("And she brought forth a man child, who was to rule all nations with a rod of iron [Principle]," Rev. 12:5) beyond the manifestation of fatherhood as *Life* in Jesus' first appearing.

In confirmation of womanhood and manhood as being the "type and shadow" keys of "Truth's appearing," Mrs. Eddy in *Science and Health* presents them as the two keys of "Christian Science" (in its laboring phase) and "divine Science" (in its heavenly phase). One as the key of "Christian Science," or manhood,* unlocks "the door of the human understanding" through the ascending *labor* incident to the Christianization of thought (S. & H. 99:5-11); while the other key as "divine Science," or descending Womanhood,† Rev. 21:2, reopens through the "*discernment*" of spiritual reality "the gates of Paradise" (S. & H. 171:4-7) to the "tree of life" on earth, Rev. 22:2. Note that Mrs. Eddy presents the key of "Christian Science" as opening "the *door* of the human understanding," while she presents the key of "divine Science" as opening "the *gates* of Paradise." Jesus said, "I am the *door*," John 10:9; and the Bible further presents the "door" as being "opened in heaven," Rev. 4:1, typing the goal of ascending manhood, but presents the "gates" of the City foursquare, typing descending Womanhood, as being opened on earth, Rev. 21:3. The master key in *Science and Health* that unlocks both "door" and "gates" is the *Key to the Scriptures*, containing as it does the laboring ascent as manhood in "Genesis" and the embracing descent of Womanhood in "The Apocalypse"—the "Glossary," which mentalizes both, presenting the Science that makes the union of these two processes possible.

Thus the master key to the Scriptures in *Science and Health with Key to the Scriptures* like the master key to *Christ and Christmas* is *Womanhood embracing manhood* as presented in "The Apocalypse" of *Science and Health*, which (Womanhood embracing manhood) it was Mrs. Eddy's mission to reveal in fulfillment of Jeremiah's prophecy, "A woman shall compass a man," Jer. 31:22. Thus the master key to Christian Science and the master key to *Christ and Christmas* are one and the same key, which

* *Ascending* manhood types, ". . . and her child ['man child'] was *caught up* unto God," Rev. 12:5.

† "And I John saw the holy city, new Jerusalem, *coming down* from God out of heaven, prepared as a bride [completed Womanhood] adorned for her husband," Rev. 21:2.

divided analytically becomes "type and shadow" keys of womanhood and manhood, typing "divine Science" and "Christian Science," respectively. Thus *Science and Health* (exclusive of *Key to the Scriptures*) in its laboring phase of Christian Science (as corresponding to the laboring ascent of manhood in "Genesis"), which as manhood becomes one with its "Apocalypse" as Womanhood, presents throughout (as characterized by Mrs. Eddy in her article entitled "Christ and Christmas") but the "shadow" of its "type"—"the shadows of divinity," Mis. 372:30. Hence Mrs. Eddy put all the present promises of *Science and Health* in "divine Science" up to 1907 (S. & H. 442:25-29) and 1908 (S. & H. 200:25-29); while she placed in "Christian Science" only the expectation of cross-bearing up to 1907 and 1908, when *Science and Health* through progressive revelation as a result of founding demonstration reached its Apocalyptic vision, in which "Genesis," typed by manhood, and "The Apocalypse," typed by Womanhood, became one, whereupon the promises of "divine Science" were given to "Christian Science."

THE TWELVE "GATES OF PARADISE" UNLOCKED BY
THE TWELVE KEYS OF MANHOOD AND WOMANHOOD TOGETHER
AS TYPED BY THE TWELVE TRIBES OF ISRAEL

In Revelation the first chapter, Jesus, typing manhood (or "the masculine representative of the spiritual idea," S. & H. 565:11), appeared to St. John holding *seven* stars in his right hand, which stars he called "the angels of the seven churches," or the progressive spiritual ideas of the seven ascending footsteps of manhood from earth to heaven—typed by the seven ascending days of creation in the first chapter of Genesis. In Revelation the twelfth chapter, he prophesied of *twelve* stars on Woman's crown—the *seven* stars of manhood plus the *five* more of womanhood—saying, "And there appeared a great wonder in heaven; a woman . . . upon [whose] . . . head [was] a crown of twelve stars." (Thus Womanhood as crowned with twelve stars was prophesied to embrace manhood, which held but seven stars in his right hand.) Mrs. Eddy interpreted this Apocalyptic prophecy concerning heavenly Woman as, "The spiritual idea is crowned with twelve stars. The twelve tribes of Israel . . . are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the *workings* of the spiritual idea," S. & H. 562:11-18. Thus "the woman in the Apocalypse symbolizes generic man, *the* spiritual idea of God," S. & H. 561:22.

In Revelation the nineteenth chapter, after manhood as the "Lamb" (purified human consciousness) had demonstrably reached Womanhood

as his heavenly Bride, Jesus prophesied of their wedding in heaven ("harmony," S. & H. 587:25), or the harmonious union of their theretofore separate missions,—that of manhood pertaining to earth and that of womanhood pertaining to heaven; for Mrs. Eddy said in the third edition of *Science and Health*, ". . . and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God," Vol. II, p. 120. In Revelation twenty-first chapter, Jesus prophesied that the "New Jerusalem," or the *twelve*-gated City foursquare (Womanhood embracing manhood), would descend "from God out of heaven, prepared as a bride adorned for her husband." Mrs. Eddy interprets this "New Jerusalem" as, "the *kingdom* of heaven," S. & H. 592:19.

Thus as the City foursquare had *twelve* gates, there must be *twelve* progressive keys to unlock them. These keys are the seven ascending keys of manhood, culminating in the key of "*Christian Science*," plus the five additional keys of descending Womanhood, culminating in the key of "*divine Science*," which in its descent to earth embraces the key of "*Christian Science*," thus becoming the master key of Womanhood that opens the entire twelve gates. Hence Mrs. Eddy says that "man will *reopen* with the key of *divine Science* [Womanhood] the gates of Paradise" on earth when the City foursquare as Bride, which Mrs. Eddy interprets as the "adorned" (completed) "Word," My. 125:26, comes down to dwell among men, Rev. 21:3. Mrs. Eddy uses the word "*reopen*," for it will be remembered that man was once within "the gates of Paradise" on earth, but due to disobedience he was driven out of this Paradise, the Scriptures saying, "So He drove out the man," Gen. 3:24,—but not the woman,* she being the

* In this connection, note that Mrs. Eddy in the "Glossary" defines "Adam" as, ". . . *the* belief in 'original *sin*,' sickness, and death; evil; . . . a curse," S. & H. 579:15; while she defines "Eve" as, "A beginning; . . . error; the belief that the human race originated materially instead of spiritually," S. & H. 585:23,—in other words, Eve is characterized as a belief in human motherhood. Thus it is Adam who believes in "'original *sin*,' sickness, and death" and types "evil" and is "a curse"—there being no belief in "sin, sickness, and death" in the definition of Eve. Neither does Eve type "evil" or "a curse." Hence Mrs. Eddy says that man was demoralized (from "within") by the serpent, while woman was merely beguiled (from "without") by the serpent, S. & H. 533:14. Therefore "error" in contradistinction to "sin" and "evil" is the violation of unknown Truth, while "evil" is the violation of known Truth—God's warning command having been given to Adam before Eve was formed. Thus Mrs. Eddy distinguishes between "error" and "evil," or "sin," as in the definition of the "Children of Israel" when she says that they are "the offspring of Spirit, who, having wrestled with error [violation of unknown Truth], sin [or evil, as disobedience of known Truth], and sense, are governed by *divine Science*," S. & H. 583:6. Again, in this connection, Mrs. Eddy places no "error" in the depraved degree of the "Scientific Translation of Mortal Mind," although she places therein the Adam-beliefs of "sin, sickness, . . . death," S. & H. 115:21.

symbol of a heavenly idea. These twelve keys which "reopen the gates of Paradise" on earth are the progressive demonstration in the human consciousness of the twelve stars on the heavenly Woman's crown, which Mrs. Eddy says are "the twelve tribes of Israel . . . which show the workings [to the full completion] of the spiritual idea," S. & H. 562:12. In pursuance of the thought that Womanhood is "divine Science" embracing "Christian Science," while Mrs. Eddy says of ascending manhood, "John saw the [ascending] human and divine coincidence, shown in the man Jesus, as divinity embracing *humanity* in Life and its demonstration," S. & H. 561:16, she says that "the woman in the Apocalypse . . . illustrates the coincidence of God and man as the *divine* Principle and *divine* idea," S. & H. 561:22.

Only once did Jesus prophesy of the future collectivity of his mission and that was in his promise to build his Church * upon "the rock [Christ]," Matt. 16:18. And while he gave "the keys of the kingdom of heaven" to the consciousness of Peter when Peter declared that Jesus as "the Son of man" was "the Son of the living God," Matt. 16:13, 16, at the same time Jesus locked these "keys" within this living rock of Peter's Christ-consciousness to await such discernment as could build his promised Church thereupon; for Jesus said of Peter's declaration of the Christ, "Thou art Peter ['Petros,' the Greek word for 'Peter,' meaning 'rock,' which Mrs. Eddy interprets as 'Truth,' S. & H. 593:18], and upon this rock I will build my church . . . And I will give unto thee the *keys* of the kingdom of heaven," Matt. 16:18, 19. However, these "keys" were never humanly used until the figurative and literal founding of a church on "the Rock, Christ," by twelve of Mrs. Eddy's students, at her request, *Manual* pp. 18, 19, as subsequently presented.

When Jesus promised the future ages that he would build his Church upon the "rock [Christ]," he also gave further assurance in the declaration, "And the gates of hell shall not prevail against it," Matt. 16:18. By his reference to "the gates of hell" he inferred that "hell" as well as "the kingdom of heaven" has more than one gate. Therefore the general deduction from his declaration would be that for every gate of "the kingdom of heaven," there is seemingly a corresponding gate of "hell," for Mrs. Eddy says that "every creation or idea of Spirit has its counterfeit in some matter belief,"

* The plan for this book is to capitalize the initial letter in the word "church" when it types the unfolding spiritual idea, and not to capitalize the initial letter when it stands for objective organic church.

Mis. 60:27. Hence the City foursquare as the "New Jerusalem," which is called "the kingdom of heaven," S. & H. 592:19, must have opened twelve gates as against twelve resistances, and as the twelve gates of the City foursquare are the "angels" (spiritual ideas) of "the twelve tribes of Israel," the resistances, or gates of hell, are the material concepts of these twelve tribes of Israel. So Mrs. Eddy speaks of "the twelve tribes of Israel" as representing the resistances to the twelve stars on Woman's crown (which resistances must "through much tribulation *yield* to the activities of the divine Principle of man in the harmony of Science," S. & H. 562:14) and as also representing the "stars in the crown of rejoicing [or 'lamps in the spiritual heavens of the age'] . . . , which show the *workings* of the spiritual idea," S. & H. 562:16. Thus on each gate of the City foursquare was written the name of one of the *twelve* tribes of Israel, for the Bible says that the City foursquare "had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel," Rev. 21:12.

So Peter's "keys of the kingdom of heaven" were the true ideas of the twelve tribes of Israel, which tribes were literally fed and sustained in the wilderness by the spiritual "Rock [Christ]"—in the words of St. Paul in speaking of the twelve tribes of Israel: "And [they] did drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ," I Cor. 10:4. Thus the "Rock [Christ]" was proved to be the twelve elements of manhood plus womanhood needed to sustain the complete idea of the twelve tribes of Israel.

MRS. EDDY AS SUBJECTIVE DISCOVERER OF CHRISTIAN SCIENCE DISTINGUISHED FROM HER MISSION AS ITS OBJECTIVE REVELATOR

The distinction between Mrs. Eddy as *subjective* Discoverer of Christian Science and as its *objective* Revelator and Founder is one of the necessary footsteps to the end of identifying her mission with that of *Christ and Christmas* (as declared by Judge Hanna with Mrs. Eddy's unqualified approval). The word "subjective," meaning an inner consciousness, will be seen to identify the self-discovery of Christian Science as applied to Mrs. Eddy's own consciousness, in line with perfection as the "spiritual overture" of being in the first chapter of Genesis, S. & H. p. 502, marginal topic; while the word "objective" will be seen to identify Mrs. Eddy's effort to convey her subjective discovery to the consciousness of others, in line with the pro-

gressive Apocalyptic prophecies of Jesus in his great Revelation to St. John, which he directed wholly to "the churches," Rev. 1:16, 20; 22:16.

Mrs. Eddy says that "Genesis and the Apocalypse . . . contain the deep divinity of the Bible," S. & H. 546:18-22. The first day of the first chapter of Genesis in its initial revelation of light—wherein it is stated that "in the beginning [which Mrs. Eddy interprets as 'the only,' S. & H. 502:25] God created [both] the heaven and the earth" before the "darkness" appeared "upon the face of the deep" necessitating its division from the light—presents the *subjective* consciousness of Womanhood as Bride, or the "adorned" (complete) "Word [My. 125:26]" of the union of heaven and earth, which was "in the beginning . . . with God, and . . . was God," John 1:1. This first phase of the first day is the only portion of Genesis of which Mrs. Eddy says, "Was not this a revelation instead of a creation?" S. & H. 504:14. Such state of subjective consciousness requires no "saviour," for it manifests no "darkness" from which humankind must be saved. This was Mrs. Eddy's subjective discovery in 1866 (nine years before she wrote *Science and Health* in 1875) and of which she says, "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science [which she says is 'as old as God,' S. & H. p. 146, marginal topic]," S. & H. 107:1. Thus Mrs. Eddy basked in the light of this "new birth" *subjectively* for nine years (adopting the purely Christly method of preaching and teaching, Mis. 359:4) before she felt it necessary in the first edition of *Science and Health* to *objectively* reveal to the consciousness of her students the Principle that divides the subjective light of the first day of the first chapter of Genesis from "the darkness upon the face of the deep" in the latter phase of the first day (wherein "the earth was without form and void" to the human consciousness) requiring the ministrations of an objective "saviour" of the "people from their sins," Matt. 1:21, which was the mission of Jesus as manhood in his first coming as pre-conceived and pre-declared by his mother when she named him "Jesus," meaning "saviour."

Thus when Mrs. Eddy (*objectively*) first revealed *Science and Health* in 1875, it was in fulfillment of prophecy that a *man*-angel would bring the "little book" (Rev. 10:10) to the human consciousness, and while writing it she figuratively attired herself in the "shadow"-garments of *manhood*, typing Jesus in his first coming, as illustrated in the third picture of *Christ and Christmas*, as previously noted. It was but natural then that she should have started her specific interpretation of Genesis in the first edition of *Science and Health* with the second half of the first day, wherein the light

was divided from the "darkness * [that] was upon the face of the deep [water, or 'fluids']"—which "darkness" Mrs. Eddy associates with "matter" in the following words: ". . . and the allusion to fluids (Genesis i. 2) indicates a supposed formation of matter by the resolving of fluids into solids, analogous to the suppositional resolving of thoughts into material things," S. & H. 510:22. Hence in Mrs. Eddy's first *objective* interpretation of Genesis, earth was characterized as "matter" ("darkness"), and consequently earthly man (and earthly woman as well) as a sinner. And since man as a sinner requires a "saviour," he objectively demands a "rebirth," as Jesus said to Nicodemus, "Except a man be born again [thereby forcing man to ascendingly and objectively reach 'the male and female of Spirit' as unified earth and heaven, for Mrs. Eddy said in the third edition of *Science and Health*, '. . . and this earth and heaven are now and forever the male and female of Spirit'], he cannot see the kingdom of God," John 3:3; whereas Womanhood types the "new birth" (than which there is in reality none other) upon the basis of the initially united earth and heaven in one as "the male and female of Spirit," which was the subjective discovery of Christian Science as Womanhood to Mrs. Eddy's consciousness. This "new birth" is eventually reached by man (in fulfillment of the twenty-first chapter of Revelation) as "a new heaven and a new earth" of collective demonstration of the Bride, or original Word, which descends to earth as the City four-square to dwell with men as the "Immanuel," or "God with us" (rather than as a "saviour" of the "people from their sins," Matt. 1:21, which was the mission of Jesus as manhood in his first coming requiring man's "re-birth").

However, so filled was Mrs. Eddy's subjective consciousness with the heavenly *discovery* of Womanhood, which needed no "saviour," it was but natural that she should have repudiated church organization in her first edition of *Science and Health*, saying: "The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make; . . . 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

* It will be noted that Mrs. Eddy in the first edition of *Science and Health* presented no interpretation of her subjective discovery of Christian Science as the oneness of heaven and earth, expressed in the Bible as, "In the beginning God created the heaven and the earth," as the unified female and male of Spirit, S. & H. 3rd ed., Vol. II, p. 120. Mrs. Eddy used the expression, "Let there be light," Gen. 1:3, in the first edition, but that she did not specifically interpret it as a part of the first chapter of Genesis is seen in the fact that her general comments thereupon do not now appear under the chapter "Genesis," but under the chapter "Creation," S. & H. p. 255.

sanctuary of Soul, questions of the most solemn import," p. 166. From this statement it is evident that Mrs. Eddy was not then sufficiently inured to the need of symbolically repeating (for the sake of others) "what the Beloved knew and taught," which demanded a collective church founded upon Jesus as individual Saviour to the end of lifting others to her subjective vision, since "spiritual teaching must always be by symbols," S. & H. 575:13. However, in the light of Mrs. Eddy's basic discovery of Christian Science as the full trinity of Life, Truth, and Love, Woman's conception of spiritual Church, or "temple," must be—in the words of Mrs. Eddy—"the superstructure of Truth, reared on the foundation of Love [in contradistinction to man's Church reared on the foundation of Truth only, as manhood's highest quality, S. & H. 517:9], and pinnacled in Life," Pul. 2:30, and her revelation in the third edition of *Science and Health* (published in 1881) provided this basis, for in this third edition she objectively interpreted for the first time her subjective discovery of the light of the first day of the first chapter of Genesis, typing Life, Truth, and Love, without its alloy of subsequent "darkness."

Nevertheless, Mrs. Eddy was unable to release this third edition of *Science and Health* from the press for over three years after it was placed therein (due to the physical poverty * to which the weight of her students had reduced her) and, therefore, she made a brief extraction therefrom in 1878, calling it the "Second Edition." This edition contained no interpretation of the first chapter of Genesis and, therefore, no reference to the light of the first day as presented in the third edition. Thus despite the light of Mrs. Eddy's own consciousness as expressed in the third edition, which precluded to her sense the need of organic church, she decided in order to meet the needs of her students (who then had no access to the third edition) to join with them in 1879 in founding, under the régime of the second edition of *Science and Health*, the First Organization of the Boston church.

MRS. EDDY AS OBJECTIVE FOUNDER OF HER OBJECTIVE REVELATION

Although Mrs. Eddy's subjective discovery of the unified perfection of heaven and earth was not susceptible of objective revelation to the consciousness of others, or of objective founding in symbolic expression (as

* In this connection it will be remembered that Mrs. Eddy's impelling motive in writing the first edition of *Science and Health* was not primarily to objectively reveal the letter of Christian Science as a prophesied necessity (which she afterwards recognized and was forced to objectively and progressively fulfill) but that it was to the end that its financial return would be sufficient for her to make a common home for her indigent students, My.

indicated by her repudiation of organic church in the first edition of *Science and Health*, pp. 166, 167), since "spiritual teaching must *always* be by symbols," S. & H. 575:13, Mrs. Eddy saw no escape from founding symbolic church to the end of objectively teaching the abstract truths of her objective revelation, in order to provide an objective means for others to reach her consciousness as the subjective Discoverer of Christian Science.

Founding of the First Organization of the Boston Church as Branch

As the first day of the first chapter of Genesis in its unified perfection, typing Womanhood, presents no basis for objective church, Mrs. Eddy was forced to found it on the basis of the *commemoration* of manhood as "Saviour," her assumption from the light of her own vision then being that the work of manhood had been completed by Jesus in his first coming, as a precedent fact to her discovery of Womanhood. Therefore the First Organization of the Boston church, as Mrs. Eddy's first founding step (based upon the "Christian Scientist Association" formed in 1876 by Mrs. Eddy and six of her students [Ret. 43:22]—Associations, typing associated ideas, being more spiritually basic than organic church, as subsequently presented), was "designed to *commemorate* the word and works of our Master," *Manual* p. 17. This designation was the highest conception of her students, who were still working under her interpretation of Genesis the first chapter as presented in the first edition of *Science and Health*, which started at the point of the division of the light from the darkness, thus needing a saviour of the "people from their sins," that was the mission of Jesus in his first coming, as previously noted.

After Mrs. Eddy with her students founded the First Organization of the Boston church, branches of the Word, formed by teachers * who were permitted to teach only from the impersonal Word of *Science and Health* † and the Bible, began to spring up in the Field. Each branch being from first to last individually self-created and self-governed, the branches (other than the Boston branch composed of Mrs. Eddy's students who were recipients of her personal ministrations of preaching and teaching as applied to their specific and individual needs) were founded on the impersonal Word of *Science and Health* as Bride, My. 125:26, or the City foursquare,

* Either teachers who had been taught the normal course by Mrs. Eddy, else who had merely been taught the primary course by Mrs. Eddy or by one of her students.

† Mrs. Eddy demanded: "He [the teacher] will take the textbook of Christian Science into his class, repeat the questions in the chapter on Recapitulation, and his students will answer them from the same source. Throughout his entire explanations, the teacher should strictly adhere to the questions and answers contained in that chapter of 'Science and Health with Key to the Scriptures,'" Mis. 92:12. Also see Mis. 91:24-31.

typing the wedded consciousness of Truth as manhood, S. & H. 517:9, and Life and Love as womanhood, S. & H. 517:10.

After ten years of church activity as branch, the First Organization of the Boston church was dissolved at Mrs. Eddy's request and was not reorganized again until three years thereafter, in 1892. Not one of the branches other than the Boston church was ever dissolved or reorganized, dissolution and reorganization being the province of the Boston church, composed as it was of Mrs. Eddy's students, who, while enjoying the privilege of her direct teaching and preaching, were never exalted above the students of her Word, of whom the branches were composed, as subsequently presented.

Therefore the only church organization that remained after the dissolution of the First Organization of the Boston church was that of the branches—which were not *then* called branches of the Boston church, they having had equal footing therewith as a type of the equal gates of the City four-square as Bride, or Word, My. 125:26, in which they were rooted—and they were constantly multiplying in number and adding to their “ranks and influence” as the result of growing directly from the impersonal Word; for Mrs. Eddy said in 1891, after the dissolution of the First Organization of the Boston church (when there was no visible organization there): “Adding to its ranks and influence, this *spiritually* organized Church of Christ, Scientist, in Boston,* still goes on,” Ret. 44:29. This is a clear evidence that Mrs. Eddy regarded the advancing Word of *Science and Health* (of which the branches were the offspring), published in Boston, as the “spiritually organized Church,” which she later illustrated by the progressive pictures in *Christ and Christmas*—each and all symbolizing the progressive features of the Word.

In 1886, three years before the dissolution of the First Organization of the Boston church, there had appeared for the first time in the sixteenth edition of *Science and Health* (under which the First Organization was dissolved) two distinct church bases: The *first* church basis was Mrs. Eddy's interpretation of the twelve-gated City foursquare as Bride (prophesied in the *twenty-first chapter* of Revelation) which was placed in the heart of *Science and Health* in the chapter entitled “Wayside Hints.” This was the basis of the branches, which were rooted in the Word as Bride (compositely typing Life, Truth, and Love). That *Bride* is synonymous with the *Word* is confirmed when Mrs. Eddy says that “the bride (Word) is adorned, and

* That Mrs. Eddy could not have referred to the dissolved First Organization of the Boston branch as the “spiritually organized Church” is evident in that the First Organization was founded merely to “*commemorate* the word and works of our Master,” and at the time of its dissolution was called by Mrs. Eddy a “material organization,” Ret. 45:6.

lo, the bridegroom cometh [was yet to come]!" My. 125:26,—hence as the Bride is more basic than the bridegroom, the branches were the first, and therefore the basic, formation of church. The *second* church basis placed in the sixteenth edition of *Science and Health* was Mrs. Eddy's interpretation in the chapter entitled "The Apocalypse" of the heavenly Woman crowned with twelve stars (prophesied in the *twelfth chapter* of Revelation), which "brought forth a man child" as *Truth* (Truth, as man's highest quality, S. & H. 517:9, being only one element of the trinity of Life, Truth, and Love). This placed upon the wilderness-woman as the heavenly Woman's earthly counterpart (in the same chapter) the necessity of lifting up manhood (her "man child") in the Word of *Science and Health*, through the "footsteps of Truth," to its heavenly goal—the Bride of the Apocalypse (typed by the God-crowned Woman crowned with twelve stars as a symbol of the twelve tribes of Israel)—the Bible recording that the God-crowned Woman's "man child," typing Truth, must be "caught up unto God, and to His throne," Rev. 12:5, which Mrs. Eddy interprets as, ". . . to be found in its divine Principle" (S. & H. 565:27). The "man child" which the God-crowned Woman brought forth as *Truth* was the basis of The (subsequent) Mother Church founded on "the Rock, Christ," Truth (for "Rock" means "Truth," S. & H. 593:18) as manhood, or the "bridegroom" which was then yet to come. Thus this church (founded many years subsequent to the branches) was formed by *twelve* * of Mrs. Eddy's students (the *twelve* students typing the twelve stars on Woman's crown—a star being placed by each of their names in the back of the *Manual* in its successive editions so long as the list of members' names remained therein), who had been constant recipients of her personal motherly ministrations in the form of personal preaching and teaching, as well as chiding and counseling, as applied to their individual, rather than collective, needs in the First Organization of the Boston church.

To epitomize, the God-crowned Woman brings forth her "man child" as absolute Truth; while the wilderness-woman, through the progressive "footsteps of Truth" as manhood in *Science and Health*, reduces absolute Truth step by step to human apprehension, in line with Mrs. Eddy's statement that "divine Science . . . reduced to human apprehension [is] . . . Christian Science" (thus Mrs. Eddy's motherhood was only in the Word of

* The significance attached to the twelve of Mrs. Eddy's students who (at her request) formed The Mother Church is also seen in the fact that twenty others of her students and members of her former church were present at the same meeting at which the church was formed and were immediately taken in as members by the initial twelve—all of whom (the initial twelve and the additional twenty) together with those who were subsequently elected were known as "First Members," *Manual* p. 18.

Science and Health—therefore she could say before the laying of the cornerstone of The Mother Church, “My work for the Mother Church is *done* [italics are Mrs. Eddy’s],” June 1894 *Journal*, p. 94), S. & H. 471:30: whereas the wilderness-Motherhood of The Mother Church consisted of lifting the human consciousness, through the “footsteps of Truth” in *Science and Health*, to its heavenly Church goal—the marriage of the Bride (typed by the daughterhood of the branches) and the Lamb (typed by the sonship of The Mother Church) in heaven, Rev. 19:7-9.

As an evidence of the fact that the City foursquare, or Bride as typing Life, Truth, and Love, was the basis of the branches, Mrs. Eddy in 1891, two years after the dissolution of the First Organization of the Boston church, presented to the Field of *branches* (there being no Mother Church in Boston until 1892) the fiftieth edition of *Science and Health*, in which she for the first time added the descended Bride as the City foursquare with its twelve gates (S. & H. 575:7) to the chapter entitled “The Apocalypse” (at the same time adding the footstep of “no temple therein,” which she not only interprets as “no material structure” but also as the subjective Bride with “no boundary nor limit,” S. & H. 576:12; 577:12), thus removing the objective Bride as the City foursquare from the position which it had previously held in *Science and Health* of a mere “wayside *hint*” to that of a *fixed* basis for the branches. And inasmuch as the basis of the branches was the twelve gates of the City foursquare as earthly demonstration of the twelve stars (for heavenly stars type distant hope, while gates, which open both “within and without,” type human opportunity for demonstration) on the heavenly Woman’s crown, the hope must have been cherished by Mrs. Eddy that the addition to “The Apocalypse” of the descended City foursquare as Bride (as revealed in the *twenty-first chapter* of Revelation), setting forth the privilege of the Branch prophesied by Isaiah as growing directly from the “roots” of Jesse (meaning “self-existence”), might obviate the necessity for the prophesied intervening struggle in Motherhood (prophesied in the *twelfth* chapter of Revelation) as the medial mission of the subsequently formed Mother Church. This church was prophesied by Isaiah to bring forth the (Motherly) “rod” of correction growing out of “the stem of Jesse”—Isaiah’s prophecy reading as follows: “And there shall come forth a rod out of the stem of Jesse [‘Jesse’ meaning ‘self-existence’], and a Branch shall grow out of his roots . . . and a little child [typed by the Branch] shall lead them,” Isa. 11:1, 6. Thus it will be noted that Isaiah prophesied of a medial Mother Church (which was called, as an indication of its initial branch basis, “The First Church of Christ, Scientist, in Boston, Mass.,” and not “The [medial] Mother Church”) as the “stem” of its former

branch "roots," out of which "stem" a "rod" of correction would spring; and at the same time he prophesied of the Branch-idea (typed by all the branches) which would grow directly from the "roots" of Jesse, meaning "self-existence," typing the Bride as the self-existent Word of Life, Truth, and Love, which was "in the beginning . . . with God, and . . . was God," John 1:1.

Thus had Mrs. Eddy's hope been realized that the fiftieth edition of *Science and Health* (published in 1891) would obviate the necessity for The (medial) Mother Church, it would have left the branches free and unobstructed to flow on through the footstep of "no temple therein" to the position of the subjective Bride (or the objectively reached subjective vision of Mrs. Eddy's consciousness as "two individual natures in one," S. & H. 577:6) as the "city of our God," that Mrs. Eddy says is a "spiritual, holy habitation" with "no boundary nor limit," S. & H. 577:12, in which Paradise of God grows the "tree of life" (subjectively bearing the "twelve manner of fruits," Rev. 22:2) as the *thirteenth* element of being, one step beyond the limit of Church with its *twelve* elements, or angels.

As an evidence that Mrs. Eddy's initial vision of this Paradise of God (in which heaven, typed by the female idea, and earth, typed by the male idea, were one "in the beginning" as "*the only*," S. & H. 502:25) would not permit her consciousness to rest under the need of her students for church organization (even that of the visible branches, in the organization of which she had been forced to personally participate in order to meet the needs of her students—the branches typing but *twelve* angels), in 1886, three years before the First Organization of the Boston church was dissolved in 1889, she requested *thirteen* of her students to form the *National** Christian Scientist Association upon the symbolic basis of *thirteen* elements of being, beyond the *twelve* elements in Church, even beyond the City foursquare with its *twelve* gates and *twelve* angels thereat, the latter typing the fact that Church in its last walled step encompasses but *twelve* angels—Jesus having implied that the angels type the progressive footsteps of Church, Rev. 1:20. This *thirteenth* step of unfolding being, which was typed by the National Christian Scientist Association, is objectively reached when the twelve angels at the twelve gates of the City foursquare (these angels identifying the twelve tribes of Israel, "which [but objectively] show the workings [labor] of the [subjective] spiritual idea" [S. & H. 562:18] of Woman

* "*National*" as illustrated by our own United States with its *thirteen* original basic elements being a fitting symbolic name for an Association founded on *thirteen* spiritual elements of being, typed by the "tree of life," the leaves of which were for "the healing of the nations," Rev. 22:2.

as generic man, S. & H. 561:22) become unified in one subjective consciousness, typed, as before noted, by the "tree of life" that grows in the "city of our God" with "no boundary nor limit," S. & H. 577:12.

This subjective state of consciousness, typed by the "tree of life" as the *thirteenth* element of being, was that of St. John's vision when he said, "And I saw no temple therein," which Mrs. Eddy interprets as, ". . . that is, no material structure in which to worship God, for He must be worshipped in spirit and in love," S. & H. 576:12,—not merely "in spirit and in truth," John 4:23, 24, as presented by Jesus in his first coming, and upon which basis ("the Rock" as Christ, or Truth) he promised to build his future Church, Matt. 16:18, for Truth demands a defined, walled structure in order to exclude "whatsoever . . . maketh a lie," Rev. 21:27. In the allegory in the second chapter of Genesis, the "tree of life" grew in Adam's subjective state of consciousness (Gen. 2:9) before Eve was separated from him, or woman from man, Gen. 2:21, 22,—this separation forcing man to objectively "regain" his initial subjective consciousness of this same "tree of life" (Rev. 22:2) in the "city of our God" (where manhood and womanhood are one as Bride, or "two individual natures in one," S. & H. 577:6) through "the gate of understanding," that is guarded by the "flaming sword" of Truth, Gen. 3:24; S. & H. 538:4. Thus the vision of Womanhood, wherein the male and female, or earth and heaven, are one, was Mrs. Eddy's subjective vision of the "tree of life," from which she could never be driven even by the necessities of others.

ASSOCIATION AS FOUNDED ON THIRTEEN ELEMENTS
SUBJECTIVELY EMBRACING CHURCH
AS FOUNDED ON TWELVE ELEMENTS

It will subsequently be found in the contemplation of the progressive footsteps of church that some especial form of Association as containing the basic association of ideas, of which church is the subsequent symbol, always precedes such symbolic expression. This was initially shown by the fact that Mrs. Eddy formed the Christian Scientist Association in 1876, three years before she formed the First Organization of the Boston church in 1879. Inasmuch as idea is boundless and church always bounded, *Association having existed before could remain after the walls of church are dissipated*, as typing the final coincidence of initial subjective consciousness and the ultimate attainment thereof. Thus an Association which types *thirteen* elements of being, symbolized by the "tree of life" as the *thirteenth* element of being, beyond the *twelve* elements of the last walled step in church consciousness, alone could save one's consciousness from the crucifixion of

church based upon the "tree of the knowledge of [both] good and evil," as the counterfeit of the "tree of life," concerning the identity of which Mrs. Eddy says, "But is it true that God, good, made 'the tree of life' to be the tree of death to His own creation?" S. & H. 527:17.

Under the following topics the steps will be presented which show how Mrs. Eddy attempted to open the way by which she hoped her followers might be able to encompass her subjective vision of the "tree of life" in the "city of our God" with "no temple therein," and thereby escape further church organization, just as Jesus on the Mount of Transfiguration attempted to lift his students to his own subjective consciousness, without the necessity of objectively building the three tabernacles, Matt. 17:4,—in the words of Peter, "one for thee [Jesus], and one for Moses, and one for Elias," typing Love, Truth, and Life, respectively.

ASSOCIATION FOUNDED ON "MORE THAN TWELVE LEGIONS OF ANGELS"

—Matt. 26:53

At the time that Peter smote off the ear of the servant of the high priest who accompanied the soldiers which Judas led out to take Jesus to what proved to be his crucifixion by ecclesiastical church, incident upon his attempt to lift his twelve disciples, typing the twelve elements of ecclesiastical church, to his own consciousness, Jesus said to Peter: "Put up again thy sword . . . Thinkest thou that I cannot now pray to my Father, and He shall presently give me *more than twelve* legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" Matt. 26:52-54. Thus Jesus indicated that it would take "*more than twelve* legions of angels" to release him from the crucifixion of the limitations of ecclesiastical church—prophetically founded on the human sense of the *twelve* tribes of Israel (as a tabernacle even in the time of Moses and subsequently as Solomon's temple), and symbolically accepted by Jesus in his twelve chosen disciples as retyping the twelve tribes of Israel. The prophesied crucifixion of Jesus, accomplished through the channel of ecclesiastical church, was occasioned by the limitations of his *twelve* disciples, particularly Judas by whom he was betrayed, Mrs. Eddy having said, "If the Master had not taken a student and taught the unseen verities of God, he would not have been crucified," S. & H. 28:4.

Therefore it was with the realization that it would take "*more than twelve* legions of angels" to lift herself and her students above the inevitable crucifixion which her church demanded in its First Organization, as founded on the "word and works" of Jesus (*Manual* p. 17) *before his crucifixion*, that Mrs. Eddy in 1886 (three years before the dissolution of the

Boston church in its First Organization) had symbolically called *thirteen* of her students to form the National Christian Scientist Association as a generic organization to be composed of students' Associations throughout the Field, together with the Boston Association—all on an equal footing, in keeping with the fact that all churches, which were outgrowths of these Associations, were branches of the Word during the First Organization of the Boston church. In other words, this National Christian Scientist Association declared its purpose to be that of placing Mrs. Eddy's students on a common basis with her students' students—the February *Journal* of 1886, page 209, stating: "The purpose or object of this *National* Association is to place students' students on equal footing with others in Christian Science," in line with the declaration of our Nation at the point of *thirteen* that "all men are created equal," and as a type of the equality of the fruits of the "tree of life," growing from the same source, which tree is beyond the *twelve* gates of the City foursquare, typing divided states of consciousness. Each teacher in the Field of Christian Science that had twenty or more students could send three delegates to the National Christian Scientist Association, but none could send more than three, no matter how large his or her Association might be, except the Massachusetts Metaphysical College Association (composed of Mrs. Eddy's students), which could send as many as Mrs. Eddy deemed proper to send.* The Massachusetts Metaphysical College Association was the name subsequently given the Christian Scientist Association formed in 1876.

The National Christian Scientist Association continued for four years and then in 1890 prophetically resolved itself (several months after the First Organization of the Boston church was dissolved), under Mrs. Eddy's direction, into a "Universal Assembly"—the record of the meeting on this point reading: "Resolutions were then offered, providing for the *repeal* of the constitution and by-laws. . . . The last session of the 'National Association,' and the first of the 'Universal Assembly,' was then declared adjourned for three years," *July Journal*, 1890, pp. 172, 175. Thus the "Universal As-

* See *Constitution and By-Laws of the National Christian Scientist Association*, p. 9. "The representations of Students Christian Scientist Associations . . . shall be limited to three for a membership of twenty or upwards, and no representation shall be allowed to a Students Christian Scientist Association not having a membership of twenty," Section 2, under "Delegates." However, Section 1 made an exception of the Massachusetts Metaphysical College Association in the following words: "It . . . is entitled to send the number of delegates that she [Mrs. Eddy] in her wisdom shall deem proper." This latter provision was likely a spiritually protective feature (above its letter) on Mrs. Eddy's part to the end of holding (through her own students) the Association to the symbolic purpose for which it was established, and the provision was probably never intended to be used otherwise, else this demand would have been an inconsistency.

sembly" adjourned for three years to await a then undetermined but, what proved to be, most momentous culmination, which will be subsequently explained. The significance of the permanent *repeal* of the Constitution and By-laws of the National Christian Scientist Association was that it evidenced the *completion* of the Association's mission as a National organization and further evidenced that the "Universal Assembly" was beyond the restrictions of either Constitutions or By-laws. The significance of the resolving of the National Christian Scientist Association into the "Universal Assembly" was that it prophesied an unlimited *universal* destiny for the branch churches as represented in the "Universal Assembly" by their respective Associations (the First Organization of the Boston church being represented therein as a branch by the Boston Association).

It is also interesting to note that the Massachusetts Metaphysical College Association (previously called the Christian Scientist Association, the members of which as Mrs. Eddy's students were the foundational channels of the First Organization of the Boston church) had at Mrs. Eddy's direction (just previously to the resolving of the National Christian Scientist Association into the "Universal Assembly") resolved itself into an "Assembly of Christians" (which later proved to be the foundation of the Second Organization of the Boston church)—the record on this point reading, "When the Massachusetts Metaphysical College Association was re-organized the teacher [Mrs. Eddy] recommended its continuance as a voluntary *assembly of Christians,*" *June Journal*, 1890, p. 137. At the same time that this Association resolved itself into an "Assembly of Christians" * it *revised* (and continued rather than repealed) its Constitution and By-laws. One of its revised By-laws pledged its members to life membership and another declared the "Assembly" to be a "*parent Association*"—each a prophecy of The (then future) Mother Church as founded thereupon.

* This took place in September 1889, immediately before the dissolution of the First Organization of the Boston church in October, when Mrs. Eddy set aside the Massachusetts Metaphysical College Association (together with its Constitution and By-laws), renaming it a "voluntary Assembly of Christians" to the end of lifting it beyond material organization into the realm of Love. This action was recorded under the "Editor's Note Book" in the *December Journal* of 1889, page 459: "At a special meeting [of the Massachusetts Metaphysical College Association] called in September . . . it had been voted to set aside the official organization and the Constitution and By-Laws, and to meet in the future as a voluntary Association of Christians. . . . It proved 'a burial without a funeral'; as the old, material shell drifted away. . . . There was a sense of relief, wonder that it had been tolerated so long . . . and a new realization that 'all is Mind,' and of union in love had been gained." But Mrs. Eddy found that Christianity could not be lifted to Love until it became scientific Christianity through the "footsteps of Truth," which lifted it into Christian Science.

(These revised By-laws read as follows: "All persons entering this Association become *life members* . . .," Section 4, under "Membership"; and "Scientists who become members of other Associations of this kind, whose members use, or cause to be used, any text-book in teaching, except Mrs. Eddy's *Science and Health*, and who do not adopt the Scriptures as their guide, shall not retain membership in nor be expected to pay assessments to, this *parent Association*," Section 3, under "Fellowship." See revised Constitution and By-laws of the Massachusetts Metaphysical College Association.) The significance of the revision of the Constitution and By-laws of the "Assembly of Christians" (rather than their sustained repeal as in the case of the "Universal Assembly") was that it evidenced the "Assembly's" preparation for its then undetermined future mission. That its then future course as the basis for a second Boston church was undetermined was later expressed by Mrs. Eddy's indecision as to whether the Second Organization of the Boston church would ever be formed.

In attestation of her indecision as to whether a second organization of the Boston church would ever be formed, Mrs. Eddy said late in 1891, two years after the dissolution of the First Organization: "After this experience [with the warfare in the First Organization, Rev. 44:18-24] 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, which appeared in the first to the fourth edition, inclusive, of *Retrospection and Introspection* in 1891, page 58, was dropped in 1892 when the Second Organization of the Boston church was formed.)

There is no doubt, as previously presented, that Mrs. Eddy had hoped that the completion of the impersonal Word of *Science and Health* in its fiftieth edition in 1891 (two years after the dissolution of the First Organization of the Boston church)—which added the twelve-gated City four-square, typing Life, Truth, and Love, to "The Apocalypse" (S. & H. 575:7) as a basis of the branches (together with the more progressive footstep of, "And I saw no temple therein," Rev. 21:22, correlated by Mrs. Eddy with the Bride as "this spiritual, holy habitation" with "no boundary nor limit," or the subjective consciousness of Christian Science, S. & H. 577:12), would obviate the necessity for (the backward to the Branch-idea of) a medial Mother Church founded on twelve stars of heavenly conception (a star being always but a promise of distant hope), demanding ascension to a heavenly goal (where "mother finds her home and heav'nly rest," Po. 5:6), as typed by the God-crowned Woman of Revelation twelfth chapter. Her assumption for this conclusion was that the branches founded on the in-

spirational Word, typing the Bride, or City foursquare, of Revelation *twenty-first* chapter, had already spiritually embraced the ascending footsteps of the God-crowned Woman's "man child" as Christianity in Revelation *twelfth* chapter and, therefore, had embraced Mother's earth work.

FOUNDING OF THE SECOND ORGANIZATION OF THE BOSTON CHURCH
AS "THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS.,"—
MEDIALLY CALLED "THE MOTHER CHURCH"

Despite the fact that Mrs. Eddy had hoped to obviate the founding of a medial Mother Church, since she together with her students had founded the First Organization of the Boston church on "the word and works" of *Jesus* as the expression of Fatherhood as *Life* in his first appearing (he having said, "I am come that they might have life," John 10:10, and the founding purpose of the First Organization of the Boston church being declared as "designed [merely] to *commemorate* the word and works of our Master," *Manual* p. 17), she found it necessary in 1892 to request twelve of her students (chosen from the Massachusetts Metaphysical College Association as the "Assembly of Christians," into which it had resolved itself) to reestablish the Boston church in its Second Organization as The Mother Church on the basis of "the Rock, *Christ*," or Truth (both "Rock" and "Christ" mean "Truth"—Truth being the first step of Motherhood beyond its embrace of Fatherhood as Life, for Mrs. Eddy defines "Mother" in the "Glossary" of *Science and Health* as the full trinity of Life, Truth, and Love), *Manual*, p. 19. Thus the founding of this church provided a medium by which Mrs. Eddy's students might lift the primitive Christianity (of vicarious ministrations) of *Jesus*' first appearing as the then highest plane of their own consciousness to scientific Christianity through the "footsteps of Truth" (which can be incorporated in one's own life) of *Jesus*' "second appearing."

This new foundational basis of The Mother Church as *Truth* was in line with the addition made by Mrs. Eddy to the fiftieth edition of *Science and Health*, in 1891 (two years after the dissolution of the First Organization of the Boston church in 1889 and about one year before the founding of The Mother Church in 1892), which reads: "I therefore plant myself unreservedly on the teachings of *Jesus*, of his apostles, of the prophets, and on the testimony of the *Science of Mind*. Other *foundations* there are none," S. & H. 269:22. (Note here the distinction between the mere outer *commemoration* of "the word and works" of *Jesus* as *Life* in his first appearing and the founding of oneself in his inner consciousness on the teach-

ings of Jesus as *Truth* in his "second appearing.") The "Science of Mind" demands the full seven days of ascent from earth to heaven as presented in the first chapter of Genesis (which Mrs. Eddy calls "the Science of Mind," S. & H: 557:24); whereas even Jesus' tribal demand (as the tribe of Judah, or the fourth tribe of Israel, which corresponds to the fourth day of the first chapter of Genesis, and which Mrs. Eddy interprets as ascension, S. & H. 509:16) did not require more than ascension above the plane of mortal consciousness of the third day (or the Levi-consciousness, which Mrs. Eddy defines as "mortal man," S. & H. 590:12, typing mortality). Of this third day Mrs. Eddy says, "The third stage in the order of Christian Science . . . corresponds to the resurrection" (S. & H. 508:28) of the human life to the divine Life, which is in line with her statement, "Through the magnitude of his [Jesus] human life, he demonstrated the divine Life," S. & H. 54:1. Thus "resurrection" (which was Jesus' highest demonstration to the apprehension of the human consciousness in his first coming) was merely Jesus' highest proof of the immortality of *Life* as the expression of Father, which the First Organization of the Boston church commemorated; while his own tribal consciousness demanded ascension, beyond even "resurrection," into the realm of *Truth*, which was the revelation of his "second appearing" as the "man child" of Mother, upon which the Second Organization of the Boston church was founded.

Jesus' subjective five loaves and two fishes with which he fed the "multitude" in the wilderness * were expanded through the channel of his twelve disciples' objective disposal thereof to the "multitude" with the result that twelve baskets full remained after the "multitude" had physically eaten and were filled, Luke 9:13-17,—showing that they had not assimilated the *spiritual* sustenance offered them. This was confirmed by the fact that when they afterwards followed Jesus he rebuked them saying, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled," John 6:26. Thus the twelve baskets full remaining after Jesus' twelve disciples and the "multitude" had "eaten" showed that physical concept can never partake of the spiritual substance of Truth. Likewise Mrs. Eddy gave the five loaves of her subjective discernment of the five ascending days of manhood-consciousness as Truth (the symbols of the fifth day, which embrace all those of the previous days, being called "his" as evidence of their manhood quality) and the two fishes of the composite male and

* The seven elements that Jesus gave his disciples typed the completeness of subjective consciousness, and the twelve elements with which the disciples fed the "multitude" typed the increased demand for the objective utilization of the seven elements.

female ideas of the sixth day (as completed being) in the first chapter of Genesis to her students in the First Organization of the Boston church, in order that they might feed the demands occasioned by the twelve-gated City foursquare of the Word as Bride upon their limited spiritual conception of church as manhood, with the result that the full twelve baskets of spiritual sustenance returned unto her void of spiritual utilization. Thus in view of the fact that her students in the First Organization of the Boston church had failed in their spiritual utilization of even one basket full (twelve baskets typing the twelve tribes of Israel as complete supply) of these truths which she had placed at their disposal, Mrs. Eddy was forced in 1891 to gather the twelve baskets full of spiritual completeness in her own consciousness, as typed by her addition of the twelve-gated City foursquare to "The Apocalypse" of *Science and Health*. So to apply the symbol of the loaves and fishes to the impersonal Word of *Science and Health* with its twelve bridal demands, the full measure of the twelve baskets full had seemed to return to the Word void of utilization with no portion thereof having been spiritually eaten, despite the fact that the first demand of the revealed Word through the man-angel was, "Take it [the little book, the Bride, or Word], and eat it up," S. & H. 559:17; Rev. 10:9. The reason that Mrs. Eddy's students could not utilize the spiritual truths she had given them was that they had depended upon her personal vicarious ministrations for their "outer" supply of Truth rather than upon the impersonal Word for their "inner" supply, which was in line with Mrs. Eddy's statement, ". . . we cannot do more than we are nor understand what is not ripening in us," My. 195:14. In other words, the Truth upon which they fed had been merely the crumbs from the table of Mrs. Eddy's own consciousness rather than their inner consumption of the impersonal Word as Truth.

Inasmuch as Mrs. Eddy had ministered to the other branches (other than the Boston branch in its First Organization) through her impersonal Word only, she had relied upon the impersonal Word as Truth to be understood by them in proportion to their ability to progressively utilize it and had felt no personal responsibility for their progress. However, Mrs. Eddy's own students with whom she had been surrounded in the Boston branch undoubtedly mistook her own progress for theirs (she having said, "I have felt for some time that perpetual instruction of my students might substitute my own for their growth, and so dwarf their experience," Mis. 278:24), and she had unwittingly become to them the "vine" of which they were the branches (in the same manner in which Jesus had said to his disciples, "I

am the vine, ye are the branches," John 15:5); while the other branches were the branches of the impersonal Word of *Science and Health* as the "vine." Therefore Mrs. Eddy personally stood to her students for the "bread" that "cometh down from heaven" as Truth rather than the "bread" of Truth which they should have gained through the utilization of the impersonal Word; for she says that "prayer is the utilization of the Love wherewith He loves us," No & Yes 39:18. Her students had also mistaken her triumph over her cup (the cross of their necessities) for their own triumph and had, therefore, not borne their own cups as the crosses of their own lives with the demands of Truth. Thus Life as separated from Truth is an "outer" process; while Truth is an "inner" process, where God's laws are written "into their mind" and "in their hearts," Hebr. 8:10,—in the words of Jeremiah, into "their *inward* parts," Jer. 31:33.

Hence it was because she had been forced to feed the students of the First Organization of the Boston church *outwardly* on Life (because they could not assimilate the bread "which cometh down from heaven" as Truth), as typed by Jesus in his first coming, that Mrs. Eddy had been compelled to request twelve of her students to form the Second Organization of the Boston church on the basis of "the Rock, Christ [Truth]," *Manual* p. 19, in order to complete its history—that of typing Jesus' "second appearing" in "Christian Science" as Truth (wherein the bread of Truth could be self-assimilated by them). In line with this demand of progress, Mrs. Eddy says: "The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God [from Life to Truth], as in Christian Science," Ret. 70:20, which is in consonance with the process indicated in the following statement, "Christianity is again demonstrating the Life that is *Truth*," My. 214:9.

However, when Mrs. Eddy permitted the formation of the Second Organization of the Boston church upon the basis of *Truth*, she *temporarily set apart Truth* (manhood at its highest point, S. & H. 517:9) *from Life and Love* (womanhood) *for demonstration, the branches as a type of the City foursquare having up to this point* (when Truth was separated from Life and Love) *symbolized the full trinity of Life, Truth, and Love* as the full expression of Womanhood as Bride, or the wedded qualities of manhood and womanhood.

Here one may ask—Did not Mrs. Eddy separate Life from Truth and Love when she formed with her own students the First Organization of the Boston church "designed to *commemorate* the word and works of our Master," or Jesus as typing *Life* in his first appearing? The answer is, No,

for the reason that she did not found this church on Life * but merely "to commemorate the word and works," or Life, of Jesus as "our Master," *Manual* p. 17. That church cannot be founded on Life (which is individual) until it reaches the unified "tree of life" through the collective processes of Truth and Love is evidenced by the fact that Mrs. Eddy starts her definition of "Church" with Truth—"the structure of Truth and Love," S. & H. 583:12. Thus Life that is "moral and spiritual" is the Life that has been lifted to Truth, in line with Mrs. Eddy's statement that "Life as God, moral and spiritual good, is not seen in the mineral, vegetable, or animal kingdoms. Hence the inevitable conclusion that Life is not in these kingdoms," Un. 38:23. Therefore it follows that "Life which is [collective] Truth" (S. & H. 35:22) can be expressed by man at the point of his highest quality only, which Woman as Love embraces.

On the plane of Life—on which "God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men," S. & H. 550:5,—Mrs. Eddy interprets "... cattle, and creeping thing, and beast of the earth" (Gen. 1:24) as, "Spirit diversifies, classifies, and individualizes all thoughts; ... but the intelligence, existence, and continuity of all individuality remain in God . . .," S. & H. 513:15. Thus "life" before it reaches "moral and spiritual good" places both animals as well as men on a common footing in the sense that the intelligence and individuality of each "remain in God." † This was true of even Jesus on the plane of Life in his first appearing as the reflection of the fatherhood of God, for he said of himself, "The Son can do nothing of himself, but what he seeth the Father do," John 5:19, thus indicating that Life is an "outer" and not an "inner" process. On the other hand, Truth as the "man child" of Mother, symbolizing "the second appearing" of Jesus (Jesus having said that his "second appearing" would be as Truth [John 14:16, 17] beyond the Life of Father in his first appearing—there being no "Truth" in "Father" as defined by Mrs. Eddy in the "Glossary" of *Science and Health*), sets up a moral

* Although the First Organization of the Boston church was not founded on Life, but merely to "commemorate the word and works" of Jesus as the expression of Life, for the sake of brevity from time to time in this book the First Organization may be referred to as founded on Life.

† Hence on the plane of Life, each individuality draws from divine "Intelligence" and "Wisdom" its own guidance according to its respective need in the ascending scale of being. In line with this, Mrs. Eddy capitalized "Intelligence" and "Wisdom" as qualities of God throughout *Science and Health* from the first edition until 1903, whereupon both "Intelligence" and "Wisdom" were decapitalized as an evidence of man's inherent expression of both qualities. This point was attained when Mother's "man child" reached Truth in the Word of *Science and Health*, symbolically typed by The Mother Church as "cross" reaching its "Extension" as "crown."

standard in man to which all men gather in interrelationship, called "Church," that Love, as typed by Woman, expands to infinity. Since the individual expression of Life could never be lived by another, the First Organization of the Boston church founded on the life of another was no part of Church in itself but a "Suffer it to be so now" (My. 140:21) to meet the demand of Mrs. Eddy's students for an organic church as a medium for ritualistic "outer" *commemoration* of Life. Inasmuch as Life could never be *collectively* expressed as church consciousness, Jesus as the *individual* expression of the fatherhood of God as Life in his first appearing could never build (either mentally or physically) a church but was forced to merely promise to build one on the "rock [Christ, Truth]," Matt. 16:18, when the Life which is lifted to Truth, that can be shared by others, becomes a collective consciousness. *For this reason Truth* (on which The Mother Church as the Second Organization of the Boston church was formed) *was the first and only quality of the trinity of Life, Truth, and Love which could be set apart for church (collective) demonstration.*

Never until Mrs. Eddy in 1889 dissolved the First Organization of the Boston church founded on Jesus as the expression of Life, *Manual* p. 17, and then in 1892 requested the formation of the Second Organization of the Boston church on "the Rock, Christ [Truth]," *Manual*, p. 19, symbolically choosing twelve of her students to fulfill this purpose, did the greatest resistances (between theory and practice) start which made a battleground of The Mother Church (the Second Organization of the Boston church). Just as every nation other than our own United States is basically composed largely of its own nation-born citizenry of generations of unbroken descent, while our Nation is foundationally composed of the nation-born citizenry of the whole world (and thus is vulnerable to all of its old sympathies),—so religious denominations (other than Christian Science) are composed largely of thought-descendants of the same religious beliefs, while Christian Science is composed of all religious beliefs, which when brought together produce thought-combat to be found in no other denomination in the world (and thus vulnerable to the old sympathies, ecclesiastical antagonisms, and limitations of their religious nativity until they are met in Christian Science). In line with this premise, Mrs. Eddy's specifically assigned reason for dissolving the First Organization of the Boston church was in order to free it from "the envy and molestation of other churches," Ret. 44:21, for which its members became channels through the back pull of old religious sympathies. In other words, the religious internecine warfare of the churches comes to the light of Principle in Christian Science to be harmonized. Hence Mrs. Eddy said, "From first to *last* The Mother

Church seemed type and shadow of the warfare between the flesh and Spirit," Pul. 20:14, and again, in the words of Mrs. Eddy: "The twelfth [Motherhood] chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare," S. & H. 568:5.

However, Mrs. Eddy was not in this warfare in The Mother Church, inasmuch as she said on May 3rd, 1894, three weeks before the laying of its corner-stone on May 21st, 1894: "My work for the Mother Church *is done* [italics in original]," June *Journal*, 1894, p. 94; for Mrs. Eddy's work in Motherhood was in her Word and not in church, she having revealed the God-crowned Woman bringing forth her "man child" as Truth (which was the basic foundation of The Mother Church) in "The Apocalypse" of *Science and Health* in 1886, three years before the First Organization was dissolved in great discord in 1889 and six years before The Mother Church was formed in 1892. That Mrs. Eddy had cherished a higher hope than the necessity for the loosing of the further resistances (spoken of in the Bible as the "dragon"—manifested as the "*drag on*" [November *Journal*, 1887, p. 418] of Old Theology in the minds of her students) that were prophesied to attend a visible organization of The Mother Church was evidenced by the (previously quoted) statement made by her during the interim between the First and Second Organizations of the Christian Science Church (when there was no visibly organized church in Boston, 1889-1892), this statement expressing doubt as to whether the dissolved First Organization in Boston would ever be reorganized to the end that church might symbolically complete its history.

When Mrs. Eddy dissolved the First organization of the Boston church in 1889, she did not disturb the initial foundation of the branches in the Field, rooted as they were in the impersonal Word (Bride) as the full trinity of Life, Truth, and Love. However, later, in 1892, she symbolically made a temporary separation of the element of *Truth* (manhood) as the foundation of the Second Organization of the Boston church. This separation was made for the purpose of objectively *demonstrating Truth*, typing manhood, for the womanly phases of the branches, typing Life and Love, which forced upon all the branches the necessity of awaiting the ascent from earth ("cross," My. 6:19) to heaven ("crown," My. 6:19) of the sonship of The Mother Church in order to reach heavenly *Truth* through the progressively ascending manhood, or Motherly, additions to the Word of *Science and Health* (exclusive of the *Key to the Scriptures*). In connection with the branches' being forced to await the ascent of the sonship of The Mother Church, Mrs. Eddy, in view of *the incompleteness of the branches after Truth had been set apart for human demonstration*, admonished the

branches to figuratively "bend upward the tendrils and to incline the vine towards the *parent* trunk," My. 125:6. In other words, the branches were to figuratively ascend to the heavenly Woman, crowned with twelve stars as typing the heavenly union of the male and female ideas, in order that the sonship of The Mother Church after having reached Truth, typing the Lamb, or purified human consciousness, and the Bride, typed by the branches, might be made one in heaven, in fulfillment of the prophecy of the marriage of the Bride and the Lamb in heaven, Rev. 19:7, which must take place in prophetic idea (heaven) before they could descend to earth as the composite Bride, or the City foursquare, initially typed by the branches before Truth was withdrawn for human demonstration.

In this connection, it will be noted that the fourth side of the City foursquare is called by Mrs. Eddy "divine Science," S. & H. 575:19; while the fourth cardinal point of the "city of our God" (progressively corresponding to the fourth side of the City foursquare) is called "Christian Science," S. & H. 577:18, the name she gave to the subjective discovery of the "divine laws of Life, Truth, and Love," S. & H. 107:2. As previously noted, Mrs. Eddy associates ascending labor with the "key to the kingdom" with which "Christian Science has opened the door of the human understanding," adding that "none [not even she] may pick the lock nor enter by some other door," S. & H. 99:10. Thus when she named her subjective discovery "Christian Science," she implied that previous Christian labor had lifted her to the point of subjective vision which encompassed the full seven days of ascending consciousness, for she says, "God had been graciously preparing me during many years for the reception of this final revelation," S. & H. 107:3. So no one subjectively receives the vision of Christian Science until he has laboriously encompassed the full seven days of ascending consciousness, where Christian Science becomes one with divine Science. However, as divine Science is a heavenly Science which rejects earth until "the footsteps of Truth" lift earth to heaven, it must in turn descend to earth as divine Science to dwell with men, Rev. 21:3, after which it becomes subjective Christian Science, that Mrs. Eddy says is "as old as God," and, as such, opens "the gates of Paradise" on earth to the "tree of life," which grows in the "city of our God." Hence it may be seen why Mrs. Eddy calls the fourth side of the descending City foursquare "divine Science," while she progressively calls the fourth cardinal point of the "city of our God" "Christian Science."

Thus the seven laboriously ascending footsteps of The Mother Church presented but the seven keys of manhood (corresponding to the seven days of ascending consciousness in the first chapter of Genesis), which culminate

in the key of "Christian Science" that unlocks "the door of the human understanding," or the door opened to manhood in heaven, Rev. 4:1 ("heaven" meaning outer "government by divine Principle," S. & H. 587:25), and eventually opens the seven manhood gates of the City foursquare on earth; while the branches presented the master key of Womanhood, which in its embrace of manhood opens up the full twelve "gates of Paradise" as the inner "kingdom of heaven" on earth—Mrs. Eddy having implied by her definition of the "New Jerusalem" as the "kingdom of heaven" that this master key of Womanhood opens the gates of the "New Jerusalem" (as the City foursquare, or Bride) outward to "the spiritual facts and harmony of the *universe*," S. & H. 592:18. The fact that the "New Jerusalem" (as the City foursquare, or Bride) is defined as "the spiritual facts and harmony of the *universe*" shows why the branches were established *before* and were to remain *after* The Mother Church completed its history. In other words, The Mother Church in symbol was designed to lift the human consciousness up to heaven, typed by the God-crowned Woman's "man child" who was "caught up unto God, and to His throne," Rev. 12:5; while the branches, subjectively typing Christian Science (established before The Mother Church as the demonstration of Christianity, or Truth, was formed), were designed to initially encompass on earth the full measure of the seven days of manhood's ascent, based upon the assumption that Christian Scientists had previously embraced Christianity, for Mrs. Eddy says that "Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it," S. & H. 556:13. Thus the branches type Christian Science.

However, Mrs. Eddy did not demand the figurative ascent of the branches until she had opened to them an avenue of escape from so doing by the *restoration of Truth* to their earthly expression, and even then she did not demand this ascent of the branches until she had individually built her own branch church in order that earth might not be left without a symbol of its always-perfection as an integral part of unified heaven and earth as "in the beginning," for "in the beginning [which Mrs. Eddy interprets as '*the only*'] God created [both] the heaven and the earth" (Gen. 1:1; S. & H. 502:25) as the unified "male and female of Spirit," S. & H. 3rd ed., p. 120. The full presentation of these processes, however, must await Mrs. Eddy's initial step of endeavoring to open to the branches the possibility of an avenue by which she hoped they could *restore Truth* to themselves in *earthly* expression without making the heavenly ascent. Under the following topic this process by which the branches could have rehabilitated themselves *on earth* by the *restoration of Truth* will be presented.

THE LITERAL MERGING
OF THE NATIONAL CHRISTIAN SCIENTIST ASSOCIATION
INTO THE WORLD'S PARLIAMENT OF RELIGIONS AS THE
"UNIVERSAL ASSEMBLY" OF ALL NATIONS

It will be remembered that our history of the National Christian Scientist Association was left at the point where the Association resolved itself into a "Universal Assembly" and adjourned for three years. Inasmuch as churches are always founded on previous Associations,* and Mrs. Eddy had left two Associations—the "Universal Assembly" and the "Assembly of Christians"—open to undetermined foundational purposes, and as she had been later forced, in 1892, to utilize the "Assembly of Christians" in order to found The (medial) Mother Church on "the Rock, Christ [Truth]" (although it significantly was called by the branch name of "The First Church of Christ, Scientist, in Boston, Mass." as an evidence of its more basic foundation as "reared on the foundation of Love"), she decided, in 1893, immediately before *Christ and Christmas* was published, to literally merge the last meeting of the "Universal Assembly" (the former National Christian Scientist Association) into the World's Parliament of Religions at the World's Fair in Chicago (as mentioned in *Miscellaneous Writings* on page 156, line 13, and described in the November *Journal*, 1893), as a prophecy of the unlimited scope of the branches—of whose respective Associations it had been solely composed. This *literal* merging (which had *prophetically* taken place in 1890 when the National Christian Scientist Association re-

* The Boston church was founded on the Massachusetts Metaphysical College Association and the branches were founded on the representative Associations of field teachers as the fruits of their labor, whose Associations (with the Massachusetts Metaphysical College Association) were gathered together by the National Christian Scientist Association as typing the foundation of the unified Branch-idea. The Extension to The Mother Church was founded upon the General Teachers' Association, as subsequently presented. As an evidence that Mrs. Eddy recognized this foundational relationship between Association and church, she dissolved the Massachusetts Metaphysical College Association and repealed its Constitution and By-laws before she dissolved the Boston branch church founded thereupon; in other words, she liquefied its foundations before she could liquefy the church. She also dissolved the General Teachers' Association immediately after she abolished the communion between the branches and The Mother Church in 1908, thus removing the foundation of the Extension as a "crown," *My*. 6:19. The *Journal* of February 1890 expresses this relationship as follows: "The dissolution of the visible organization of the Church is the *sequence* and *complement* of that of the College Corporation and Association." However, due to the multiplicity of teaching now in the branches, this specific relationship no longer exists between Associations and branches, leaving the branches to rest upon the foundation of association of ideas in the generic Word of *Science and Health with Key to the Scriptures*, in which they as branches of God's "planting" (Isa. 60:21) are rooted.

solved itself into a "Universal Assembly") took place at the World's Fair in the form of two progressive meetings: the first, a denominational meeting of Christian Scientists in Washington Hall; and the second, a general meeting of all nations in the world as represented by their religions in Columbus Hall.

The meeting of Christian Scientists in Washington Hall was the only religious demoninational meeting of any organization that was permitted to be held at the World's Fair in Chicago. For presentation at this meeting, Mrs. Eddy had assigned to the branch churches, through their pastors and representatives, twelve subjects,* including the subject of the opening address given by her adopted son, Dr. Foster-Eddy, who was President of the National Christian Scientist Association. In his address he spoke in general of the progress of Christianity and its culmination in the discovery of Christian Science in America. "America," he said, "is the 'City set on a hill.' In it has sprung up the '*great light* [italics in Journal]', again conceived and brought forth by woman . . . This greater light is Scientifically Christian or Christian Science," p. 350, November *Journal*, 1893. The program for the remainder of the meeting as taken from the November *Journal* of 1893 announced that the following papers would be read:

"*The Resurrection*, by Rev. D. A. Easton, Pastor First Church of Christ, Scientist, Boston.†

"*The Trinity*, by Rev. Augusta E. Stetson, Pastor Church of Christ, Scientist, New York.

"*Spirit and Matter*, by Mrs. Ruth B. Ewing, Pastor First Church of Christ, Scientist, Chicago.

"*God Incorporeal*, by Gen. Erastus N. Bates, Pastor Church of Christ, Scientist, Cleveland.

"*Immortals and Mortals*, by Mrs. A. M. Knott, Pastor Church of Christ, Scientist, Detroit.

"*Scientific Theology*, by Rev. John Freeman Linscott, Pastor Church of Christ, Scientist, Chicago.

* All twelve of these addresses were published in successive issues of *The Christian Science Journal*.

† It will be noted that the subject assigned to The Mother Church through its pastor was "The Resurrection," thereby indicating The Mother Church's mission of lifting Jesus as *Life* in his first appearing to the Christ as *Truth* in his "second appearing" through the process of Judah as typing ascension. However, as the First Organization of the Boston church merely commemorated the "word and works" of Jesus as Master and Mrs. Eddy says that it "is the morning meal [of the resurrection] that Christian Scientists commemorate," S. & H. 35:11, The Mother Church started its ascension in Judah from Life to Truth at the point of resurrection as the *proof* (not commemoration) of Life.

"*Prophetic Scriptures*, by Edward P. Bates,* Syracuse.

"*Healing the Sick*, by Rev. E. M. Buswell, Pastor Church of Christ, Scientist, Beatrice, Neb.

"*The Scientific Universe*, by Rev. Isabella M. Stewart, Pastor Church of Christ, Scientist, Toronto.

"*The Brotherhood of Man*, by Alfred Farlow, Pastor Mission Church of Christ, Scientist, Kansas City.

"*Mind, not Matter*, by S. J. Hanna,* Editor *Christian Science Journal*."

The program would have been carried out by the branch representatives exactly as announced had the branch to which the subject of "The Trinity" was assigned (each branch as a unit of the whole representing all branches in the subject assigned to it) not *failed* to encompass it, the November *Journal* for 1893 stating on page 341: "Following the silent prayer was Dr. Eddy's opening address, and, in their order, the other addresses prepared for the occasion, excepting that the Rev. Augusta E. Stetson read the article from our Leader's pen entitled 'An Allegory,' which was published in full in the October *Journal*, instead of the article prepared by her upon the subject which *had been assigned her*." (The article, "An Allegory," which now appears in *Miscellaneous Writings*, page 323, symbolically presents in its mountainous ascent the struggle of ascension from "cross" to "crown"—typed by the labor of The Mother Church.)

Despite the fact that the National Christian Scientist Association had at its last meeting in 1890 repealed its Constitution and By-laws when it resolved itself into a "Universal Assembly," Mrs. Eddy on the occasion of its

* It will be noted that there were two non-pastors who read addresses at this meeting: one was Edward P. Bates and the other was Septimus J. Hanna. Inasmuch as many teachers in the early days of the Christian Science Movement traveled from place to place teaching classes, which had previously been gathered together locally for such teaching, each class provided a nucleus for a local branch church, and such teachers' Associations might represent several branches—all of which could not have the same teacher as pastor. (This practice with reference to teaching is shown under the title of "Missionaries" in the first *Manual*.) Other teachers gathered their own nuclei for branches from their own local Fields, of which branches they became pastors. Undoubtedly Edward P. Bates typically represented the former classification of branches, whose teachers were not necessarily their pastors; while Septimus J. Hanna as Editor of the *Journal* which was owned and published by the National Christian Scientist Association (composed of all branch Associations) represented all branch churches as founded upon such member Associations. Septimus J. Hanna was also likely chosen as one of the twelve representatives to address the denominational meeting held in Washington Hall in order to typically establish a link between the twelfth and thirteenth elements of being, inasmuch as he not only read the address at the meeting held in Washington Hall but also was selected to read Mrs. Eddy's address at the general meeting of all religions of the world held in Columbus Hall, as subsequently presented.

meeting in Washington Hall (at the World's Parliament of Religions) addressed it in a communication * as the "National Christian Scientist Association," thus significantly *restoring it for this occasion to its former name*. As previously presented, in the National Christian Scientist Association all churches through their Associations had been on an equal basis, each and all reflecting the full trinity of Life, Truth, and Love. If, therefore, the branches were to identify themselves collectively as the full trinity of Life, Truth, and Love at their denominational meeting (held in Washington Hall), as demanded by the address on "The Trinity" that was assigned by Mrs. Eddy to one of the branches, it was needful that The Mother Church—which had one year previously to this meeting been founded on Truth, thereby reflecting only "in *some degree* the Church Universal," *Manual* p. 19,—be returned to its *former branch position*. Hence it was undoubtedly to this end that Mrs. Eddy renamed the "Universal Assembly" on this occasion the "National Christian Scientist Association," for by so doing she restored the Massachusetts Metaphysical College Association, upon which as an "Assembly of Christians" the Mother Church was founded, to its former position of equal footing with the other branch Associations before it (the Massachusetts Metaphysical College Association) set itself apart as merely an "Assembly of Christians." (It will be remembered that the Massachusetts Metaphysical College Association had set itself apart as an "Assembly of Christians" [June *Journal*, 1890] just prior to the National Christian Scientist Association's resolving itself into the "Universal Assembly" [July *Journal*, 1890].)

In other words, inasmuch as churches are always founded upon their antecedent Associations, it was needful to restore the basic Association of The Mother Church to its former position in the National Christian Scientist Association in order to restore The Mother Church to its former position as an equal Branch-idea; and, as the National Christian Scientist Association (as the basic Association of all branches) had resolved itself into a "Universal Assembly" to which The Mother Church could not fully attain, as founded on *Truth alone*, it was necessary (for this occasion) to *restore* all the branches through their basic Associations to their former positions in which The Mother Church as a branch had an equal footing, for thereby Truth as manhood, which had been set apart for Mother

* This communication, which was in the form of a telegram, read as follows: "To the *National Christian Scientist Association*:—I recommend that this meeting [of 1893] be considered as the adjourned meeting [of 1890] of the *National Christian Scientist Association*; and that this body shall adjourn to meet again in three years from this date. (signed) Mary B. G. Eddy"—November *Journal*, 1893. However, investigation through the *Journals* proved that it never met again, for reasons presently noted.

Church demonstration, was *restored* to Life and Love as typed by womanhood, which the branches still maintained, thus reintegrating Truth to the earthly expression of the branches as typing the full trinity of Life, Truth, and Love.

As a spiritual precedent for Mrs. Eddy's endeavor at this denominational meeting to *restore* the higher concept of church upon which the branches were founded—that of the full trinity of Life, Truth, and Love—to the end of church's escaping crucifixion by a lower concept of church (this lower concept being The Mother Church as the “cross” founded on *Truth* only, whose ascending human footsteps of Truth medially crucify [by denial] Life and Love), Jesus, immediately before his betrayal by Judas in the Garden of Gethsemane, made (as recorded in St. John's Gospel) an importunate plea (to the end of his deliverance from the cup of crucifixion) for the *restoration* of his initial vision before he felt the weight of the world, as typed by the necessities of his twelve disciples—his prayer being: “And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee *before the world was*,” John 17:5. Likewise (to repeat for the purpose of direct comparison), was it not an unspoken prayer for the *restoration* of the glory of her initial vision for the branches before she assumed the weight of the “cross”—that is called by her The Mother Church and whose formation was demanded by her students' necessities—which caused Mrs. Eddy (even after the formation by twelve of her students of the Second Organization of the Boston church) to prayerfully bring (her prayer being prayer in action) the Boston church on the basis of its First Organization as branch together with the other branches under the National Christian Scientist Association (wherein all were branches) to the end of *restoring* to the branches, as before noted, the element of *Truth*, which she had previously separated from their trinity of Life, Truth, and Love, as a foundation for the Boston church as The (medial) Mother Church, that must bear the weight of demonstration as the “cross”?

May it not even have been Mrs. Eddy's subjective hope that by placing The Mother Church in its basic and former setting as branch—which put it on an equal footing with the other branches in the National Christian Scientist Association—she would not only *restore* the element of Truth in the trinity of Life, Truth, and Love to the branches but by so doing make the further continuance of The Mother Church as a “cross”-bearer unnecessary? In other words, had the branches on the occasion of their denominational meeting been able to encompass the privilege extended to them of responding to Mrs. Eddy's demand for an address on “The Trinity” of Life, Truth, and Love (thereby identifying themselves there-

with), they could have expandingly flowed on through the process of the omni-action (or fourth dimension) of good—which is beyond the trinity of Life, Truth, and Love—to fulfill their prophesied *universal* mission as typing the boundlessness of the Bride as the “city of our God” beyond even the walls of church as the City foursquare, thereby making the further continuance of the medial process of The Mother Church unnecessary.

In connection with this onflowing possibility is seen another reason—other than the restoration of The Mother Church to its former equal footing with the other branches—why Mrs. Eddy restored the “*Universal Assembly*” (which had repealed its Constitution and By-laws) to the *National Christian Scientist Association* for the occasion of its denominational meeting, and that was to break the bonds of the *National Christian Scientist Association* by attempting to put the greater into the lesser, boundlessness into bounds. This restoration of the “*Universal Assembly*” to its former position of necessity would have broken the bonds of the *National Christian Scientist Association* to the consciousness of the branches and have carried them on through the process of the omni-action of good to the boundlessness (consciousness) beyond the walls of Church, had they been able to embrace the spiritual privilege of identifying themselves with the full trinity of Life, Truth, and Love as demanded by Mrs. Eddy in the address assigned to one of the branches (each branch as a unit of the whole representing all branches in the subject assigned, as previously noted).

Thus because the branches were unable to embrace the spiritual privilege offered to them, this “*Universal Assembly*” (which as restored to the *National Christian Scientist Association*, typing the *thirteenth* element of being, or Jesus’ “*more than twelve legions of angels,*” that he said he could have called into expression in order to avoid crucifixion by ecclesiastical church) *failed* to spare church its further warfare in Motherhood, which warfare medially crucified to its consciousness the spiritual idea of Womanhood as its God-crowned goal—this crucifixion of Womanhood as Christian Science by The Mother Church being the reason that Mrs. Eddy calls The Mother Church “the cross,” My. 6:19. The inability of the branches to rise to the privilege of identifying themselves with the full trinity of Life, Truth, and Love left them no alternative but to reach the position of “no temple therein,” as a needful step to “universal harmony,” through *spiritual* law, in line with Mrs. Eddy’s definition of “Christian Science” as, “The law of God, the law of good, interpreting and *demonstrating* [as a result of the medial process of The Mother Church] the divine *Principle* and rule of *universal* harmony,” Rud. 1:2.

However, the branches’ inability to accept the spiritual privilege offered

to them at their denominational meeting could not prevent the inevitable operation of this process of the greater's breaking the bonds of the lesser, which permitted *Mrs. Eddy's* own symbolic onflow with the flood tide of the momentous setting that Love had prepared in order to *literally* merge the National Christian Scientist Association into the "Universal Assembly" of nations at the World's Parliament of Religions, as a fitting foundation for the Branch-idea (typing the City foursquare, the church symbol of which she was later forced to individually and collectively build, as subsequently presented), in fulfillment of the Biblical prophecy of "no temple therein," Rev. 21:22.

The basis for Jesus' subjective hope for his deliverance from the cup of "the cross," expressed in his prayer for the *restoration* of his initial vision of Life, Truth, and Love, was the fact that he took (according to the Gospels of Matthew and Mark) Peter, James, and John (typing to Jesus' subjective consciousness Life, Truth, and Love) with him to the Garden of Gethsemane, requesting them to "watch" with him in the fullness of their selective meaning, but they "slept" on their privilege. Likewise the branches as typing Life, Truth, and Love (prefigured in Jesus' case by Peter, James and John) "slept" on their privilege of watching with Mrs. Eddy on the occasion of her prayer for their and her deliverance from the cross of further laborious church demonstration. Mrs. Eddy's figurative (and literal) *merging** of the National Christian Scientist Association into the World's Parliament of Religions as the "Universal Assembly" of all nations (despite the failure of the branches to literally identify themselves with this higher onflowing privilege which their previous action in resolving the National Christian Scientist Association into the "Universal Assembly" three years before prototyped) took the form of a unique address † written by her and read by Judge Hanna at the general meeting of the World's Parliament of Religions held in Columbus Hall (as distinct from the denominational meeting held in Washington Hall), wherein was assembled all nations in the world as represented by their religions.

Mrs. Eddy's address at this meeting, in which the *National Christian*

* Mrs. Eddy uses the word "merge" when she speaks of "the adjourned meeting" of the National Christian Scientist Association as being *merged* into the meeting of the World's Parliament of Religions in an article recorded in *Miscellaneous Writings*, p. 156. While she makes no mention of the name of this Association or of the World's Parliament of Religions, the fact was that this article was published in the *Journal* of November 1893, which recorded the *merged* Parliament of Religions.

† This address was never given to Mrs. Eddy's church (in its then sole periodical, the *Journal*, or through any other channel) but given to the world exclusively in the sense that it was reproduced only in the book entitled "The World's Parliament of Religions," Vol. II, p. 1422.

Scientist Association was *literally* merged into the World's Parliament of Religions as the "Universal Assembly" representing all nations, typed the *thirteenth* element of being as *Nation* flowing out to *Universe*, or the "tree of life" as the thirteenth element of being (beyond the twelve elements typed by the branches as represented by their previous denominational meeting held in Washington Hall), the "leaves" of which, in the words of the Bible, were for "the healing of the nations," Rev. 22:2, typing the Universe. As typical of this latter fact, Mrs. Eddy's address contained the elements that heal all nations: that of manhood as typing the moral elements of being; that of Womanhood as embracing manhood and as spiritually containing the twelve elements of being, which are embraced in the "tree of life" as the *thirteenth* element of being; and that of economics as based on religion applied to world conditions of capital and labor. (All of which are especially elaborated later on in this book.)

As recorded in the November *Journal* of 1893, there sat on the stage during this meeting distinguished representatives of the various religions of the world: "Roman Catholics, Protestants, Greeks, Trinitarians, Theosophists, Buddhists, Shintoists, Zoroastrians, Jews, Mohammedans, etc." The *Journal*, in referring to the occasion generally, said: "Every nationality and religion of the world being represented before this Parliament, it is not too much to say that for the first time in the world's history, the command of Jesus to preach the Gospel to *all nations*, was literally fulfilled. It is, doubtless, the first time since its utterance, that this commandment could have been carried out," p. 344. It will be remembered that the Biblical "command" referred to is: "Go ye into all the world, and preach the gospel to every creature," Mark 16:15, and, "This gospel of the kingdom shall be preached in all the world for a witness unto *all nations*; and then *shall the end* [of church, not world?] come," Matt. 24:14.

Inasmuch as *Christ and Christmas*, as previously noted, was given to the Field for the first time in December 1893, which was immediately after the National Christian Scientist Association was through Mrs. Eddy's address to the universal assembly of *all nations* literally merged into the World's Parliament of Religions as the "Universal Assembly" in September of the same year, this merging was the immediate momentous background of *Christ and Christmas*, whose last Scriptural text (Chr. p. 57) promises "power over the nations" in *universal* consciousness beyond Church. Thus at this general meeting, the nations of the world typically and prophetically listened to the spiritual idea of generic (universal) Womanhood as presented by Mrs. Eddy in her address, her address, as before noted, typing the *thirteenth* element (or angel beyond Church) as the "tree of life," Rev.

22:2, the "leaves" of which were for "the healing of the nations"—Universe. So the literal merging of the National Christian Scientist Association into the World's Parliament of Religions as the "Universal Assembly" of all nations was a demand upon the branches for the fulfillment of the prophecy voiced by Zechariah, which reads: "Thus speaketh the Lord of hosts [which Mrs. Eddy interprets as '*universal being*,' S. & H. 519:7-9], saying, Behold the man whose name is The BRANCH; and he shall grow up out of his [own] place, and he shall build the [boundless] temple of the Lord" (Zech. 6:12) in *universal* consciousness.

Who can say what the further history of the Christian Science Movement might have been could the branches (when Truth as the spiritual foundation of The Mother Church was restored to their fold) have encompassed the privilege offered to them at their denominational meeting of responding to Mrs. Eddy's demand for an address on "The Trinity" of Life, Truth, and Love (which would have required a previous thought-preparation to the end of their self-identification therewith as branches), thereby placing themselves in a position to be spiritually merged into the World's Parliament of Religions as the "Universal Assembly" of all nations—thus fulfilling Zechariah's prophecy for the branches? So the branches' own sufficiency and not that of Mrs. Eddy was tested, for, as previously presented, her address as the thirteenth element of being, representing Association *more basic than church* organization, flowed into the World's Parliament of Religions at the meeting of the general assembly as the universal assembly of all nations, despite the failure of the branches to respond to her demand upon them.

Thus it is seen that the mission of the National Christian Scientist Association as merged into the World's Parliament of Religions as the "Universal Assembly" was beyond the last walled Church step of the branches (typing the walled, twelve-gated City foursquare) and was intended to lead the branches, through the footstep of "no temple therein," to the full expression of the subjective Bride as "two individual natures [that of manhood and womanhood] in one" consciousness (rather than to allow them to remain in the position of the twelve gates of the City foursquare [separated by walls] as typing their diversity of concept); for even the National Christian Scientist Association typed the "*more than twelve* legions of angels," which symbolize the "tree of life" growing in the "pure river of water of life"—of which the Bible says, "In the midst of the street of it [the river], and on either side of the river, was there the tree of life," Rev. 22:2. Mrs. Eddy had hoped that this "pure river of water of life" in its basic flow of Association from Nation to Universe would subjectively

under-wash away the foundations and, therefore, the walls of Church (the latter typically composed of Constitutions and By-laws). But she found to her disappointment that each and every consciousness that had not received the revelation of Christian Science directly, or subjectively, as she had, must first build these foundations and walls superstructurally and then objectively expand them through the footstep of "no temple therein" to the subjective consciousness of Bride as the "city of our God" with "no boundary nor limit," S. & H. 577:12, in which grows the "tree of life" as an individual consciousness embracing the full twelve elements of Church as its "twelve manner of fruits," Rev. 22:2. For subjective consciousness, after objective church was established, to seek to gain the glory which subjective consciousness had before objective church was established (which organization of church Mrs. Eddy always resisted as an error) would be equivalent to Mrs. Eddy's statement which reads: "Mortal mind would transform the spiritual into the material [by demanding church to meet its own necessities], and then recover man's original self in order to escape from the mortality of this error," S. & H. 295:8.

Therefore inasmuch as the branches, despite over thirteen years of branch activity (1879-1893), failed at the point of the merging of the National Christian Scientist Association into the World's Parliament of Religions as the "Universal Assembly" to identify themselves with the trinity of Life, Truth, and Love as their basic being, their completion as typing composite Womanhood was symbolically arrested until the sonship of The Mother Church had been demonstrably lifted from Life to Truth through the "footsteps of Truth" in the Word of *Science and Health*, through its manhood, or Motherly, additions thereto, corresponding to the successive demands of The Mother Church. In other words, at this point the Word as Bride was incomplete, in the sense that when Mrs. Eddy had added the objective "Bride" to "The Apocalypse" in the *Key to the Scriptures* in 1891, "the bridegroom," typing *Science and Health*, had not yet come—that is, *Science and Health* as the ascending "man child" had not yet progressively reached the heavenly goal of its Apocalyptic "Bride." Three instances of this incompleteness might be here cited: the "tenets of Christian Science" (which had not yet been added to *Science and Health*); the "Scientific Translation [then called 'Definition'] of Mortal Mind" (which, although it was added to *Science and Health* in 1891, was afterwards constantly changed as "mortal mind" defined itself in actual church experience); and the Lord's Prayer (which was also constantly changed with the progressive footsteps of church in its "spiritual interpretation") had not

reached the point where it could say, "Thy kingdom is come," as the last message which completed the "bridegroom" of *Science and Health*.

Therefore, inasmuch as the completion of *Science and Health* as "bridegroom" was necessary to the completion of church history, Mrs. Eddy was forced at this point to permit the continuance of the prophesied warfare of The Mother Church until its sonship, typing earth, was lifted to its heavenly goal (Apocalyptic Bride) through "the Science of Mind" (the only quality that exclusively types manhood as the expression of Father, as previously presented), as symbolized by the wilderness, which Mrs. Eddy interprets as, ". . . the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence," S. & H. 597:17. In other words, inasmuch as the branches failed to encompass the privilege proffered to them, and inasmuch as The Mother Church was at that time symbolized as "the cross," The Mother Church was of necessity forced to reach its "crown" in the symbol of the Extension (My. 6:19) before it could be dissolved (thereafter leaving the branches free and untrammelled to their own demonstrated completeness in the human consciousness).

THE "MAN CHILD'S" RULE WITH A "ROD OF IRON"—*Rev. 12:5*

Thus in 1895, two years after the presentation of *Christ and Christmas* to the Field, the necessity of The Mother Church as the "stem of Jesse" brought forth (through the consciousness of Mrs. Eddy) the *Manual* * as the "rod" of its outer government. On the other hand, the branches that had been self-existent and self-governed by the impersonal Word directly (before The Mother Church was formed) were from the first to the last *Manual* protected from the disciplinary "rod" of The Mother Church (Article XXIII, Sections 1 and 6). So the members of the Boston church in its First Organization as branch and in its Second Organization as The Mother Church had a unique history as the "sheep" of Mrs. Eddy's fold who were passed under the "rod" of correction; while the members of the branch churches † as "lambs" of her fold were carried in the arms of Prin-

* The first Christian Science *Manual* of The Mother Church was published in 1895, three years after the formation of The Mother Church.

† Applicants for branch membership were required to sign the Tenets of The Mother Church: first, because these Tenets were the Tenets of Christian Science progressively incorporated into the Word of *Science and Health* in which the branches were rooted—the Tenets having been added to *Science and Health* about two years after The Mother Church was formed; and second, because the branches, typing Womanhood, embraced The Mother Church, typing manhood, as symbolized by the fact that a "Mother's Room" was embraced in both the first and second phases of the Concord Branch, as subsequently presented.

ciple as revealed in the Word as Bride, My. 125:26. (Even the Readers of the branches were never forced to be members of The Mother Church, which Mrs. Eddy calls, "the cross," My. 6:19, until it yielded to the Extension [built in 1906], which Mrs. Eddy calls, "the crown," My. 6:19. The demand for the Readers of the branches to be members of The Mother Church at the point of its "crown" first appeared in the fifty-seventh *Manual* in 1906—our now Article III, Section 6, which reads, "These Readers *shall* be members of The Mother Church." *)

FOUNDING OF THE FIRST AND SECOND CONCORD BRANCHES

Because Mrs. Eddy, despite her opposition to church organization, had shared membership in the Branch as the basis of the First Organization of the Boston church (although she was never a member of the Second Organization, called "The Mother Church"), and because the branches failed at the time of the merging of the National Christian Scientist Association into the World's Parliament of Religions to identify themselves with the trinity of Life, Truth, and Love, she was forced to individually and subjectively build the first Concord Branch in 1897 for the purpose of her church completion and in response to the demand of the Word in *Science and Health*, which late in 1896 (as previously presented) changed "man" and "woman" into "elements" and "qualities," thereby opening the demand for the symbol of Truth as manhood and Life and Love as womanhood in one church consciousness, since "spiritual teaching must always be by symbols," S. & H. 575:13. Although the first service was held in the first Concord Branch edifice December 5th, 1897, there did not appear in *The Christian Science Journal* even a Christian Science Society in Concord until the February *Journal* of 1898. However, this church was not chartered until February 22nd, 1899.

As indicating that Mrs. Eddy realized the demand for the ascension of the branches *with* (but as *no part of*) the Mother Church for the purpose of their heavenly unification and also in order to make place for her branch on the earth, in June 1899 she exhorted the branches in her annual Communion address to The Mother Church with which the branches annually

* Our now Article III, Section 7, which reads: "It shall be the duty of every member of The Mother Church, *who is* a First Reader in a Church of Christ, Scientist, to enforce the discipline and by-laws of the church in which he is Reader," being the only statement concerning the obligation to enforce discipline by Readers who were members of The Mother Church, such membership not being required until the first statement in Article III, Section 6, was added to the 57th *Manual*. Had the Readers been required under Section 7 to be members of The Mother Church, Section 6 would have never been necessary, in view of the fact that Section 7 was left intact.

communed, “. . . to bend [contrary to their natural trend] upward the tendrils [indicating their need to ascend] and to incline the vine towards [but as no part of] the parent trunk [the heavenly God-crowned Woman being ‘the parent trunk’ of both the branches and The Mother Church, The Mother Church could not be ‘the parent trunk’ of the branches,* since they were rooted in the Word before The Mother Church was formed],” My. 125:6, to the end that they would reach their goal of Truth as demonstrated by The Mother Church at the same time that The Mother Church finished its course from “cross” to “crown.”

It will be noted that the “tendrils” of the branches were not bent “upward” (as indicating the necessity for their ascension *with*, but as *no part of*, The Mother Church) until Mrs. Eddy had already (in 1897) individually built her first Concord Branch on earth—which embraced a “Mother’s Room,” typing Truth, as an evidence of the completeness of the Branch-idea in her own subjective consciousness—in order that earth during the ascension of the branches heavenward for their own unification with heavenly Truth might not be without a witness of her own unified subjective consciousness of Christian Science (which others were forced to reach objectively). Therefore the first Concord Branch was Mrs. Eddy’s individual gift—“individual” always typing a subjective consciousness.

Realizing that the motto (or mottoes) of an institution either subjectively or objectively expresses its basis or goal, Mrs. Eddy, in October 1899, divided (other than to the first Concord Branch, to which she had already given its individual motto) the trinity of Love, Truth, and Life into three mottoes and allowed the choice of only one to each branch, thereby separating the collective branches into an objective family-Branch-idea rather than permitting them typically to individually remain a subjectively unified idea as rooted in the Word of *Science and Health*, as they had been

* Should one (despite the reason presented for a contrary view) choose still to think of “the parent trunk” as The Mother Church, inasmuch as Mrs. Eddy had bent the “tendrils” of the branches “upward” as a demand for their ascension to their heavenly source, and inasmuch as The Mother Church was also ascending towards the heavenly God-crowned Woman, the effect would have been the same, and the distinction would have had no practical significance. In this connection, note that the branches are spoken of as “the vine” and “the parent” as a “trunk,” or as two separate entities, and “the vine” is turned “towards” the “parent trunk,” and not as one with “the parent trunk” in its “reascending” (Pul. 11:1) course. Therefore in any case the word “towards” would never identify the branches with or as any part of The Mother Church, since at most the distinction between the symbols of a vine and a trunk would prohibit anything more than an *extraneous* clinging of the former for mere directional support. Should “the parent trunk” be thought of as the “trunk” of “the vine,” “the vine” could have had no other choice than an “upward” course “with” and not “towards” the “parent trunk,” and this injunction would have been meaningless.

before she dropped the veil of Motherhood over its then objective texts and separated Truth from the trinity of Life, Truth, and Love for objective demonstration by The Mother Church.

The three mottoes given to the branches (as published in the *Sentinel* of October 26th, 1899, and republished in *Miscellany*, p. 214 *) read: "Divine *Love* always has met and always will meet every human need"; "Christianity is again demonstrating the Life that is *Truth*, and the *Truth* that is Life"; and "Jesus' three days' work in the sepulchre set the seal of eternity on time. He proved *Life* to be deathless and Love to be the master of hate." The capitalization of each division of the trinity of Love, Truth, and Life as the key word of each of these mottoes (contrary to the three [instead of only one permitted every other branch] mottoes given to the subsequently built second Concord Branch, wherein all three qualities of the trinity were decapitalized and thus humanized, evidencing the mission of the branches as rooted in the Bride, Word, My. 125:26, which descended to *earth* to dwell with men, Rev. 21:3) indicated its heavenly source and the demand that the branch in keeping with the heavenly quality of its motto objectively return thereto for its basic unification; for (inasmuch as Truth has been separated from the trinity of Life, Truth, and Love for ascending demonstration, and the branches had been divided into a family-Branch-idea by the division of their mottoes) the earth mission of the branches was precluded until their heavenly unification as typing Life, Truth, and Love was made humanly possible by the ascent of the sonship of The Mother Church (through the "footsteps of Truth" in *Science and Health*) to Truth, which is inseparable from Love.

The subjectivity of the first Concord Branch and the realization of the fact that the spiritual idea as collectively typed in heaven by the branches after their heavenly unification with Truth in order to fulfill the prophecy of the descent to earth of the City foursquare as Bride must have an objective symbol on earth (where "spiritual teaching must always be by symbols") to identify such descent forced Mrs. Eddy in 1904 to complete with others the symbol of their objective branch responsibility by collectively (in the sense that she symbolically permitted and received donations of money and materials from the Field branches and The Mother Church in addition to her own munificent contribution) and objectively building the second Concord Branch (upon the spiritual foundation of the first) as a pattern for the earthly identification of all branches before they could

* It will be noted from *Miscellany*, page 214, that Love, Truth, and Life is the descending order in which the trinity was given to the branches for their mottoes, indicating the demand for the descension of the branches after they had finished their ascending course.

later be separated to their own communion as indicative of their individual completion. The symbolic completeness of this second Concord Branch lay in the fact that it contained three mottoes (which were entirely different from those assigned to the other branches) embracing the full family-Branch-idea of the unified trinity of Truth as manhood and Life and Love as womanhood, thereby typing the objective idea of Branch, of which all branches with their individual mottoes were integral parts. This second Concord Branch (as well as the first) symbolically embraced a "Mother's Room" as an evidence that the element of Truth (the God-crowned Woman's "man child") had been objectively (demonstrably) returned to the Branch-idea, as the Truth had been in the Branch-idea's original subjective position on earth before the branches were forced to individually ascend to their heavenly source for collective unification. This unification was prophesied in the nineteenth chapter of Revelation as the "marriage" of the Bride (typing Life and Love) and the Lamb (typing Truth) in heaven, interpreted by Mrs. Eddy as, ". . . the unity of male and female as no longer two wedded individuals, but as two individual natures in one," S. & H. 577:5, and symbolized by the building (concurrently with the building of the second Concord Branch) of the Extension as the "crown" of The Mother Church as "the cross," My. 6:19.

Thus the descent to earth of the branches as the Bride, or the City four-square, as symbolized in the compounded first and second Concord Branches typed Mrs. Eddy's own subjective and objective consciousness of Christian Science; however, Mrs. Eddy was never a member of either church, showing that the churches were in her consciousness and not she in theirs, inasmuch as her subjective consciousness of Christian Science was always more basic than the objective Word of *Science and Health with Key to the Scriptures*, in which the branches were rooted. The first Concord Branch yielded to the second in order that all branches might symbolically become one in "The BRANCH," which was prophesied to "build the temple of the Lord" in *universal consciousness* after the expanding dissipation of the walls of the City foursquare (typed by the branches) through the footstep of "no [material] temple therein," S. & H. 576:12. The spiritual force of the trinity of Life, Truth, and Love that expands the City foursquare beyond its walls of limitation through the footstep of "no [material] temple therein" (Rev. 21:22) to the final phase of the Bride as a "spiritual, holy habitation" is the fourth dimension of "good," S. & H. 587:20, or the fourth side of the City foursquare, as previously noted. The element of "omni-action" was symbolized in the second Concord Branch by the decapitalization of Life, Truth, and Love

contained in its three mottoes, indicating their humanization and, therefore, their limitless possibility *on earth*, since earth as compound idea was the natural "habitation" of the compounded Bride, which was prophesied to dwell with men on earth, Rev. 21:3.

DISSOLUTION OF THE COMMUNION BETWEEN THE BRANCHES AND THE MOTHER CHURCH

Although the second Concord Branch was built in 1904, the relationship between the branches and the Extension as "the crown" of The Mother Church (after it had been ascendingly extended from "cross" to "crown") was maintained in the form of a common communion until 1908, when Mrs. Eddy separated the branches from communion with The Mother Church (in its Extension) to their own communion—at the point of the then completed Word of *Science and Health* in which they were rooted—as expressed by Mrs. Eddy in the following words: "The branch churches continue their communion seasons, but there shall be no more communion season in The Mother Church that has *blossomed* into spiritual beauty, communion universal and divine," My. 141:26. Thus Mrs. Eddy's injunction, "Christian Scientists, be a law to yourselves," S. & H. 442:30, which was added to *Science and Health* in 1908 simultaneously with the dissolution of the communion between The Mother Church and the branches, opened to the branches the full privilege of untrammelled Branch expression, that of individually symbolizing on earth the last step in the trinity of Life, Truth, and *Love*,—Love being *universal* and, therefore, beyond the work of The Mother Church, founded as it was on "the Rock, Christ [Truth]," which Mrs. Eddy says could "reflect [only] in some degree [to the point of blossoming only, 'the fruits of Love' being the province of the branches] the Church *Universal and Triumphant*," *Manual* p. 19,—the universality of Love demanding omni-action as the fourth dimension of good. In other words, the branches were left as the symbolic expression of generic Love, or Word as Bride, in which they were rooted, to complement the prophesied "half a time" (Rev. 12:14) of Motherhood, that is always separated from its offspring—Bride as wedded to its offspring being one therewith ("Love wedded to its own spiritual idea" being Mrs. Eddy's characterization of the Bride, S. & H. 575:3).

As an indisputable evidence of the fact that after the branches were separated to their own communion, the work of The Mother Church—that of lifting Jesus from the position of the "cross" of the "crucified" to the "crown" of the "glorified"—had been accomplished, Mrs. Eddy immediately after the separation of the branches from communion with The Mother

Church lifted Jesus to the Christ, Christianity to Science, in the following statement in *Science and Health*: "St. Paul said: 'For I determined not to know anything among you, save Jesus Christ, and him *crucified*.' (I Cor. ii. 2.) Christian Science says: I am determined not to know anything among you, save Jesus Christ, and him *glorified*," S. & H. 200:25. This trenchant statement, which exchanges the cross of crucifixion for the crown of glorified being as the finished work of Motherhood, was added to *Science and Health* simultaneously with the disbandment of the Executive Members of The Mother Church (who had always typed its spiritual mission—they alone as "First Members" having had voting privilege). Mrs. Eddy in explaining this action used the following terse words, "There being no *further* necessity for this organization, it is hereafter disbanded," August *Journal*, 1908, p. 314.

Although the second Concord Branch was built before the branches were separated to their own communion and before the "First Members" of The Mother Church were disbanded, since it was built by Mrs. Eddy with the coöperation of other branches at the point when The Mother Church had reached—in the words of Mrs. Eddy—its "crowning ultimate," My. 6:22, and inasmuch as "spiritual teaching must always be by symbols," S. & H. 575:13, it stood as a symbol of the completed collective church founding of her finished revelation in the human consciousness as a pattern for all the branches, as subsequently presented.

THE COMPLETED FULFILLMENT OF JESUS' PROPHECIES CONCERNING THE CHURCH WHICH HE PROMISED TO BUILD

Thus as has been shown by the preceding founding footsteps, Mrs. Eddy as Revelator and Founder of Christian Science progressively fulfilled Jesus' prophecies concerning his Church, typing manhood, which advanced from the seven stars that he (as "the masculine representative of the spiritual idea," S. & H. 565:11) held in his right hand (which stars he called "the angels [spiritual ideas] of the . . . churches," Rev. 1:20), Rev. 1:16, to the twelve stars on the heavenly Woman's crown, Rev. 12:1. At this point, Church, in fulfillment of Jesus' prophecy concerning Womanhood as Bride, descended to earth as the walled City foursquare with its twelve gates, Rev. 21:12, which through the prophesied step of "no temple therein" expanded to the "city of our God" without boundary or limit, wherein grows the unified "tree of life" bearing its "twelve manner of fruits" (Rev. 22:2) in one consciousness as the thirteenth element of being—this unified "tree of life" symbolizing Mrs. Eddy's initial, or subjective, consciousness as the Discoverer of Christian Science.

“MATERIAL ORGANIZATION, WHICH WARS
WITH LOVE’S SPIRITUAL COMPACT”—*Ret.* 47:2

Although Mrs. Eddy together with twenty-six of her students chartered and formed a Christian Science Church in Lynn, Massachusetts, in 1879 (she being one of its charter members), and subsequently under this same State charter formed the *First Organization* in Boston, inasmuch as the basis of this *First Organization*—“designed to *commemorate* the word and works of our Master, which should reinstate primitive Christianity, and its lost element of healing,” *Manual* p. 17,—was her students’ highest perception of Church, she in reality could never have been a member of such church; for one’s church is always in advance of one’s own consciousness until one’s own consciousness is complete in the “tree of life” (as was Mrs. Eddy’s), and her students’ perception of her teachings was so far below her own conception that no church walls which they could build either mentally or physically could have held her consciousness. Thus she merely fed the church as its Pastor in its *First Organization* as Branch and as its Pastor Emeritus (wholly outside of the church) in its *Second Organization*, of which latter she was never even nominally a member.

Mrs. Eddy permitted church outside of her own consciousness as a temporary medium for the building of others’ thoughts to her subjective vision; hence she in her own thought was always consistent with her own conception of Church as expressed in her statement in the first edition of *Science and Health*, on pages 166 and 167, which to repeat read: “The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make. . . . 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.” That Mrs. Eddy in no sense at any time departed for her own part from this initial view of church as expressed in the first edition of *Science and Health* (published in 1875) is confirmed by her in the following present statements:

“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,” *Ret.* 45:5.

“The apprehension of what has been, and must be, the final outcome of material organization, which wars with Love’s spiritual compact . . . ,” *Ret.* 47:1.

"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. 140:21.

"But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it," Mis. 145:3.

"Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted," Mis. 359:2.

As before noted, even Mrs. Eddy's definition of "Church" as, "The structure of Truth and Love," does not include Life, S. & H. 583:12, although Life is a constituent quality of the trinity of spiritual forces, a quality of God as both "Father" and "Mother," respectively, S. & H. pp. 586, 592, and the first quality, or step, in "the ideal woman," S. & H. 517:10. Thus the limitations of Church exclude the element of natural "living" (although Mrs. Eddy says that "God is natural good," S. & H. 119:21), which *Christ and Christmas* illustrates as initially originating subjectively in the home, as illustrated in the second picture, and as ultimately culminating objectively in the universe (and not in Church), as illustrated in the eleventh picture, when Life becomes "the Life which is Truth," and Truth becomes "the Truth which is Life by bringing forth the fruits of Love" (S. & H. 35:22)—the first picture in *Christ and Christmas* being an illustrative universal preview of the subject matter in the entire book. (For it will be noted that the setting of each and every picture in *Christ and Christmas* is in the home or the universe and that church appears in none except the fifth—even there, the angels, symbolizing "the womanhood as well as . . . the manhood of God" as the spiritual idea, are, as a type of Mrs. Eddy's own consciousness, above the plane of the churches.) Hence *Christ and Christmas* presents "the church of the living God" in the Word of its unfolding progressive values in the lives of those attuned to its reception and so builds with spiritual living the temple of the Lord in *universal* consciousness in fulfillment of Zechariah's promise, previously quoted: "Thus speaketh the Lord of hosts [God as universal Love, Love being 'the generic term for God,' My. 185:14], saying, Behold the man whose name is *The* BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord," Zech. 6:12.

Mrs. Eddy's further definition of spiritual Church (as distinguished from institutional church) is, ". . . whatever *rests upon* and *proceeds from* divine Principle," S. & H. 583:12. Thus while Church "rests upon" divine Principle and "proceeds from" it, Church as defined by Mrs. Eddy in its

exclusion of "Life" does not fully identify this Principle either as symbolized by the *subjective* "tree of life," which initially grew in the Garden of Eden as typing man's body, S. & H. 526:30, or as symbolized by the *objective* "tree of life," wherein subjective Life has through the "footsteps of Truth" become the Truth (Mrs. Eddy having said that the "'tree of life' stands for the idea of Truth," S. & H. 526:18) which brings "forth the fruits of Love," S. & H. 35:22-24, in line with Mrs. Eddy's statement in speaking of subjectively spiritual Church (wherein one answers to himself, in "the secret sanctuary of Soul, questions of the most solemn import," 1st ed. S. & H. p. 167), which reads: "We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is [again] Life by bringing forth the fruits of Love," S. & H. 35:20. That this Principle in its fullness (which is expandingly beyond the subjective "tree of life," Gen. 2:9) is typed by the objective "tree of life" (Rev. 22:2) is further confirmed by Mrs. Eddy when she says: "The tree is typical of man's divine *Principle*, which is equal to every emergency, offering *full salvation* from sin, sickness, and death," S. & H. 406:4.

The "tree of life," symbolizing Life (in addition to "Truth" and "Love"), which is beyond the bounds of the walled City foursquare, typed by organic church, could not grow in even spiritual Church as "the structure of Truth and Love" which excludes Life); for the "tree of life" grows only in the boundless soil of subjective consciousness at the point of its collectivity, where Constitutions and By-laws, typing the limited walls of symbolic church, are eternally repealed (as symbolized by the National Christian Scientist Association's having repealed its Constitution and By-laws simultaneously with the formation of the "Universal Assembly") because they are unknown to universal Love, in which consciousness one does "by nature the things contained in the law," thereby becoming "a law unto" himself, Rom. 2:14. Yet Mrs. Eddy says that the understanding of "Life and Love" ("Life is the spontaneity of Love," My. 185:16, typed by Womanhood, S. & H. 517:10) as identifying "eternity" can be "obtained and retained [only] when the Science of being is understood," S. & H. 598:25, which understanding is the intervening necessity for Church as the objective unfoldment of manhood as Truth. And Mrs. Eddy defines "the Science of being" as: "Man is not made to till the soil. [For definition of 'till the soil' see S. & H. 545:7-11.] His birthright is dominion, not subjection. He is lord of the *belief in earth and heaven*,—himself subordinate alone to his Maker. This is *the Science of being*," S. & H. 517:31.

The endeavor of Mrs. Eddy to lift consciousness to her thought-position of "no temple therein" (Rev. 21:22) was to the end of opening it to the

sufficiency of the unfolding twelve tribes of Israel as "lamps in the spiritual heavens of the age," S. & H. 562:17, or to the true Church of "the living God" in the Word of *Science and Health*, which heals "the sick and the sinning" by "manifesting the light that shines 'unto the perfect day' as the night of materialism wanes," S. & H. 562:19, hoping that thereby her followers would escape the need for institutional church, which latter in order to heal "the sick and the sinning" must cast out "devils" by constantly "rousing the dormant [not progressive] understanding from [specific] material beliefs to the apprehension of [specific] spiritual ideas . . .," S. & H. 583:15,—this latter process being that of lifting the twelve tribes of Israel as "separated by belief from man's divine origin and the true idea . . . *through much tribulation* . . . to the activities of the divine Principle of man in the harmony of Science," S. & H. 562:12-16. Thus the twelve tribes of Israel as the Church of "the living God" unfold the "mornings" of the first chapter of Genesis; while institutional church struggles through the "evenings" ("darkness") of the ascending footsteps of individual human consciousness in the first chapter of Genesis.

"THE [PROPHETIC] SCRIPTURE CANNOT BE BROKEN"—*John 10:35*

Isaiah prophesied that the "Immanuel" ("God with us"—all mankind) would be born as a son to a virgin, and that "butter and honey shall he eat, that he may know to refuse the evil, and choose the good," Isa. 7:14, 15. Thus Isaiah recognized the "Immanuel" as the basic, or subjective, consciousness of the Messiah. However, Isaiah also prophesied that this Messiah should be led as "a lamb to the slaughter," Isa. 53:7, thus eating the vinegar and gall of human resistance and being "bruised for our iniquities" as a Saviour, to the end of healing mankind with his own "stripes," Isa. 53:5. Hence, in fulfillment of the dual prophecies of Isaiah, Mary as a virgin discerned the basic "Immanuel"—consciousness of the Messiah and in the capacity of (always) medial motherhood (which never sees beyond the saving idea) brought forth Jesus, meaning "saviour," the angel (as an indication of his prophesied human mission) prophetically saying to Joseph in a dream, ". . . thou shalt call his name JESUS: for he shall save his people from their sins," Matt. 1:21. However, Isaiah in his final prophecy recorded his foresight of the City foursquare (which dwells with men as the "Immanuel," or "God with us" consciousness), Isa. 60:11, 18, 19-21, as typing the Bible consciousness of objective demonstration after it had encompassed its saving-mission demand by the medial consciousness of motherhood.

Undoubtedly Jesus, despite his previous "Immanuel"-consciousness,

first assumed his mission as "saviour" demanded by human motherhood, when he voluntarily appealed to John the Baptist for baptism in the river Jordan ("Jordan" meaning "judgment," or knowledge of good and evil—thus assuming the weight of the human consciousness as separated from the divine), after which he was immediately "driven" into the wilderness to assume the full weight of human temptation, Mark 1:12. He then chose twelve disciples from John the Baptist's following as a type of his then necessity to fulfill the full objective obligation of the progressive twelve tribes of Israel, which Mrs. Eddy says, ". . . show the *workings* of the spiritual idea," S. & H. 562:18.

While Mrs. Eddy says that "Jesus [in his 'Immanuel'-consciousness] had a resort to his higher self and relation to the Father, and there could find rest from unreal trials in the conscious reality and royalty of his being," No & Yes 36:15, Jesus in his Garden of Gethsemane discovered in the shadow of his own cross that having chosen twelve disciples as symbolizing the twelve tribes of Israel, "which show the *workings* of the spiritual idea," he at the point of Judah, the fourth tribe of Israel (this tribe being his own, which demanded ascension * above Levi, the third tribe, that symbolizes both death and resurrection, † as previously presented), could not escape the further responsibility for the unfoldment of the full twelve tribes, and he also discovered that the limitations of his own tribe of Judah, and the limitations of the tribe of Levi—into which he had been baptized (baptism being Levi's symbol of death, burial, and resurrection) by John the Baptist, a Levite, and from whose following he had drawn all twelve of his disciples—would thwart any attempt on his own part to escape the fulfillment of the prophecies concerning his crucifixion by ecclesiastical church (typing Levi, Mrs. Eddy having defined Levi as "ecclesiastical despotism," S. & H. 590:13). Hence Jesus said to Judas Iscariot of the tribe of Judah (Jesus' own tribe) to whom he gave the "sop" at the Last Supper as indicating the disciple that would betray him, "That thou doest, do quickly," John 13:27.

And yet even after Jesus gave the "sop" to Judas, implying the necessity

* Judah, the fourth tribe of Israel, corresponds to the fourth day of the first chapter of Genesis, wherein the sun and moon appear. Mrs. Eddy interprets this fourth day as that of ascension (S. & H. 509:16) and also interprets its "lights in the firmament of the heaven" as "Truth and Love," S. & H. 510:6-9.

† Mrs. Eddy interprets the third day of the first chapter of Genesis as corresponding to resurrection (which Levi, the third tribe, identifies), S. & H. 509:2, wherein vegetation dies in order to propagate, as expressed by Jesus in his acceptance of his own necessity for seeming death and resurrection: "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.

for his betrayal by the limitations of his own tribe (the fourth tribe not being able to encompass the twelfth) through Judas, and in addition commanded Judas to quickly fulfill this prophecy of his betrayal, Jesus tried to escape its objective fulfillment in the Garden of Gethsemane by praying over and over again that the cup (which Mrs. Eddy defines as the "cross," S. & H. 35:27) might pass from him. And this struggle and agonizing prayer for deliverance was even after he had declared (when the Greeks came up to worship at the feast and sought him through his disciples): "The hour is come, that the Son of man should be glorified," John 12:23, immediately thereafter praying, "Father, save me from this hour: [adding] but for this cause [crucifixion, John 12:33] came I unto this hour," John 12:27. Thus Jesus' subjective consciousness struggled against the prophesied necessities of his objective consciousness. In further confirmation of this, it might be assumed that Jesus' transfiguration (Matthew 17:2) was also an attempt to subjectively escape what he had immediately before objectively prophesied to his disciples as being inevitable, when he revealed to them that "he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes and be killed, and be raised again the third day," Matt. 16:21.

Moses discovered that although his own subjective * Mount of Vision had enabled him to gather the twelve tribes of Israel and to lead them through the wilderness to the borders of the "Promised Land," the limitations of the Ten Commandments (which he had objectively given them, indicating the limits of their receptivity—the Ten Commandments typing only the first ten tribes of Israel) defeated his ability to lead them into the "Promised Land" † as the full measure of his own subjective vision. Also Elijah (Elias, ‡ defined by Mrs. Eddy as "Christian Science," S. & H. 585:10,

* That Moses had a subjective consciousness of the twelve tribes of Israel (despite the fact that he was later forced to objectively reveal the Ten Commandments) is seen in that he had to wear a veil before his face when talking with the Children of Israel because his face shone with such effulgence of light that it frightened them, Exod. 34:30. As expressed by St. Paul: "The children of Israel could not stedfastly behold the face of Moses for the glory of his countenance," II Cor. 3:7, which forced Moses to "put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished," II Cor. 3:13.

† Even Joshua, the son of Nun, who was Moses' minister (typing Moses' subjective consciousness), could hold but ten tribes in the "Promised Land"—the tribes of Reuben and Gad refusing to abide there, preferring to remain on the wilderness side of Jordan, Joshua 22:9.

‡ "Elias" and "Elijah" refer to the same person, "Elias" being the Greek for the Hebrew name "Elijah"; therefore "Elias" is used in the New Testament (which was originally written in Greek) rather than "Elijah."

thereby attaching significance to his prophetic processes) discovered that after objectively making his altar of twelve foundational stones, typical of the twelve tribes of Israel, Joshua 4:5, he could not subjectively bring the fire down from heaven to consume his offering until he had symbolically poured twelve full barrels of purifying water thereupon, I Kings 18:31-34, typing the twelve needful processes by which the human consciousness must be objectively lifted into coincidence with the divine, wherein earthly offerings are consumed in the fire of divinity. For the same reason Moses and Elijah (realizing from their own experience that after assuming an objective mission, subjective consciousness could not obviate the necessity for its objective completion) talked with Jesus upon the Mount of Transfiguration about "his decease [by prophesied crucifixion] which he should accomplish at Jerusalem" rather than about his subjective exaltation which enabled him to rend the veil between the *past* (typed by Moses) and the *future* (typed by Elias as prophecy, S. & H. 585:9), Luke 9:31,—well knowing that Jesus at the then *present* point of the fourth tribe, which demanded ascension, could not escape his prophesied crucifixion by ecclesiastical church, typing Levi of the third tribe, from which tribe he had voluntarily accepted baptism.

Therefore, just as Moses, Elias (Elijah), and Jesus despite their initial respective Mounts of Vision (wherein the twelve elements of being were subjectively one) had afterwards chosen twelve tribes in symbol as the objective channels for the fulfillment of their respective missions and then found it impossible to lift others to their subjective consciousness until the full twelve tribal footsteps were demonstrably taken by others in the orderly unfoldment of being,—likewise Mrs. Eddy at the objective point of Asher, the eighth tribe of Israel, despite the fact that she had subjectively discovered the "divine laws of Life, Truth, and Love," and named her discovery "Christian Science" as a "final [self-discerned] revelation" nine years before she wrote *Science and Health*, found that after she had objectively revealed her discovery to collective consciousness in the first edition of *Science and Health* and had founded the first branch church (the First Organization of the Boston church) with her students, she was forced to objectively reveal the full measure of the church's twelve-gated objective course in the Word of *Science and Health* which had then not gone beyond the tribal point of Asher), inasmuch as the Branch-idea was based on the twelve-gated City foursquare as typing the full twelve tribes of Israel.

That Mrs. Eddy must *objectively* fulfill the twelve tribal demands was

true, notwithstanding the fact that her own *subjective* consciousness (like that of Jesus, Rev. 1:16) held but seven stars in the hand of her own vision as typing the full seven days of consciousness in the first chapter of Genesis, for the full seven days to her subjective consciousness were but one nightless day. Thus it was in line with the completeness of her subjective vision that she dissolved the First Organization of the Boston church (basically composed of her own students) at the point of the triumphant sixth tribe of Israel, Naphtali, declaring (in substance) with Rachel, its mother, "I have wrestled with my sister [my founding counterpart, prototyped by Leah], and I have prevailed," Gen. 30:8,—Naphtali's triumph over wrestling (the six days of church labor) being preparatory to the seventh day of rest, in line with the tribes as typing the ascending days of consciousness.

However, after realizing that the pressure of the full twelve tribes of Israel was not lifted from her founding consciousness, prototyped by Leah, even though her Rachel, or revealing, consciousness had triumphed over its founding necessities, Mrs. Eddy was forced to accept for her church the weight of Jesus' prophecy in Revelation concerning the medial mission of Motherhood, which demands a saviour of the "people from their sins" through the "cross," just as Jesus, despite his subjective consciousness, was forced to accept, through his mother's consciousness, the prophetic demand for a saviour of the "people from their sins" through the "cross" (between the human and divine). That this position had to be accepted by Mrs. Eddy was especially true in view of the previously noted fact that before the First Organization of the Boston church was dissolved, she had in 1886 given to it and to the Field the sixteenth edition of *Science and Health*, that contained for the first time Jesus' medial prophecy for a saving medial Motherhood in the twelfth chapter of Revelation ("The Apocalypse" being added for the first time to *Science and Health* in the sixteenth edition), which prophesied that the God-crowned Woman crowned with the twelve stars of demand for the full demonstration of the twelve tribes of Israel should bring forth a "man child" as Truth only (for manhood cannot go beyond Truth, S. & H. 517:19).

Also it is interesting to realize that when Mrs. Eddy simultaneously in the sixteenth edition of *Science and Health*, in 1886, changed the second step in "the male idea" now called "the ideal man," S. & H. 517:8), which she had previously declared to be "Life" (the basis for the First Organization's commemoration of the life ["word and works"] of Jesus), and sub-

stituted "Intelligence" * therefore, she *unwittingly* made a demand for the subsequent Second Organization of the Boston church as the medial channel of scientific Christianity, or "Intelligence," by which the human consciousness could objectively reach the third and last step in "the male idea" as heavenly Truth, that is one with its heavenly Bride as Love. (In this connection it is noteworthy that simultaneously with Mrs. Eddy's adding "Intelligence" to "the male idea" in the sixteenth edition of *Science and Health* she added to its Preface that still stirring [in our present edition] exhortation, "The time for *thinkers* has come.") And when Mrs. Eddy in 1891, two years after the dissolution of the First Organization of the Boston church, added to "The Apocalypse" of *Science and Health* the objective twelve-gated City foursquare, she *unwittingly* made a further demand for the objective demonstration of the full twelve tribes of Israel, typing the descending twelve-gated City foursquare to earth, which could not be reached until the medial ascending footsteps of Truth had been accomplished by church. This City foursquare, it must be remembered, was prophesied to be founded on "the twelve *apostles of the Lamb*" † (Rev. 21:14) as demonstrators of Truth rather than on the "Immanuel" as the subjectively superstructural phase of the City foursquare as "God with us"; in other words, as prophecy could not be founded on prophecy but must be founded on demonstration, the City foursquare as objective "Immanuel," or "God with us," could not be founded on the subjective, or virginal, concept of the "Immanuel," which was but a prophecy to the human consciousness.

The word "unwittingly" has been used in the preceding paragraph in connection with Mrs. Eddy's demand in the sixteenth edition of *Science and Health* in 1886 for a future Second Organization of the Boston church because she in 1891, six years thereafter, expressed doubt as to whether the Second Organization of the Boston church would ever be needed, Ret. p. 58, 1st to 4th ed. inclusive, 1891. The reason for Mrs. Eddy's doubt as to the necessity for a Second Organization to complete church history in fulfillment of the Scriptures was the relative difference between the scope of *composite Womanhood* (as Life, Truth, and Love) and manhood (as Truth only) to fulfill the Scriptures—Womanhood being the full encom-

* "Intelligence" was capitalized until the ascent of the sonship of The Mother Church was complete, as typed by the building of the Extension as "the crown" (of accomplishment) of The Mother Church as "the cross," My. 6:19, whereupon it was decapitalized as a human quality.

† The "Lamb" types crucifixion, for both the Bible and *Science and Health* state that "the Lamb [was] slain from the foundation of the world," Rev. 13:8; S. & H. 334:21.

passment of the ends of man's labor, in fulfillment of Jeremiah's prophecy that "a woman shall compass a man," Jer. 31:22. To illustrate: Jesus as manhood in his first coming by his inability to escape prophesied crucifixion had proved that "the scripture cannot be broken" until fulfilled. And because manhood is not (like Womanhood) the ultimate fulfillment of the Scriptures, Jesus as typing manhood in his first coming could not—after choosing twelve disciples to the end of objective encompassment of the Scriptures—reclaim the subjective glory which he had had with God "before the world was" until the prophetic Scriptures were entirely fulfilled by composite Womanhood.

On the other hand, when Mrs. Eddy added to the fiftieth edition, in 1891, not only the objective, walled City foursquare (S. & H. 575) as the composite Bride (typed by the branches) but the footstep of "no temple therein" (S. & H. 576) leading to the "city of our God," or the Bride as the "spiritual, holy habitation" with "no boundary nor limit" (S. & H. 577), she doubtless felt that the Bride as composite Womanhood had reached completed fulfillment of Scriptural prophecy, wherein there could be no "material organization" to war "with Love's spiritual compact," and thus the glory which she had in her subjective discovery of "Immanuel," or "God with us," before church "was," could be reclaimed, inasmuch as Womanhood in its always-ultimateness of fulfillment as Bride (the wedded consciousness of manhood and womanhood) could bear no weight of unfulfilled prophecy. This is evidenced by the fact that the "tree of life" bearing "the [twelve] fruits of Love" as the last symbol of the Bible grew in the "city of our God" (S. & H. 577) as the consciousness of the Bride with no boundary or limit, thus objectively expressing the subjective consciousness of "the female idea" which was named "last in the ascending order of creation," S. & H. 508:22. Hence Mrs. Eddy expressed the doubt as to whether a Second Organization of the Boston church would ever be needed several months after the publication of the fiftieth edition of *Science and Health* containing the completed fulfillment of Scriptural prophecy. Inasmuch as the fiftieth edition was published two years before the World's Parliament of Religions convened in 1893, it will be clearly seen why she had hoped that the branches would be equal to the privilege of flowing on through the footstep of "no temple therein" to the boundlessness of the "city of our God," typing universal consciousness, as the outflowing expression of their Association as a "Universal Assembly" founded upon "more than twelve legions of angels," to which "twelve legions" Church in its last step, typing the twelve-gated City foursquare with an angel at each gate, was limited.

However, just as Jesus, after he had been objectively baptized into the medial necessity of others and had chosen twelve disciples as typing the full objective course of being, found there could be no escape from the prophetic fulfillment of the descending twelve-gated City foursquare, typing Womanhood,—so Mrs. Eddy after having objectively revealed the manhood only of her subjective vision in the first edition of *Science and Health* and having founded the First Organization of the Boston church on manhood—to commemorate the “word and works” of Jesus in his first coming as Life—was forced to intelligently carry forward the objective demonstration of Jesus as manhood in his “second appearing” as Truth by choosing twelve of her students to form The Mother Church. This church, as before noted, was founded upon the basis of the heavenly God-crowned Woman (crowned with twelve stars), who was prophesied to bring forth the “man child” as Truth (only). The fulfillment of this prophecy of the “man child” dropped the veil of Motherhood over the consciousness of church and injected the living cross of Motherhood into the human consciousness. Thus was necessitated the objective ascent of the sonship of The Mother Church, typing the human consciousness, from earth to heaven before the twelve-gated descending City foursquare (typing Life, Truth, and Love as the spiritual forces of the Bride) could demonstrably come down to dwell on earth, as symbolized by the Branch-idea as typing Womanhood. Hence The Mother Church was forced to lift the human consciousness from “cross,” typed by The Mother Church, to “crown,” typed by the Extension, before the branches could fulfill their initial destiny.

When The Mother Church was formed in 1892 the unfolding objective tribal Word of *Science and Health* had reached the point of Asher, the eighth tribe of Israel, that Mrs. Eddy defines, first, as, “spiritual compensation,” typing her own subjective consciousness of Asher, and second, as, “the ills of the flesh rebuked,” S. & H. 581:15. This latter process demanded a purifying, ascending, objective course by church to reach “spiritual compensation” as the then position of the unfolding Word of *Science and Health*. Thus Mrs. Eddy exhorted The Mother Church to reascendingly lift the consciousness of its members to the position of Asher in the Word as “spiritual compensation,” as evidenced by the following words in her dedicatory sermon, “May the kingdom of God within you . . . reascending, bear you outward, upward, heavenward,” Pul. 10:30. This reascent demanded the Motherhood process of “the ills of the flesh rebuked,” and in this connection it is interesting to note that Asher was the only tribe for which motherhood was prophesied in the Bible, Moses having said (in his prophecy concerning the respective missions of the tribes), “Let Asher

be blessed with children" (Deut. 33:24)—the tribal footsteps needful to lead the church from the position which demanded "the ills of the flesh rebuked" "the cross") to "spiritual compensation" ("the crown"). Just as a master initially holds the compensation for which his servant labors for "hire," so Christian Science as subjectively discerned—in which there are neither crosses nor crowns—initially holds within itself the "crown" as the promised reward for the bearing of the "cross." So while the Bride holds the twelve spiritual elements of being in one consciousness, Mother works step by step for reward, or for the moral and mental betterment of her "man child."

As an evidence in the Word of *Science and Health* that Mrs. Eddy (like Moses, Elias, and Jesus) was forced to objectively come down to the plane of her students' consciousness in order to lift them tribe by tribe to her subjective vision, she first subjectively said as a basis for the Bride-consciousness of the Word, in which the branches were rooted: "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; and again, "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; and then later in 1891, immediately before the formation of The Mother Church in 1892, Mrs. Eddy made the following contrastingly objective statement (which later proved to be the basis of The Mother Church, symbolizing the ascent of the God-crowned Woman's "man child"): "I therefore *plant myself* unreservedly on the teachings of Jesus [medially demanding the distinction between good and evil], of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations [for the human consciousness] there are none," S. & H. 269:22. Note that Mrs. Eddy plants *herself only*, for neither she nor anyone else can do this for another. Hence when Mrs. Eddy made this statement in 1891 there was the specific need for the members of the First Organization of the Boston church, who had merely commemorated the "word and works" of Jesus in his first coming, to intelligently "plant" themselves on "the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind" to the end of reaching heavenly Truth as "spiritual compensation."

Thus, in summation, just as Jesus discovered in the shadow of his cross that having chosen twelve disciples as typing the twelve tribes of Israel he could not escape his full objective responsibility by an attempt to reclaim his subjective consciousness,—so Mrs. Eddy discovered in the shadow

of The Mother Church as "cross" that after having chosen her twelve disciples (students) as the expression of the symbol of the twelve elements of her subjective consciousness, which must be objectively reached by others, she could not escape her responsibility of providing the symbolic way by which the human consciousness could be lifted through the "foot-steps of Truth" (manhood, typed by The Mother Church) to her own subjective vision (Womanhood, as the heavenly source of the branches), since "spiritual teaching must always be by symbols," S. & H. 575:13, despite the fact that her consciousness of Womanhood sustained her beyond their manhood necessities of objectively symbolizing church prophecies. In other words, while Mrs. Eddy realized that "material organization . . . wars with Love's spiritual compact" (Ret. 47:2) as the subjective consciousness of reality, she was forced to permit its continuance to the end of lifting the objective demonstration of church consciousness to her own subjective vision, which necessity was in line with Jesus' statement: "Thinkest thou that I cannot now pray to my Father, and He shall presently give *me* more than twelve legions of angels [which would release *me* to my initial subjective consciousness]? But how then shall the scriptures be fulfilled, that thus it must be [for the sake of others]?" Matt. 26:53, 54.

In the light of these foregoing pertinent facts,—whose object has been to merely glimpse the full scope of *Christ and Christmas*,—we approach the conjoined *mission* of Jesus and Mrs. Eddy as presented by the progressive revisions of *Science and Health*, six in all,—the first, third, sixth, sixteenth, fiftieth, and two hundred and twenty-sixth. We must look to the progressive revisions of *Science and Health* as particularly characterizing Mrs. Eddy's *mission*, which *Christ and Christmas* was designed to illustrate; for her true history appears only in her writings, as confirmed by her statement: "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me," My. 120:2. Hence the illustrations in *Christ and Christmas* will be found to be Mrs. Eddy's own foot-steps in the revelation and founding of Christian Science under the light of the "fast circling" star of guiding being, as initially and generically presented in the first picture of *Christ and Christmas*.

As previously noted, Mrs. Eddy presented *Christ and Christmas* to the Field in December 1893 without its Biblical "Glossary" containing the

texts which she calls the Scriptural "basis" for her "sentiments in the verses," Chr. p. 55. The fact that she immediately recognized the necessity of these Scriptural bases when she added them to her second edition of *Christ and Christmas* (also in December 1893) together with its final generic Scriptural text, which goes beyond the Poem and illustrations, shows the vital necessity of these advancing texts as footsteps to their goal as expressed in the promise of this final generic Scriptural text—that of "power over the nations," and the gift of the "MORNING STAR," Chr. p. 57, Rev. 2:26, 28. Each Scriptural "basis" will, therefore, be introduced as a first consideration in the comments on the pictures and Poem that follow.

THE FIRST PICTURE

“STAR OF BETHLEHEM”

THE SCRIPTURAL “basis” (Chr. p. 55) given by Mrs. Eddy in the “Glossary” of *Christ and Christmas* for the first stanza of the poem, “Christ and Christmas,” as well as for this first picture as illustrative thereof, shows that it encompasses not only this first picture but the full gamut of all the succeeding pictures, inasmuch as it is the last promise in the Bible and embraces both the genesis and the apocalypse of being as “root” and “offspring”—

“I am [both] the *root* and the *offspring* of David,
and the bright and morning star.—CHRIST JESUS.”

This all-embracing statement was made by Jesus in the last chapter of his great Revelation to St. John, Rev. 22:16, and since it is the very last statement of revelation in the Bible it calls for the highest correlations in *Science and Health*, which of necessity makes the subject matter of this first picture sound a depth that may take the unfoldment of this entire book to fully fathom. The promise of this “*morning star*” (although in another Biblical setting, Rev. 2:28) is also the last Scriptural offering in *Christ and Christmas* (succeeding even the Poem, its pictures, and its “Glossary”), which promise Mrs. Eddy likewise attributes to Christ Jesus, as commented upon in the footnote at the bottom of the page.*

* In line with the introductory statement in the first verse of the first chapter of Revelation pertaining to the entire book of Revelation (which reads, “The Revelation of Jesus Christ, which God gave unto him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John”), Mrs. Eddy in the “Glossary” of *Christ and Christmas* places the name “Christ Jesus” after the Scriptural “basis” for this picture and after the Scriptural “basis” for the tenth

(Footnote cont. on next page)

In view of the all-embracing range of the Scriptural "basis" of this first picture, the full significance of the title of the book under comment, *Christ and Christmas*, should be readily seen in this first picture as the re-dedicating of "Christmas," typing Jesus' first appearing, to the "Christ" of Jesus' "second appearing." Thus the "Star of Bethlehem," the title of this first picture, as indicating the birthplace of the personal Jesus in his first appearing to the human consciousness must be re-dedicating to the "star of Boston" as indicating the birthplace of the impersonal Jesus in his "second appearing" as Truth. And inasmuch as the plan for the comments on *Christ and Christmas* in this book is to apply Mrs. Eddy's own statements found elsewhere in her writings on the same subjects as those presented in *Christ and Christmas* to the diversified phases of its Poem and its pictorial illustrations as the means to the end of their authoritative interpretation, attention is here called to the following excerpts from Mrs. Eddy's article in *Miscellaneous Writings* entitled "Christmas." In this article she dedicates "the star of Bethlehem" to "the star of Boston," thus giving to "the star of Bethlehem" the more progressive aspect which this first picture demands—her dedicatory statements reading:

"The star of Bethlehem is the star of Boston . . . that looketh down on the long night of human beliefs, to pierce the darkness and melt into dawn," p. 320:23-26.

"The star that looked lovingly down on the manger of our Lord, lends its resplendent light to *this* hour: the light of Truth, to cheer, guide, and bless man as he reaches forth for the *infant idea of divine perfection* dawning upon human imperfection. . . . The wise men follow this guiding star: the watchful shepherd chants his welcome over the *cradle* of a great truth, and saith, 'Unto us a child is born,' whose birth is less of a miracle than eighteen centuries ago . . . ," p. 320:9-13; 321:1-4.

"The star of Bethlehem is . . . to-day christening religion undefiled, *divine Science*; giving to it a *new name*, and the white stone in token of purity and permanence," p. 320:27-30.

It will be noted that three outstanding features of this first picture

picture, also after the last Scriptural verse succeeding the "Glossary" and the Poem. As all three of these Scriptural texts cover the book of Revelation from the second to the last chapter inclusive, Mrs. Eddy in the "Glossary" of *Christ and Christmas* now accredits to "Christ Jesus" the entire book of Revelation, and not to St. John as she had formerly done up to the last (ninth) edition of *Christ and Christmas*, in 1910, the year that she left us in person.

have been pointedly interpreted in the texts just quoted from the article entitled "Christmas" in *Miscellaneous Writings*:

First, that the re-naming of "the star of Bethlehem" as "the star of Boston" re-dedicates it to its more progressive purpose of announcing the reappearing of Jesus in his "second appearing," for Mrs. Eddy says that "the second appearing of *Jesus* is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science [*divine Science . . . reduced to human apprehension,* S. & H. 471:30]," Ret. 70:20.

Second, that Mrs. Eddy presents the babe of Jesus' first appearing under "the star of Bethlehem" as a symbol of "*the infant idea*" of his "second appearing," as typed in this first picture by a cloud-like form of "The Holy Family" of Joseph, Mary, and the babe Jesus (its outline suggesting a famous painting), which is directly under "the star of Bethlehem" as "the star of Boston."

Third, that Mrs. Eddy speaks of the "*new name*" with which "the star of Bethlehem" as "the star of Boston" christens undefiled religion (scientific Christianity) as "*divine Science,*" using as a basis therefor Jesus' promise in Revelation to a more *matured* concept of his "second appearing" than an infantile consciousness could receive—his promise reading: "I . . . will give him a white stone, and in the stone a new name written, which no *man* knoweth saving *he* that receiveth it," Rev. 2:17.

In line with this more *mature* promise than an *infantile* thought of Science could receive, other and more advanced statements from Mrs. Eddy's own writings will be brought to bear upon the more progressive aspect of this first picture than those applicable to the *infantile* thought of Christian Science presented in the article "Christmas"; for this article appeared in the January *Journal* of 1885, one year before Mrs. Eddy added the chapter entitled "The Apocalypse" to *Science and Health* in 1886, which presented her interpretation of Jesus' prophecy of the Woman's "*man child*" ("*man child*" indicating a more matured concept of Christian Science than that symbolized by an infant babe), and eight years before *Christ and Christmas* was published in 1893. The more progressive aspect of this first picture to which reference has been made is the cloud-formed head of a *woman* (in the upper right-hand corner) typing the "*new name*"—which Jesus prophesied and Mrs. Eddy interprets as "*divine Science.*" "*Divine Science*" as applicable to Jesus' "second appearing" is beyond the Christian manhood character of his first appearing; for the "*new*

name" of which Jesus spoke applied to the mission of Woman as revealed by him in the book of Revelation and interpreted by Mrs. Eddy in "The Apocalypse" (which chapter, as just noted, was not added by Mrs. Eddy to *Science and Health* as her more progressive concept of Science beyond its manhood phases [remembering that a man-angel was prophesied to initially bring the "little book"] until one year after she wrote the article entitled "Christmas"). It will be seen that the head of this woman in the upper right-hand corner of this first picture is prayerfully bowed over a dark mass that might be identified with "the long night of human beliefs" upon which Mrs. Eddy in her article "Christmas" represents "the star of Bethlehem" as "the star of Boston" to be shining. In reversal of the "new name" which he prophesied would be given to Woman's mission, Jesus in his prophecy concerning the mission of Woman, also in the book of Revelation, gives to this "night of human beliefs" as typing the resistance of error to Woman's mission the "new name" of dragon (or the attempted "*drag on*" * into Science of old beliefs), and Mrs. Eddy interprets this dragon ("*drag on*") as "the sum total of *human error*," S. & H. 563:10.

The triple demands of this first picture, as presented in Mrs. Eddy's article entitled "Christmas" (typed by "the star of Bethlehem," the babe as the "infantile" thought of Christian Science, and the woman's head bowed over the chaotic mass), present the two-phased aspect of its Scriptural text of both "*offspring*," typing "the infant idea" of the "second appearing" of Jesus, and "*root*," typing the full maturity of its self-existence as one with its divine source (as subsequently identified). Mrs. Eddy speaks of the first appearing of the Christ-idea on this wise: "No advancing modes of human *mind* made Jesus: rather was it their subjugation, and the pure *heart* that sees God," Mis. 360:32. So Jesus in his first coming was "the *offspring*" not of the human *mind* but of "the pure *heart* that sees God"—the "offspring" of Mary's spiritual "communion with God," S. & H. 29:31; and he was "the root" as well as "the offspring of David" only after having reached the fullness of completed being in his "second appearing," incident to the assumed fulfillment of the entire gamut of his Apocalyptic prophecies

* It is true that Mrs. Eddy in her division of the word "Adam" into "*a dam*" warns against the "dissection and definition of words, aside from their metaphysical derivation," S. & H. 338:25. However, the word "dragon" does not fall into this category, since its derivation indicates it is a "metaphysical derivation." Also in an old *Journal* (November 1887) published under Mrs. Eddy's supervision, authority is given for the division of the word "dragon" as "*drag on*."

to St. John, which *Christ and Christmas* illustrates, at which point of universal (generic) completeness he could say (as quoted for the Scriptural "basis" of this picture), "I am [both] the root and the offspring of David, and the bright and morning star."

Of the process in the human consciousness needful to the perception of the "second appearing" of the Christ-idea, Mrs. Eddy says: "It is well that the upper portions of the brain [typing 'the human mind'] represent the higher moral sentiments, as if hope were ever prophesying thus: The human *mind* will sometime rise above all material and physical sense, . . . exchanging human concepts for the divine consciousness," S. & H. 531:8. This demand upon the human *mind* in Jesus' "second appearing" is indicated by Mrs. Eddy's placing "intelligence" as a quality of "the human *mind*" between "creation" and "Truth" (in her correlation of "the male idea" in the first chapter of Genesis as "the ideal man," S. & H. 517:9) to the end of lifting "the human mind" to coincidence with the divine, beyond "the pure heart that [only inspirationally] sees God"; therefore Jesus' "second appearing" makes a broader demand for the intelligent rooting of Jesus as Truth in "the human *mind*" than was required by Mary's spiritual discernment of Truth through the channel of "the pure *heart*" only, which brought forth the individual Jesus in his first appearing as "offspring": for until Truth is rooted in "the human *mind*" ("intelligence") it is but an outer consciousness to be worshiped by "the pure *heart*," which brings forth fruit as "offspring" outside of itself. Hence the prophecy that God's Laws first must be put into the *mind* and then written in the *heart*, Hebr. 8:10, before "root" and "offspring" can become one (as prophesied by Jesus). As illustrative of this broader demand upon "the human *mind*" to rise above even the "higher moral sentiments" in "the upper portions of the brain," it will be noted that in this first picture the ascending cloud-outline of "The Holy Family" * (of Joseph, Mary, and the babe Jesus) is placed directly under "the star of Bethlehem" and thus as typing Christianity in Jesus' first appearing is rising above a chaotic mass's head resembling (at the topmost portion) a *broken* human *skull* that permits "the human *mind*" to escape from the narrow confines of even its "higher moral sentiments" to a more advanced position under "the star of Bethlehem" as "the star of Boston."

* The outline of "The Holy Family" persisted in much clearness from the first to the last edition of *Christ and Christmas* and for some years after Mrs. Eddy left us in person but has since become almost obliterated by the renewal of the photographic plates.

This advanced position types Christianity's dedication to Science as the "second appearing" of the Christ-idea, for Mrs. Eddy's mission under the light of "the star of Boston" was her re-discernment of the same "infant idea" of the Christ which Mary brought forth through her "self-conscious communion with God," S. & H. 29:32. And Mrs. Eddy says of her own revelation, "No human pen [which wrote the entire Bible] nor tongue taught me the Science contained in this book, SCIENCE AND HEALTH . . . , S. & H. 110:17, which forces the inevitable conclusion that she brought forth her "infant idea of divine perfection" as well as her matured "man child" as Truth through her own "self-conscious communion with God," as Jesus prophesied that Woman, typed by Mrs. Eddy, would do, Rev. 12:5. Thus the "second appearing" of the Christ-idea was *generic Truth* including all mankind (the first appearing having been as Life, for Jesus said of his first appearing, "I am come that they might have life," John 10:10, and life is individual), which demands that mortals "peck open their shells [the claim of intelligence 'beneath a skull bone,' S. & H. 280:11] with Christian Science, and look outward and upward" (S. & H. 552:17) for their own spiritual identification with generic Truth rather than depend upon an individual, vicarious Saviour to do it for them.

The illustration of the Christ-idea as a babe in this first picture types the manner in which the Christ-idea first appeared to the human consciousness, both in its first appearing as Christianity and in its "second appearing" as Christian Science; for the Bible records Jesus' first appearing, typing Christianity, as a babe in a manger, and, in "A Christmas Sermon" in *Miscellaneous Writings*, Mrs. Eddy says of the appearing of "Christian Science" as "the *infantile* thought of God's man": "Is the babe a son, or daughter?" "Both son and daughter: even the compound *idea* of all that resembles God," Mis. 167:7-9. Thus when Jesus said, "I am the *root* . . . of David," it was at the point of the fullest development in the human consciousness of this babe in its "second appearing" as the *impersonal* Christ-idea, which had made its initial appearance as "offspring" in the human consciousness in the form of a personal babe. (It will be noted from the date above "A Christmas Sermon" in *Miscellaneous Writings*, that this sermon, which takes in the "compound" nature of the "babe" as "both son and daughter," was delivered in December 1888, nearly three years after Mrs. Eddy had written her article entitled "Christmas," and two years after she had added to *Science and Health*, in 1886, "The

Apocalypse," then exclusively presenting the compounded vision of Woman bringing forth her "man child" as Truth, Rev. 12:5.)

While "The Holy Family" has been pictured in *Christianity* as Joseph, Mary, and the babe Jesus (Joseph merely symbolizing by fatherly protection Jesus' divine Father, since Jesus had no human father), Mrs. Eddy in *Science* presents "The Holy Family" in quality "as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother," S. & H. 569:1, thus enabling each individual to impersonally and progressively incorporate "The Holy Family" in quality as Life, Truth, and Love into his own consciousness; for Mrs. Eddy said in her early editions of *Science and Health*, "At present we know not what we are, but certainly we shall be Love, Life, and Truth, when we understand them," 2nd ed., S. & H. p. 19.* Hence the appropriateness of "The Holy Family" in this panoramic first picture as a preview of the "second appearing" of the Christ-idea's demand that the entire human consciousness progressively become "The Holy Family" of Life, Truth, and Love.

As previously noted, it will be seen that in the upper right-hand corner of this first picture a cloud forms the *crowned* head of a woman prayerfully bowed over a chaotic mass below. This woman suggests the Woman of the Apocalypse, who is presented in the twelfth chapter of Revelation in two phases—firstly, as the heavenly God-crowned Woman "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 12:1)—in the full resplendency of her generic completeness; and secondly, in the Mother-phase of divisional being wherein she brought forth her "man child" as Truth (which was immediately "caught up unto God, and to His throne," Rev. 12:5). Note that Mrs. Eddy makes this clear distinction between the two phases of this Woman when after presenting this Woman in her first phase, which, Mrs. Eddy says, symbolizes "generic man," S. & H. 561:22, she adds, "Also the spiritual idea is typified by a woman in travail," S. & H. 562:24,—her travail resulting from the resistance of the human consciousness to the revelation of Truth. Because of this resistance, Mrs. Eddy says of the twelfth chapter of the Apocalypse, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in *Science*, and the glorious results of this

* This quotation was worded slightly differently in the first edition of *Science and Health*; it read, "At present we know not what we are, but hereafter we shall be found Love, Life, and Truth, because we understand them," p. 77.

warfare," S. & H. 568:5. Inasmuch as Mrs. Eddy was the channel for both the revelation of the God-crowned Woman as typing generic being and the foundational Mother-phase of divisible being, she typed these two women in one consciousness.

The resistance of the unregenerate consciousness to the revelation of Truth as presented in the twelfth chapter of Revelation is typified by a *heavenly* dragon,* which stood before the heavenly Woman seeking to devour her "man child," Rev. 12:3, 4. The chaotic mass over which the woman's head is prayerfully bowed in this first picture suggests this heavenly dragon, which Mrs. Eddy defines as "the sum total of *human* error," † S. & H. 563:10. The fact that this dragon appeared in *heaven* unquestionably indicates that it typed the previous Christian conception of heaven as an outer consciousness, vicariously attained (the old heaven, which rejected earth), warring with the Science conception of heaven as an inner consciousness, attained by an inner process of the demonstrable redemption of man to his always-perfection, wherein heaven and earth became one on earth (the new heaven as one with a redeemed earth, Rev. 21:1), Rev. 21:3. Thus the power of the dragon in the lives of Christian Scientists was the temptation to merely use the letter of Truth as a vicarious ingress into heaven ("harmony," S. & H. 587:25) rather than to demonstrably utilize Truth in their inner lives as the only means to heaven ("harmony"). Therefore was not this dragon which appeared in heaven the drag-on of Old (Christian) Theology, which warred against Christianity's progressive Science? It is true that Mrs. Eddy says that "Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it," S. & H. 556:13, but she did not mean *formal* Christianity, whose spirit had been defeated by the dragon of Levitical ritualism, which dragged into Christianity formulated prayer, baptism, communion, and so on. Jesus formulated prayer only at the demand of his disciples (they being first disciples of John the Baptist, a Levite), one of whom said, "Lord, teach us to pray, as John also taught his disciples," Luke 11:1; he was baptized only as a "Suffer

* The Bible recording, "And there appeared another wonder in heaven; and behold a great red dragon . . .," Rev. 12:3.

† Inasmuch as Mrs. Eddy says that the dragon types "human [not mortal] error," the consistency of calling the chaotic mass's head "the human mind" is justified—particularly as the dragon appeared in heaven, which characterized it as the resistance of the highest Christian theological beliefs to the revelation of scientific Truth as Woman's "man child," that it stood ready to devour, Rev. 12:4.

it to be so now," * and he immediately suffered by being driven of "the spirit" into the wilderness, Mark 1:12; and he instituted communion only because his ritualistic disciples could not commune with his true nature.

According to the Bible record the "tail [of the dragon that 'stood before the woman . . . to devour her child as soon as it was born'] drew the third part of the stars of heaven, and did cast them to the earth," Rev. 12:4, thus making the *tail* of the dragon its only power against the stars on Woman's crown. The power of this woman to resist the depredation of the dragon lay in the completeness of her revelation, typed by her crown of stars as angels, or progressive messages, of light, Jesus having said that the stars are "angels," Rev. 1:20, and Mrs. Eddy having defined "angels" as "messages," S. & H. 558:9; 566:29; 574:10. The dragon had his angels, or messages, which the woman's "man child" as Truth cast out of heaven, the Bible recording that "he [the dragon] was cast out into the earth, and his angels were cast out with him," Rev. 12:9. Mrs. Eddy interprets this dragon's angels by saying, "His [the dragon's] angels, or messages, are cast out with their author. The beast and the false prophets are *lust* and *hypocrisy*," S. & H. 567:26.

Inasmuch as the dragon's *tail* is the only activity against the woman, and his angels, or messages, are the channels for this activity, his tail must present the character of his angels, or messages of "lust and hypocrisy." In line with this fact, the tail of the chaotic mass, or dragon, over which the woman's head is prayerfully bowed in this first picture is presented in two divisions: the first division, which faces the star, has the appearance of the head of a bearded Pharisee, † typing the appearance of the "false prophets," and Mrs. Eddy defines "Pharisee" in the "Glossary" of *Science and Health* as "*hypocrisy*"; while the second division, which is turned away from the star, has the appearance of the head of a snarling serpentine beast, † that Mrs. Eddy describes as "full of *lust* and hate, loathing the brightness of divine glory [typed by the star]," S. & H. 565:4. The division of the tail having the appearance of a Pharisaical head, typing "*hypocrisy*,"

* Saying, ". . . thus it becometh us to fulfil all righteousness," Matt. 3:15. Inasmuch as Jesus' disciples were all previously those of John the Baptist, he was forced to "fulfil all righteousness" at the point where John the Baptist left off. However, the Bible says, ". . . Jesus himself baptized not, but his disciples [alone baptized]," John 4:2.

† Both the bearded Pharisaical head and the snarling beast have been almost obliterated by the renewing of the photographic plates since Mrs. Eddy's passing.

seems (with its hypocritical justification of present indulgence by the material perversion of Jesus' injunction, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness [Matt. 3:15]," or by the utilization of the "devil's" perverted corresponding exclamation, ". . . art thou come hither to torment us before the time" of our necessity to give up *unrighteousness*? Matt. 8:29) to protect from the light of the star the snarling head of lust, for lust being non-intelligent relies upon the seeming intelligence of Pharisaical reasoning for its license.

Thus Mrs. Eddy (in fulfillment of the prophesied two-phased woman persecuted by the serpent, or dragon, Rev. 12:4, the word "serpent" and the word "dragon" being used interchangeably in the Scriptures and in *Science and Health*), like Moses (who was told to "take it [the serpent] by the tail" in order to defeat its power to harm, Ex. 4:4), in handling the serpent by the tail, as typed by the head of the woman bowed over only the tail of the dragon, or serpent, in this first picture, destroyed the power of its head to harm; for according to the Scriptures (Rev. 12:4), in reversal of the physical fact that a serpent's venom is in its head, the tail (typing the "*drag on*" of Old Theology) alone manifested the power of the serpent to harm. In other words, Mrs. Eddy in handling the serpent, or dragon, of error by its tail of "lust and hypocrisy" completely rendered its venomous head powerless; for the understanding of the allness of divine Intelligence, which declares that "evil is destroyed by a sense of good" (S. & H. 311:13), alone could handle a serpent by the tail and not feel the power of the so-called intelligence of its head to harm. Hence the head of the woman in the upper right-hand corner of this picture is prayerfully bowed over the two divisions of the tail of the serpent, or dragon, as suggestive of the two-fold resistance of the human consciousness to the two-phased mission of the Woman of the Apocalypse, typing "Life," and "Love," S. & H. 517:10.

On the one hand, the two-fold resistance of the dragon took the form of persecution of the two-phased Woman in the sense that it taunted each phase with being inconsistent with the other, claiming that after the God-crowned Woman had revealed the allness of good and the perfection of man as its "man child" (Truth), the wilderness-woman attempted to lift the human consciousness thereto, thus denying her (as the God-crowned Woman's) initial revelation of the allness of good and the perfection of man—in other words, the dragon accused

the two-fold Woman of "*hypocrisy*," the first phase of its own nature, in line with Mrs. Eddy's interpretation of the dragon as, ". . . evil [which] still charges the spiritual idea with error's own nature and methods," S. & H. 564:3. On the other hand, the two-fold resistance of the dragon constantly stultified the effort of the wilderness-woman to lift the would-be followers of Truth to the initial revelation of the God-crowned Woman by tempting the Christian phase of the human consciousness to declare itself unworthy of claiming the fruition of its initial vision, thus permitting the drag-on of Christianity in its first coming to defeat the Science of its second coming; else the dragon tempted the unprepared thought of the would-be followers of Truth to metaphysically claim the *letter* of Truth, which is perfect, as the perfection of their own morally chaotic lives, thereby permitting license to lust by failing to challenge its depredations in the human consciousness, "*lust*" being the second phase of the dragon's own nature. And unchallenged lust for things and persons seems to open the door of consciousness to the fullness of the dragon's nature as defined by Mrs. Eddy in the "Glossary" of *Science and Health*,—namely, "Error; fear; inflammation; sensuality; subtlety; animal magnetism; envy; revenge," S. & H. 593:7. In short, the God-crowned Woman's revelation of Truth was a *subjective* consciousness which demanded the lifting of the followers of Truth *objectively* thereto; while the prophesied unpreparedness of the would-be followers of Truth made her revealing and founding consciousness seem inconsistent, which gave the drag-on of Old Theology its leeway.

In interpreting the tail of this heavenly dragon as having the power to draw the third part of the stars of heaven and cast them to earth, Mrs. Eddy says: "The serpentine form stands for subtlety, winding its way amidst all evil, but doing this in the name of good. Its sting is spoken of by Paul, when he refers to '*spiritual* wickedness in *high* places,' " S. & H. 563:27. The dragon had the power to cast but four of the twelve stars on Woman's crown to earth (Mrs. Eddy having stated that the twelve stars type the twelve tribes of Israel, which "show the workings of the spiritual idea," S. & H. 562:18), for the first four stars belong to *earth* demonstration inasmuch as Jesus of the fourth tribe of Israel, or Judah, ascended above earth in the morning light of Judah only after completing its evening phase—the tribes corresponding to the evenings and mornings in the first chapter of Genesis.

It will further be noted that the cloud-formed head of the woman in the upper right-hand corner of this picture now has a man's head as her crown. While this cloud-formed head of the woman had from the first edition of *Christ and Christmas* seemed to be crowned, not until the last revision of *Christ and Christmas* in 1910 did Mrs. Eddy remove this crown and replace it with a man's head as characterizing the nature of the crown of the heavenly Woman, who, Mrs. Eddy said at the point of the completion of her revelation, ". . . symbolizes generic [whole, complete] man," S. & H. 561:22. Thus this crowning of Woman's head showed that "the twelfth chapter of the Apocalypse [which] typifies the divine method of warfare in Science" had reached "the glorious results of this warfare" in the sense that the wilderness-woman *had* lifted up the human consciousness as her "man child" to oneness with "Truth" (S. & H. 517:9) as the "man child" of the God-crowned Woman, for this latter "man child" was prophesied to be "caught up unto God, and to His throne," Rev. 12:5. When the head of manhood was placed as a crown upon the head of womanhood in this first picture in 1910, the mission of Womanhood was triumphant, for the God-crowned Woman, typed by the revealing (subjective) consciousness of Mrs. Eddy, and the wilderness-woman, typed by the founding (objective) consciousness of Mrs. Eddy, had become one.

The difference in the two processes as shown in this picture between "The Holy Family" as an ascending idea which turns its back on the human consciousness in line with Christianity's "Get thee behind me, Satan" and the cloud-formed head of the woman (in the upper right-hand corner of this picture), typifying Science, which prayerfully *faces* its problem in the more subtle forms of the human consciousness as "lust and hypocrisy" (typed by the two divisions of the dragon's tail) until it overcomes their resistance illustrates the difference between Christianity (which rose above error), typed by Jesus in his first coming, and Science (which demands the facing and scientific overcoming of error by each individual consciousness), typed by Jesus' second coming, under the light of "the star of Boston."

In the first and second editions of *Christ and Christmas*, the first two lines of the present stanza of the Poem corresponding to this first picture were then its third and fourth lines (or last two lines), and the first line of the present stanza, which begins with the words, "*Fast* circling on," then read, "*Still* circling on." The lines of this stanza were transposed to their present position, and the expression, "*Still* circling

on," was changed to, "Fast circling on," in the third edition. The word "still" suggests passive aimlessness, while the word "fast" suggests active objectivity. Also the first edition had "O'er the *dark* night" instead of "O'er the *grim* night" as in the second edition. *Webster's Dictionary* defines "dark" as "destitute of moral or spiritual light," and defines "grim" as "savage," "merciless," "fierce," and "relentless." Thus the definition of "dark" suggests the chaos and "darkness . . . upon the face of the deep" in the second verse of the first chapter of Genesis before "the Spirit of God moved upon" it; while "grim" describes the struggle of light with darkness in the human consciousness after God had said, "Let there be light," Gen. 1:3. This was the first divine command given to the human consciousness, and it started the grim struggle of manhood to *objectively* demonstrate the light of Womanhood, which existed *subjectively* before the command was necessary. Thus when Mrs. Eddy used "O'er the *dark* night" instead of "O'er the *grim* night" in the first stanza of the Poem, Woman did not give credit to the struggle of manhood, typing Christianity, that changed *darkness* into *grim* moral struggle. In confirmation of the significance of this change, Mrs. Eddy simultaneously added the "Glossary" of *Christ and Christmas* containing the Scriptural texts for the pictures—the Scriptures recording the struggle of manhood.

THE "FAST CIRCLING" STAR

Inasmuch as the star which characterizes this picture is (in the words of the first stanza of the Poem) "fast circling on, from *zone to zone*," a very pertinent question might be asked, What are the successive *zones* within its orbit? and again, From what "*zone*" does it start its progressive "circling"?

The *zones* are undoubtedly the twelve tribes of Israel as the human counterpart of the twelve stars on Woman's crown, S. & H. 562:11, or the twelve sons of Jacob ("Israel" being Jacob's spiritual name bestowed upon him by the last angel with which he wrestled, Gen. 32:24, as subsequently presented), for Mrs. Eddy calls Jacob "the revelation of Science" and says that the twelve tribes of Israel are "the lamps in the spiritual heavens of the age, which *show the workings of the spiritual idea*," S. & H. 562:16-18. Jacob had a pre-vision of his twelve sons in a dream wherein he beheld "a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it," Gen. 28:12. That this Ladder had seven

rungs * is evidenced by the fact that the first chapter of Genesis, which Mrs. Eddy calls "the Science of creation," S. & H. 537:23, unfolds seven days of ascending consciousness from earth to heaven. As the Bible records that the angels on Jacob's Ladder first ascended and then descended, they prototyped the processes by which the twelve sons of Jacob as the twelve tribes of Israel first ascended from earth to heaven (typing the angels of human purification with "fingers . . . [which] point upward to a new and glorified trust," S. & H. 299:9, or man's thoughts rising to God) and then descended to earth (typing "God's thoughts passing to man," Mrs. Eddy's definition of "angels" in the "Glossary"). Jesus, typing Christianity, or manhood, in his Revelation to St. John first appeared holding seven stars in his right hand, Rev. 1:16, which he called "angels," Rev. 1:20, and subsequently prophesied of twelve stars on Woman's crown (Rev. 12:1) as typing Science. Mrs. Eddy in her interpretation of Jesus' prophecy of the Woman crowned with twelve stars says that this Woman types "the spiritual idea" (S. & H. 561:23) and, as before noted, that the twelve stars on Woman's crown are *spiritual* identification of the twelve tribes of Israel to which the *human* symbols of the twelve tribes of Israel yield, and as such become "the lamps in the spiritual heavens of the age, which *show the workings of the spiritual idea*," S. & H. 562:17. Hence the orbit of the "fast circling" star presented in the first stanza of the poem "Christ and Christmas" (which stanza corresponds to this first picture) embraces the full twelve tribes of Israel, and the "zone to zone" progress of the "fast circling star is from star to star, or from tribe to tribe, starting with the first star on Woman's crown and finishing with the twelfth, or last, star. So the first star in the orbit of the "fast circling" star would type Reuben, the first tribe of Israel, and the last star would type Benjamin, the twelfth, or last, tribe of Israel.

As before noted, when Jesus appeared to St. John in his great Revelation he held but seven stars in his right hand, Rev. 1:16, more latterly prophesying of the twelve stars on Woman's crown, Rev. 12:1.

* In an old *Journal* (June 1886) published under the supervision of Mrs. Eddy in an article entitled "Jacob's Ladder," it was stated that Jacob's Ladder was typified by "the seven colors in the rainbow," thus confirming the thought that there are seven rungs on Jacob's Ladder. This article also stated that "the Tree of Life bore the leaves of Truth, and the fruits of Love, the latter . . . [being] subject to twelve statements, which are necessary to its understanding." The twelve "fruits of Love" symbolize the twelve tribes of Israel.

Thus the progressive *zones* which constitute the progressive course of this "fast circling" star must be the encompassment of the seven stars in Jesus' right hand, typing Christianity, by the twelve stars on Woman's crown, typing *Christian Science*. The seven stars in Jesus' right hand as related to the twelve on Woman's crown show the limitation of "the masculine representative of the spiritual idea," S. & H. 565:11, typed by Jesus' first appearing, when compared with the feminine representative of "the spiritual idea," typed by Jesus' "second appearing"; for Mrs. Eddy says, "The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God, as in *Christian Science*," Ret. 70:20. The significance of the numerical disparity between the stars held by manhood and those on Woman's crown may be seen in the relative definitions of "the ideal man" and "the ideal woman," S. & H. 517:8-10, also by Mrs. Eddy's statements as showing the distinction between St. John's conception of Jesus as "the human and divine coincidence," or "divinity embracing *humanity*," and her interpretation of the Woman in "The Apocalypse" as symbolizing "generic man," or "the coincidence of God and man as the *divine* Principle and *divine* idea" with no humanity,—both statements being found in *Science and Health* on page 561.

Hence, as the advancing "*zone to zone*" of the "fast circling" star in *Christ and Christmas* (starting its orbit in this first picture) is the progressive course from star to star on Woman's crown, all the pictures in *Christ and Christmas* as presenting the progression of "the spiritual idea" must be the step-by-step illustration of these *zones*. Since the twelve tribes of Israel are the *human* symbols of the twelve stars on Woman's crown to which Mrs. Eddy says the tribes must yield, S. & H. 562:14, the pictures should also be regarded in their progressive aspects as illustrative of the twelve tribes of Israel yielding to the twelve stars on Woman's crown as their spiritual identity.

Inasmuch as "the twelve tribes of Israel [which must yield to the stars on Woman's crown] stand in type for the whole human race," * a comparison of the definition of "Children of Israel [tribes of Israel]" in the "Glossary" of *Science and Health* as, ". . . the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science," with Mrs. Eddy's immediately preceding definition of "children" as, "The spiritual thoughts and repre-

* See authorized interpretation of the twelve tribes of Israel as typing "the whole human race," *April Journal*, 1895, p. 5.

sentatives of Life, Truth, and Love [God's children]" as well as "sensual and mortal beliefs; counterfeits of creation ['children of men'], whose better originals are God's thoughts, not in embryo, but in maturity . . .," show that the progressive consciousness of the twelve tribes of Israel perform the *working* office of lifting the widely divergent reversal of children as "sensual and mortal beliefs" to their "better originals . . . [as] God's thoughts." Thus Mrs. Eddy defines the twelve stars on the heavenly Woman's crown as "the twelve tribes of Israel *with all mortals*" after they have "through much tribulation yield[ed] to the activities of the divine Principle of man in the harmony of Science," adding, "These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the *workings* of the spiritual idea," S. & H. 562:14. The words "*with all mortals*" show that the tribes' progressive work in the human consciousness is the manner in which "all mortals" yield "to the divine Principle of man in the harmony of Science," for each and every tribe in the "Glossary" of *Science and Health* as defined by Mrs. Eddy starts its course heavenward as "a corporeal mortal," or its equivalent in mortal expression. In other words, the twelve tribes of Israel (Children of Israel) do the *work* in the mortal consciousness for "all mortals" in proportion to mortals' utilization in their own lives of the Principle behind the twelve tribes of Israel. Therefore the "Children of Israel" as "the offspring of Spirit" ("spiritual thoughts and representatives of Life, Truth, and Love," Mrs. Eddy's *spiritual* definition of "children") as specific tribes of Israel indicate the thought-steps of each human consciousness in bridging the seeming chasm between "sensual and mortal beliefs" and their "better originals" as "God's thoughts."

Since Jesus defined the seven stars which he held in his right hand (Rev. 1:16—before prophesying of the twelve on Woman's crown in Revelation 12:1) as "the angels [spiritual ideas] of the . . . churches,"* Rev. 1:20, and since Mrs. Eddy says that the twelve stars on Woman's crown (which embrace the seven stars in Jesus' right hand) are the twelve tribes of Israel, S. & H. 562:16, the angels of the churches are the angels (spiritual ideas) of the twelve tribes. This is symbolically attested by the fact that a tribal angel appeared at each gate of the

* Mrs. Eddy associates the seven churches which Jesus sent out (Rev. chaps. 2 and 3) on the basis of the seven stars with "the full number of [seven] days named in the creation," *Message '00*, p. 14, typed by the seven ascending angels on Jacob's Ladder of Life.

City foursquare, Rev. 21:12. Thus as the Poem and pictures in *Christ and Christmas* illustrate the progressive twelve tribes of Israel, they are the "glad echoes" of the "overtures" of the "angels of the . . . churches" into whose angelic charge Mrs. Eddy has placed *Christ and Christmas*, as previously noted in the Foreword,—each successive picture, together with its stanza or stanzas of the Poem applicable to it, echoing the progressively new overture of its specific tribal *angel*, or spiritual idea, which is its specific star-light. In this connection it will be remembered, as also presented in the Foreword, that Mrs. Eddy in her article in *Miscellaneous Writings* entitled "Christ and Christmas" says of "Christian Science and its art": "*Angels, with overtures, hold charge over both, and announce their Principle and idea*" (Mis. 374:14)—this is strikingly the function of the tribes as angels in this book.

(Bearing out this conception of *Christ and Christmas* as echoing angels' "overtures," Mrs. Eddy in her basic presentation of *Christ and Christmas* in 1893 and even after its restoration in 1897 pictured the descending light behind the Woman in the tenth picture as emanating from a gathering of stars, suggesting the song of the stars ["the stars sang together and all was primeval harmony," S. & H. 565:23] as "angels of the . . . churches." These stars in the tenth picture progressively changed their form in the eleventh picture [as presented in the early editions of *Christ and Christmas*] to a vast concourse of angels in heaven inspiring the song of the singing birds on the cross, of whose song Mrs. Eddy says in the corresponding stanza of the Poem, "Eternal swells Christ's music-tone, in heaven's hymn"—heaven being typed by the angels.)

Each of the twelve gates in the City foursquare (for the *heavenly stars* come down to earth as gates—of human opportunity) is symbolized in the twelfth verse of the twenty-first chapter of Revelation as having the name of one of the tribes on it (each gate typing a separate tribe), and at each gate, which was made of one solid pearl (typing its redemption to self-purity), was a corresponding tribal angel, typing its own angelic tribal "overture." Therefore, starting this first picture upon the basis of these premises, it and each of the following pictures will be characterized by the "zone" of a progressive tribe; all of the pictures, which "show the workings of the spiritual idea," collectively illustrating the complete orbit of the "fast circling" star, which culminates in the redemption of "all mortals," S. & H. 562:12.

SYMBOLIC SOURCES OF THE TWELVE TRIBES OF ISRAEL

St. Paul in his discourse on faith in Hebrews * wrote: "By faith Abraham [together with Sarah his wife], when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. . . . For he looked for a city which hath foundations, whose builder and maker is God," Hebr. 11:8, 10. Mrs. Eddy identifies St. Paul's description of this city for which Abraham looked as the City foursquare, S. & H. 575:7-13. Since this City foursquare, founded on the twelve apostles of the Lamb, with its twelve angelic tribal gates was symbolically built in the human consciousness by the twelve tribes of Israel (the lineal and spiritual descendants of Abraham and Sarah), Abraham and Sarah in looking for this City *subjectively* foresaw what proved to be the full *objective* demonstration of the twelve tribes of Israel.

St. Paul calls the literal history of the basic characters of the Bible—Abraham, Sarah, and Hagar (Sarah's handmaid)—"an allegory," Gal. 4:24, thus inferentially giving immortality to all Bible characters (beyond their literal history) by making each and all a phase of the allegory of each individual human life, in line with Mrs. Eddy's calling the entire Adam-dream of man and woman an "allegory," S. & H. 177:15. So each Bible character is a forever symbol of the divine as far as it is an expression of progressive Truth in the human consciousness; while each seeming successive "deflection of being" becomes a negation of the phase of Truth behind its positive symbol, for Mrs. Eddy says that a "deflection of being, rightly viewed, serves to suggest the proper reflection of God . . . ," S. & H. 502:11.

In line with the fact that Sarah and Hagar are basic characters in the allegory of everyone's life, St. Paul called them "the two covenants" (of Inspiration, or Spirit, and Law), Gal. 4:24. He characterized Sarah, the first covenant, as, "Jerusalem which is above [and that] is free, which is the mother of us all," Gal. 4:26,—thus negating the motherhood of "Eve," meaning "mother of all living" (Gen. 3:20), until true Motherhood was established, which redeemed all motherhood. He characterized Hagar, the second covenant, as "mount Sinai,

* Despite the fact that many Bible scholars contend that St. Paul did not write Hebrews, Mrs. Eddy accepts his authorship of this Epistle. See Scriptural "basis" for seventh picture in the "Glossary" of *Christ and Christmas* from Hebrews 7:3, which Mrs. Eddy attributes to St. Paul.

which gendereth to bondage, which is Agar [Hagar]. For this Agar [Hagar] is mount Sinai in Arabia," * Gal. 4:24, 25, despite the fact that Hagar lived four hundred and thirty years before the Law of Mount Sinai was revealed to Moses, indicating that Hagar's real identity came only when the Law for which she was a negative demand (by reason of her deflection therefrom, as subsequently presented) came to expression; for St. Paul said that the Law of Mount Sinai was "added because of transgressions, till the seed should come to whom the promise was made," Gal. 3:19. Thus transgressions of the Law were charged to transgressors even before the Law came to expression, as in the case of Hagar.

Since Abraham and Sarah were brother and sister (they having had the same father, fatherhood typing Principle, S. & H. 586:9), Gen. 20:12, they *approached* in type the unified male and female elements as "man and woman unchanged forever in their individual characters . . . governed by one Principle," or "Mind" as Father (as expressed in the definition of "Us" in the definition of the "I, or Ego," S. & H. 586:12); however, Abraham and Sarah could not wholly type the unified male and female elements "governed by one Principle" because they had two mothers (Gen. 20:12), or different sources of conception, which divisible motherhood must be subsequently reckoned with in the unfolding Principle of the allegory of Life.

Sarah being barren and despairing of earthly fruit gave her handmaid, Hagar, to Abraham for the purpose of bearing her a child, Gen. 16:2, in accordance with the human law of her time, or "the laws of the land," that in this instance permitted the husband of a barren woman to use his wife's handmaid in order to bring forth a child to his wife. Inasmuch as true Womanhood, typed by Sarah, subjectively embraces true manhood as an exclusive reflection of "the one Mind," and inasmuch as true Womanhood is "a law unto" itself, seeing everyone else in the same position and, therefore, all men as equal,—the "saviour" of mortal consciousness (mortal consciousness being typed by Hagar as the servant-consciousness) must come through man (prototyped in this instance by Abraham) as the expression of Mind, for Mind as a Lawmaker for mortal consciousness is accorded exclusively to "Father" (S. & H. 586:9) and to "the male idea" as "intelligence" (S. & H. 517:9), Mind being the only quality that neither "Mother" as "divine and eternal Principle; Life, Truth, and Love" (S. & H.

* The *Twentieth Century Testament* translates this statement as "the word Hagar meaning in Arabia Mount Sinai."

592:16) nor "the [subjective] female idea" * as the full trinity of "Life, Truth, and Love" (before it was divided for objective demonstration as now, S. & H. 517:10) characterizingly embraces. Therefore "intelligence" as the medial footstep of manhood became the constructor of the medially progressive laws (beginning with "the laws of the land"), and Abraham in his willingness to accept a child through the process of man-perceived laws instead of awaiting the child of "promise" later borne by Sarah (who as typing true Womanhood was "a law unto" herself) accepted a divisible position from Sarah.

Thus the medial law of divisible (from woman) man that permitted Abraham a child by a servant when accepted and conformed to by Sarah brought her only the hatred of her handmaid as soon as her handmaid had conceived with Abraham, Gen. 16:4. Whereupon Sarah said unto Abraham, "My wrong be upon thee: . . . the Lord judge between me and thee" (thus showing the divisibility of their two positions, or the great distance between Love and Law at this point), Gen. 16:5. And Abraham said unto Sarah, "Behold, thy maid is in thine hand; do to her as it pleaseth thee," and the Biblical record continues, "And when Sarai [Sarah] dealt hardly with her, she fled from her face," Gen. 16:6. But Hagar was told by an angel (which is only a "mediator," in whose hands the Law is placed, between God and man, Gal. 3:19) to return to do Sarah's bidding in all things, because Law (of which Hagar was the prototype) is always subject to Inspiration (which Sarah typed) as its divine source.† In other words, the reason for the angel's telling Hagar to submit to Sarah's bidding was that Hagar as the then channel for the process of man-perceived law prototyped the fact that Law is always the servant of Inspiration (or Spirit), with no separate mind or identity therefrom.

However, since not even the Law of Mount Sinai (of which Hagar

* From the third edition of *Science and Health*, in 1881 (in which the male idea and female idea were distinguishingly interpreted for the first time in correlation of Genesis 1:27), to the sixteenth edition, in 1886, wherein Mrs. Eddy divided the male idea and female idea for demonstration as now, S. & H. 517:8-10, Mrs. Eddy said, "The male idea corresponds to creation, Life, and Truth; the female idea to Life, Truth, and Love," third ed., Vol. II, p. 118. In the sixth edition, in 1883, when Mrs. Eddy added the "Glossary" to *Science and Health*, she defined "Father" as, "The great forever, eternal Mind; divine Principle, named God," and "Mother" as, "Divine and eternal Principle,—Life, Truth, and Love."

† As an evidence that divine Law is the source of human law, or "the laws of the land," Mrs. Eddy says of even Christian Science, ". . . Christian Science cannot annul nor make void the laws of the land, since Christ, the great demonstrator of Christian Science, said, 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil,'" My. 219:21-25.

was the prototype) could exalt itself above Inspiration, or Spirit (typed by Sarah), as its source, when Sarah used Hagar as her lawfully mindless channel for a child, and Hagar (rebellious at the law that denied a bondswoman any identity as a mother) claimed this child—whom she had named Ishmael—for her own son, despising Sarah as the source of its conception, she (Hagar) transgressed a law more basic than the human law which permitted a mistress to use a bondswoman as a channel for her own child. As Hagar in her rebellion typed the mortal will to which the Law of Mt. Sinai with its “*Thou shalt[s]*” and “*Thou shalt not[s]*” was first directed over four hundred years thereafter, to the end of forcing the mortal will to wholly negate itself in abject obedience to the divine will, her enforced obedience to the higher will of Sarah (whose true Womanhood, corresponding to Love, prototyped the source of the Law of Mount Sinai, remembering that *God* himself “wrote them in two tables of stone,” Deut. 5:22), which negated her own mind and will, prefigured the fact that the mortal will must negate itself in “mindless” obedience to the divine will before it (the mortal will) can intelligently rise to an understanding of the Law of Mount Sinai’s inner justices. In other words, as Mrs. Eddy says in referring to mortal mind (mortal will), “We cannot fill vessels already full. They must first be emptied,” S. & H. 201:13; thus the process of the Law of Mount Sinai demands that mortal mind must by denials be emptied of mortal will in order to make room for the affirmations of the divine will, which latter lift it (mortal will) to the intelligence of the Law’s inner justices as its own will, that then says, “*I shall*” and “*I shall not*,” instead of being forced to obey, “*Thou shalt*” and “*Thou shalt not*.” Thus the very “law of the land” of Hagar’s time that robbed a servant of all mortal will and mental identity (as prototyping the negating necessities of the Law of Mount Sinai before its intelligent justices could be realized) *figuratively* drew its own life from the same source as the Law of Mount Sinai, which illustrates Mrs. Eddy’s exaltation of “the laws of the land” when she, as before noted, says of even Christian Science, “. . . Christian Science cannot annul nor make void the laws of the land,” My. 219:21.

Thus as Hagar prototyped the Law of Mount Sinai, in her rebellion to the will of Sarah she but reversed the process of the Law of Mount Sinai by claiming mortal will as her intelligence before obeying the higher will of her mistress, which demanded the denial of her (Hagar’s) own will. However, the affirmative justices of the Law of Mount Sinai were the true identity of Hagar, inasmuch as Mrs. Eddy interprets

"error as starting from an idea of good on a material basis," S. & H. 546:13, which "material basis" rebels against its true source as "an idea of good" until its "material basis" is negated, leaving the "idea of good" free to identify itself with its true source. Hence Hagar in her flight from the demands of her mistress' judgments "fled" the right to be even a servant of Law, which is the only channel through which mortal consciousness can reach the intelligence of its justices.

After Sarah bore Isaac as a child of "promise," Hagar's son, Ishmael, who was fourteen years older than Isaac (his mother having been taken back by Sarah into her home), "mocked" Isaac; whereupon Sarah demanded of Abraham that he cast out Hagar and Ishmael, saying, "[*You*] cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac," Gen. 21:10. It was but natural that Sarah as typing true Womanhood, that is "a law unto" itself and that sees God and man as needing no "mediator" (thus being above the mediatorial plane of law), should have demanded that Abraham as typing Fatherhood, or Mind (from which mediatorial law emanates), cast out her handmaid as a prototype of the mediatorial Law of Mount Sinai "which gendereth to bondage" (to the consciousness which needs no mediatorial proscriptions and prescriptions).

Mrs. Eddy says that "law is never material: it is always mental [wholly the expression of Mind]," Mis. 73:12, and since Mind is the only exclusive quality of the fatherhood of God (S. & H. 586:9), and "intelligence" as the emanation thereof is the only exclusive quality of man, S. & H. 517:9, all law lies within the province of manhood as divisibly distinguished from womanhood. Therefore when Sarah cast back Hagar (as a lawful process, prototyping the Law of Mount Sinai) to Abraham, saying, "[*You*] cast out this bondwoman and her son," Gen. 21:10, it was because Abraham as human father ("Abraham" meaning "father") was a symbol of the objective divisibility of the fatherhood of God as Mind—Mind being a mediatorial quality of God. The term "objective divisibility" as applied to the fatherhood of God is used because of the previously stated fact that "the one Mind" is the only exclusively characterizing quality of Father (as distinguished from Mother) as defined by Mrs. Eddy, which doubtless caused her to conclude her definition of "Father" with the words, "[only] *called* God," in contrast to her definition of "Mother" as "God," S. & H. 586, 592; and as "Mother" as "God" does not include

“the one Mind” it shows that Mind is objectively a mediatorial quality of God, that is divisible from Mother as God. Therefore Abraham as the reflection of the divisible fatherhood of God expressed a like objective divisibility from Sarah as typing the motherhood of God.* Thus Abraham (who had previously made a covenant with God for the preservation of Hagar’s son Ishmael), even while following Sarah’s direction to cast out Hagar and her son, aided in preserving their lives as channels for the ascending objectivity of law to Mind as its source in order that Mind might be demonstrably embraced in Motherhood. Never until the Law of Mount Sinai, which the transgression of Law demanded, was given Moses did Hagar again have the opportunity through her typical descendants to become an obedient servant of Law as a precedent necessity to lifting her son (who, like herself, was a rebellious “wild man” whose “hand . . . [was] against every man,” Gen. 16:12) through law to the house of “promise,” out of which she and her son had been cast by Sarah’s demand.

It should be borne in mind that as Sarah lived four hundred years before the Law of Mount Sinai was given Moses, she could inherently type only inspirational sense, or the first covenant; and that Hagar although living at the same time as Sarah could inherently type nothing (error being a negative sense, and a bondwoman a mental negation in relation to her mistress) until the Law of Mount Sinai, or the second covenant, which St. Paul said was “added because of transgressions,” provided a means of salvation for her and her son as transgressors (because Hagar, typing mortal consciousness, “despised” Sarah, and Ishmael “mocked” her son Isaac, the child of “promise”) of the first covenant of “promise,” for even a transgression of Law bespeaks the presence of that Law by reversal, Mrs. Eddy having said, “. . . a lie takes its pattern from Truth by reversing Truth. So evil and all its forms are inverted good,” Un. 53:1.

In the third edition of *Science and Health*, Mrs. Eddy, in inter-
 * The words “objective divisibility” as applied to Abraham as human father are used in the sense that Abraham when he preserved Ishmael, whom Sarah cast out, typed man in the position of being objectively divisible from woman, which eventuated, after Sarah’s passing, in Abraham’s objective marriage to Keturah, an *Egyptian* woman, who bore him six additional sons, Gen. 25:1, 2, thus opening up for him (as a type of all mankind) an objective ascending course leading to his former subjective position of oneness with Sarah when she bore their child of “promise.” So the first covenant of Inspiration, typed by Sarah, which Abraham accepted from God, was subjective; while the second covenant of Law, prototyped by Hagar, who bore Abraham’s lawful child, was objective.

preting earth and heaven, said that the male consciousness typed earth and the female consciousness typed heaven, her statement being, ". . . and this earth and heaven are now and forever the male and female of Spirit," Vol. II, p. 120. Thus in this allegory Sarah typed heaven, or "Jerusalem, which is from above" and knows nothing of the demands of earth; while Abraham typed the true sense of earth, which pleads for its preservation through the process of lawful ascension to the position of "promise." So, contrastingly with Sarah's ejection of Hagar and her son Ishmael, Abraham had prayed for the preservation of the life of Hagar's son Ishmael (typing unredeemed earth) after Hagar had "fled" from Sarah, Gen. 17:18, 20. And as a result of Abraham's prayer God later raised up twelve sons of Ishmael, prototyping the demand for the covenant of Law (Mount Sinai) as the only channel through which transgressors of Law could reach the position of Sonship, or the covenant of "promise."

Thus God made two covenants with Abraham, one (corresponding to Sarah) upon the basis of his son of "promise," which reads, "I will establish my covenant with him for an everlasting covenant, and with his seed after him," and the other (corresponding to Hagar) upon the basis of his son Ishmael by Sarah's handmaid, which reads, "Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation," Gen. 17:19, 20. St. Paul in his inspirational sense (in line with Sarah's inspirational sense when she cast out Hagar and her son) recognized God's covenant with Abraham concerning Isaac as the child of "promise" when he said: "For I was alive without the law once: but when the commandment came, sin revived, and I died," Rom. 7:9, and again when he said: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise," Gal. 3:17, 18. However, St. Paul, as before noted, also recognized the necessity of the covenant of Law for transgressors as well as the covenant of "promise" for "the elect" when he said: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was *ordained by angels* in the hand of a mediator. Now a mediator is not a mediator of one, but God is one," Gal. 3:19, 20. (These angels by which the Mosaic

Law * was "ordained" were symbolized by the ascending and descending angels on Jacob's Ladder of Life, typing the spiritual ideas of his twelve sons.)

Thus St. Paul saw "the two covenants" as those of the "chosen" and the "called." The "chosen" being those who, like Sarah, had never disobeyed the demands of the Law (for, in the words of St. Paul, she "having not the law" did "by nature the things contained in the law," thus becoming "a law unto" herself, Rom. 2:14), and the "called" being those who had transgressed the Law and must therefore have a "mediator" in the law, called by St. Paul, a "schoolmaster to bring us [the 'called'] unto Christ," Gal. 3:24, the original position of the "chosen." However, the "called" (and such was Hagar, "called" as she was by Sarah to perform a lawful mission) must be amenable to the will of the "chosen" rather than that the "called" should exalt itself above the "chosen," as did Hagar when she "fled" from her position as the lawfully "called" and tried to place herself in Sarah's position as the "chosen." Both God and Abraham upheld Sarah in her demands upon Hagar, as did the angel (remembering that the true sense of Law was "ordained by angels," Gal. 3:19), for the angel said unto Hagar, "Return to thy mistress, and submit thyself under her hands," Gen. 16:9, and God said unto even Abraham after Sarah had demanded the casting out of Hagar and her son, ". . . in all that Sarah hath said [concerning Hagar] . . . hearken unto her voice," Gen. 21:12. So the "called," typing Law, was forced to obey the "chosen," typing Inspiration, or Spirit.

Inasmuch as Abraham had made a covenant with God for the preservation of Isaac and a covenant with God for the preservation of Ishmael, and Sarah had accepted only the covenant concerning Isaac (rejecting the covenant concerning Ishmael, which was designed to

* When Moses gathered the twelve tribes of Israel together, the covenant of Mount Sinai with its Ten Commandments was forthcoming, the Ten Commandments corresponding to the first ten tribes of Israel. The two commandments referred to by Jesus (and upon which he said all the Law and the prophets hang because they embrace the two divisions, as written on two tables of stone, of the Ten Commandments—the first five pertaining to man's duty to God and the last five pertaining to man's duty to man), corresponding to the last two tribes of Israel, which type composite Love (above the Law of Mount Sinai), were: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Deut. 6:5), and, "Thou shalt love thy neighbour as thyself" (Lev. 19:18), Mark 12:30, 31, these two commandments expressing the covenant of "promise." Hence the spiritual ideas of the twelve tribes of Israel as angels, or offspring of Sarah's vision, "ordained" the Law for the twelve tribes of "Ishmael," meaning "hearing," or obedience to Law,—the Ishmaelites being the offspring of Hagar's deflection from Law.

lift Hagar and her descendants through the footsteps of the Law of Life [progressive living] to the position of "promise"), the progressive Principle in the unfolding allegory of Life demanded that Isaac, the son of "promise," and his wife Rebekah (whose mother named her "Rebekah" in accordance with her destiny, "Rebekah" meaning "quarrel appeased" [but not dissipated] between Sarah [Inspiration, or Spirit] and Hagar [Law]) unite "the two covenants" of Inspiration (or Spirit) and Law in one consciousness in order to identify the "city" with its *lawful* foundations as well as *inspirational* superstructure for which Abraham and Sarah looked in vain. However, this demand failed of fulfillment through Isaac and Rebekah inasmuch as Rebekah again brought forth the same struggle between "the two covenants" in twin sons, who fought in her womb, even before birth.

It will be remembered that Rebekah was barren, and when Isaac (instead of Rebekah) prayed that Rebekah bear a child, Rebekah conceived the twins, Esau and Jacob as typing "the two covenants" of Law and Inspiration (thus perpetuating the struggle between Sarah's inspirational son, Isaac, and Abraham's "lawful" son by Hagar, Ishmael). And when they fought in her womb before birth, she (Rebekah, instead of Isaac) inquired of "the Lord" concerning its meaning. Upon being informed that it was a struggle between nations and that the "elder [which proved to be Esau in priority of his presentation] shall serve the younger [Jacob]," Gen. 25:22, 23, Rebekah, foreseeing the *end* from the beginning (as does the inspiration of true Womanhood always, hence its reluctance to recognize the lawful footsteps needful to its attainment), named the younger "Jacob," meaning "supplanter." Thus she naturally and justifiably favored Jacob (as the favored of the Lord), while Isaac favored Esau as his *lawful* first-born—the Bible saying, "And Isaac loved Esau . . . but Rebekah loved Jacob," Gen. 25:28. Thus unlike Sarah, who first fulfilled the demands of Law before she bore her child of "promise" (acting upon inspirational revelation, which sees only the end and eschews the lawful means), Rebekah planned for Jacob to deceive his father in order to unlawfully receive Isaac's final blessing (Jacob having previously, at the demand of inspiration for his spiritual preferment, bought his brother's birthright for a "mess of pottage"); and Jacob, yielding to his mother's plan, stole his brother's blessing and so fell under the curse of transgressed *Law*, which resulted in his being forced to flee for his life from Esau's wrath. Thus Jacob because of transgression violated his inspirational nature, or the first covenant,

and, like Hagar, was forced to flee from the wrath of violated Law. Hence he placed himself under the necessity of subsequently fulfilling the demands of Law, or the second covenant, below his inspirational nature until he, through lawful footsteps, could demonstrably rise to Truth, which is inseparable from Love, the covenant of "promise"; for one's own necessities identify one's needful progress to one's own true nature, since error starts "from an idea of good on a material basis," S. & H. 546:14.

Thus because Abraham had divided his consciousness between "the two covenants" when he pleaded for the life of Ishmael, prototyping the demand for Law, after a son was promised him by Sarah, typing Inspiration, Isaac and Rebekah renewedly brought forth "the two covenants" in the twin consciousnesses of Jacob and Esau—Jacob typing Inspiration, or Spirit, identifying the consciousness of Sarah, and Esau typing Law (he having had the lawful birthright), identifying the consciousness of Hagar. The difference in the position of Sarah and that of Jacob as types of Inspiration was that Sarah *first* recognized man-perceived Law (upon the basis that composite Womanhood in its embrace of manhood, embraces Law—the human law being but an echo of the divine) by bearing a lawful child (through Hagar, her handmaid) before she bore her child of "promise" typing her inspirational nature, which was "a law unto" itself—hence her privilege of demanding that Abraham cast out her handmaid; while Jacob, typing Inspiration (S. & H. 589:5), claimed the privilege of being "a law unto" himself *before* recognizing the lawful claims of his brother Esau to birthright and to his father's final blessing—hence Jacob's grievous necessities to the end of lawful reparation. Rebekah, typing Inspiration as the covenant of "promise," being told by God that the elder son Esau, typing the lawful covenant, should serve the younger son, and having, therefore, named her younger son "Jacob," meaning "supplanter," precipitatingly demanded a triumph in Jacob's consciousness over Law outside of himself. Nevertheless each covenant having received God's blessing, Jacob was forced in turn to find in his own consciousness the way by which "the two covenants" could be made one. But the outlook was unpropitious, because Rebekah loved Jacob and Isaac loved Esau, and, therefore, the two sons of these different concepts repeatedly renewed the antagonism between Inspiration (Spirit) and Law, as previously typed by Sarah and Hagar. It was only by a progressive revelation of the Science of Life that Jacob could

accomplish the assignment of objectively making "the two covenants" one, which God always demands of the "chosen" to save the "called."

Thus Mrs. Eddy in the "Glossary" of *Science and Health* defines Jacob as "inspiration" as well as "the [progressive] revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love," S. & H. 589:5. These two definitions indicate the union of both covenants of "inspiration" and Law in Jacob's consciousness; for the first identifies Jacob's inspirational nature (in line with Sarah's consciousness), while the second denotes his step-by-step wrestling with Law and yielding thereto, as the angels (or messages) of God, until he finally saw the face of his brother Esau (from whose wrath he had fled), typing the demand of Law for recognition, as the face of God (in line with Hagar's necessity in order to lift her child to the position of "promise," for in Jacob's violation of Law he fell to Hagar's necessity). It was only after the final triumph of Jacob's wrestling with the angel of Law (remembering that the Laws of Commandment were "ordained" by "angels," and not God, Gal. 3:19) that Jacob's name, meaning "supplanter," was changed to "Israel," Gen. 32:28, whose twelve sons were the medium for saving "all mortals"—"all mortals" typing the twelve sons of Ishmael, who needed the Law to "bring . . . [them] unto Christ," Truth, which is inseparable from Love. Thus "the two covenants" were prophetically seen by St. Paul as united only when God's laws were first put into the minds (typing lawful consciousness) and then written in the hearts (typing inspirational consciousness) of the "called"—in the words of St. Paul, "I will put my laws into their mind, and write them in their hearts," Hebr. 8:10. When the spiritual Law is put into the minds and written in the hearts of the "called," then Law will not despise Inspiration, or Spirit, neither will Inspiration, or Spirit, cast out Law, for they will be one.

A demand for the progressive Science of Life to unite the two consciousnesses of Inspiration (or Spirit) and Law was put upon Jacob as the expression of his mother's consciousness (just as the same demand was put upon Isaac as the expression of his mother's consciousness); for mothers in the Bible always named their children according to their prophetic destinies, and "Mother" as defined in the "Glossary" of *Science and Health* types the fullness of the Principle of "Life, Truth, and Love," while "Father" as defined in the "Glossary" of *Science and Health* merely identifies Principle as "Life." Thus Mrs. Eddy calls "Mother" (of which the human mother is the type) "God," S. & H. 592:16; while she says that "Father" (of which the human

father is the type) is only "commonly called God," S. & H. 586:9. Inasmuch as Mrs. Eddy defines Jacob as "the revelation of Science," and a revelation must have a source, and inasmuch as "Mother" as "God" types the fullness of Principle as "Life, Truth, and Love," the source of Jacob's "revelation of Science" must be found in his wives as the mothers of the twelve tribes of Israel, which as footsteps of Truth progressively identified "the revelation of Science" in Jacob's own consciousness. Therefore, since Mrs. Eddy says that "spiritual teaching must *always* be by symbols," S. & H. 575:13, in order to objectively understand the "Science" which was revealed to Jacob's consciousness through the footsteps of Truth, typed by the true ideas of his twelve sons, it has been first necessary to consider the Biblical allegory of Jacob's human life * in association with his twin Esau, who had the lawful birthright and was entitled to his father's last blessing (both being unlawfully claimed by Jacob), in order to comprehend Jacob's necessity to lawfully ascend the Ladder of Life to the end of again reaching his inspirational nature (wherein he was "a law unto" himself) before considering his association with his two wives as the mothers, or sources, of his twelve sons, typing the ascending and descending rungs of the Ladder of Life by which "outer" Law became the "inner" Law of his own consciousness.

When Jacob (typing Inspiration) was fleeing from his brother Esau (typing the demand of Law for recognition), he, as previously presented, had a vision of a Ladder, which reached unto heaven, and upon which angels first ascended and then descended, Gen. 28:12. These angels, typing the Principle of being by which man's consciousness purifyingly ascends from earth to his heavenly Bride, which Bride embracingly (of man's consciousness) then comes down to earth to dwell with men, Rev. 21:3, were a preview of the progressive spiritual ideas of Jacob's twelve sons as the twelve tribes of Israel, which, Mrs. Eddy says, "show the workings of the spiritual idea" (S. & H. 562:19) in uniting Law and Love. After Jacob had his vision of the angels on the Ladder of Life in his flight from Esau into his mother's country to her brother Laban, at his mother's and father's request, he met his cousin Rachel, whom he loved, she being the younger sister of Leah, both being daughters of Laban. Rachel was promised to Jacob in marriage as his reward for seven years of service to her father; at the end of which time, Laban (the father of Leah and Rachel), typing retribu-

* The Biblical record of Jacob's footsteps applicable to these comments may be found in Genesis, chapters 27, 28; 29:1-28.

tory Principle, practiced a deception upon Jacob similar in kind to the deception Jacob had practiced upon Esau, for Leah was lawfully (in conformity with the human law that the older sister must be married before the younger, or that Law must be fulfilled before Love can be reached), but deceptively, forced upon Jacob with the disappointing demand that he work seven years more for Rachel and accept Leah to wife in the meantime.

The fact that in the allegory Jacob, typing Inspiration, first loved Rachel characterized her as his inspirational concept of Love, and the fact that he hated Leah characterized her as his own concept of Life, which was distorted because his own mortal life was out of harmony with Life's Laws. Thus this hatred became an obstruction to his objectively reaching Rachel as his own concept of Love until his own life was lawfully (as a reparatory necessity) lifted through "the [progressive] revelation of Science" to "Truth," which is inseparable from Love, St. Paul having said, "I *through the law* [only] am dead to the law, that I might *live* unto God," Gal. 2:19. However, Rachel was given to Jacob at the same time as Leah, typing the truth that one can never be deprived of one's own vision of Love. But as Jacob's vision of Love (typed by Rachel) was beyond the self-placement of his own human life (in view of the fact that he had stolen his brother's blessing), he was forced to accept the laborious, ascending conceptions of Leah (typing the lawful necessity for self-disciplining of his own life) before he could regain his initial inspiration of Love. In other words, Jacob was forced to reascendingly take with Leah the seven ascending steps (typed by the seven inspirational years he worked for Rachel and was given Leah) from earth, typing Life (for the Ladder of Life was set up on the earth), to heaven, typing Love (for the top of the Ladder of Life reached to heaven), before he could descendingly (as embraced in Love) retrace the seven ascending rungs of the Ladder of Life and bring his vision back to earth, the point of his initial deflection; for the seven additional years he worked in order to attain Rachel bore no fruit with Rachel until his transgression (stealing his brother's blessing) against the Law (Law being typed by Leah whom he hated, just as Hagar "despised" the true sense of Law which Sarah's inspirational nature embraced) had been descendingly redeemed.

Thus Jacob was compelled to accept for his first wife one who (inspired by her own subjective sense of Love) would lawfully lift the curse of violated Law from his consciousness by the step-by-step-with-

him bearing of its weight, since lawless inspiration through his mother's consciousness had placed its weight upon him. Although Leah typed Life, what greater love could any woman bear than to assume to lift man's consciousness step by step to his own goal of inspirational Love, in the meantime she being willing to bear his hatred of his lawful self (as the weak-eyed ["tender eyed," Gen. 29:17] "vision" of Law that never sees beyond its immediate step) with which he viewed her. Was it not fitting that Jesus, in the vicarious bearing of the sins of unlawful manhood, should be born of the consciousness which lineally descended from Leah?

That Mrs. Eddy's definition of "Jacob" in the "Glossary" of *Science and Health* as "inspiration" and "the revelation of Science" is a progressive climax to his human footsteps leading thereto is shown by the preceding progressive phases of her definition of Jacob, which are: "A corporeal mortal embracing duplicity, repentance, sensualism." These progressive phases of Mrs. Eddy's definition might be correlated with her interpretation of "the male idea" in the twenty-seventh verse of the first chapter of Genesis as expressed in our present edition of *Science and Health*, "The ideal man corresponds to creation, to intelligence, and to Truth," S. & H. 517:8. To specifically illustrate, Jacob as "a corporeal mortal embracing duplicity" might be correlated with "creation," his claim to duplicity having been a perversion of his mother's *initial* consciousness when she named him "Jacob," meaning "supplanter." The placing of this name upon him demanded that he spiritually supplant his twin brother (whose nature typed Jacob's own corporeal consciousness), which he first did by "duplicity" rather than by awaiting his brother's moral ascension to his (Jacob's) own inspirational nature.

"Repentance" in Jacob's experience might be correlated with the second phase of Mrs. Eddy's definition of "the ideal man" as "intelligence"; for after taking advantage of his brother's physical hunger to buy his brother's birthright for "a mess of pottage" and after stealing his brother's blessing, he found himself in a stony place (expressed in a familiar hymn—"Out of my stony griefs [typing 'repentance'] Bethel I'll raise"). It was in this barren, stony place that Jacob gathered stones for a pillow and lay down to rest and had his dream of the Ladder of Life, which reached from earth to heaven, and upon which angels first ascended and then descended, the ascending footsteps illustrating the only way by which true "repentance" can be accomplished—through reformatory "intelligence," or metaphysics; in other words,

the ascension of the angels from earth to heaven prophesied a reformatory demand upon Jacob's life-process before his inspirational nature could be sustained. So unprepared was Jacob's consciousness for the demands of this vision of the Ladder of Life, which reached to heaven, typing Love, that the Bible records, "And he was afraid, and said, How *dreadful* is this place! [heavenly demands being always dreadful to the unprepared thought] this is none other but the house of God, and this [labored demand for ascension to reach it] is the gate of heaven," Gen. 28:17.

The next footstep in the definition of Jacob in the "Glossary" of *Science and Health* is "sensualism," to overcome which requires an advance step beyond reformatory "intelligence" (or the exchanging of the *objects* of sense for the *ideas* of Soul)—the yielding of the mental senses to the spiritual. Therefore "sensualism" demanded the translation of the children of Jacob into spiritual (not mental) ideas before Jacob's inspirational nature could be attained, typed by Rachel; for after the yielding of the mental senses to the spiritual, "inspiration," the next footstep in the definition of Jacob, demonstrably reaches "Truth," the third and last phase of the definition of "the ideal man," that is inseparable from Love and to whose embrace it yields. The last of Mrs. Eddy's definitions of Jacob as "the revelation of Science," in which the "so-called material senses yield to the spiritual sense of Life [typed by Leah] and Love [typed by Rachel]," presents a recapitulation of his entire progress from "sense to Soul," Mrs. Eddy having said: "When the human mind is advancing above itself towards the Divine, it is . . . taking steps . . . upwards. This upward tendency of humanity will finally gain the scope of Jacob's vision, and rise from sense to Soul, from earth to heaven," *Message '02*, p. 10. In other words, in the entire allegory "corporeality" as "creation" was supplanted by "the revelation of Science" as "Truth" through the medial process of "intelligence," or "metaphysics . . . [which] exchanges the objects of sense [typed by Jacob's progressive children as 'sensual and mortal beliefs,' S. & H. 583:1] for the ideas of Soul," S. & H. 269:14.

To summarize, Jacob having wrongfully bought his brother's birthright and stolen his brother's blessing (thus robbing his brother of his lawful identity) through "duplicity" was forced to fulfill his brother's prophesied destiny of "finisher" (the meaning of "Esau") of the Law, typed by Leah whom Jacob hated because she (to his own consciousness), being weak-eyed ("tender eyed," Gen. 29:17) and (after undertaking to lift Jacob in his objective course) never able to see

beyond the Law's immediate footstep, was, therefore, ever weary and heavy-laden—her weariness not being occasioned by the necessity of her own consciousness but by her necessity to lift Jacob through lawful processes from Life to Truth, which is one with Love. It was not until Jacob had reached the "fruits of Love" with Rachel, expressed in the birth of their first son (after Jacob had finished his lawful work with Leah), and after he had later triumphantly wrestled with the angel "until the breaking of the day," Gen. 32:24 ("day" meaning "irradiance of Life . . . the spiritual idea of Truth and Love," S. & H. 584:1), that "the two covenants" of Inspiration and Law became one in his consciousness, whereupon he received his new name of "Israel"; for as a prince he had power with God and had prevailed, Gen. 32:28,—had supplanted the false concept of his brother Esau in his own consciousness to where he could say to his brother, "I have seen thy face, as though I had seen the face of God," Gen. 33:10. Thus Jacob reached the consciousness of Rachel ("Rachel" meaning "ewe"—a female sheep, or lamb), or purity, typing "the Lamb's wife," Rev. 19:7, which Mrs. Eddy interprets as, "The Lamb's wife presents the unity of male and female [typing 'the two covenants' of Law and Inspiration, or Spirit] as no longer two wedded individuals, but as two individual natures in one," S. & H. 577:4. Hence Jacob was forced to prove by "the irradiance of [his own] Life" (S. & H. 584:1) that Law lifts Life to "the spontaneity of Love," My. 185:16.

However, inasmuch as Jacob, prophetically prototyping "the revelation of Science," was forced to reach this indivisible unity objectively through the consciousness of seemingly divisible womanhood, prophetically prototyped by Leah and Rachel, Mrs. Eddy, in her correlation of the "female" idea in the twenty-seventh verse of the first chapter of Genesis, divides woman into the two phases, Life and Love, saying, "The ideal woman corresponds to Life and to Love," S. & H. 517:10, showing that Life and Love symbolize the two phases of the same woman in ultimate demonstration since both correlate the "female" idea. Also, in her correlation of the "male" idea as presented in the same twenty-seventh verse of the first chapter of Genesis, Mrs. Eddy, as before noted, states, "The ideal man corresponds to creation, to intelligence, and to Truth," S. & H. 517:8. This shows the three progressive stages of manhood through which the two phases of Woman as "Life" and "Love" lift Jacob to oneness with Love; for it will be remembered that Mrs. Eddy defines Jacob as "the revelation of Science, in which the so-called material senses yield to the spiritual sense

of Life and Love," S. & H. 589:5, prototyped respectively by Leah and Rachel. Thus as both women together represent composite Womanhood, with which Mrs. Eddy correlates the "female" idea, their progressive sons were the footsteps of "Truth" by which "Life" and "Love" became one in the consciousness of Jacob (as "the revelation of Science") through the processes of "creation" (progressive children) and "intelligence" (their exchange as "objects of sense for the *ideas* of Soul," S. & H. 269:15). If for no other reason than that Leah became the direct channel for progressive *human* conception of the earthly tribes of Israel, she should be designated as typing Life; and if for no other reason than that Rachel bore the composite "spiritual [heavenly] idea" after Leah had completed her mission (that of lifting Jacob's life from hate to Love), she should be designated as typing Love. Mrs. Eddy calls creative power "Life," saying, "The universe of Spirit reflects the *creative* power of the divine Principle, or Life," S. & H. 507:15; while Love's composite "spiritual idea" is the expression of *self-existent* reality, for Mrs. Eddy says that "Love is the generic term for God," My. 185:14, and characterizes the full trinity of Life, Truth, and Love, which Love embraces, as "self-existent," S. & H. 583:21.

Jacob, up to the point of Rachel's children, alternately blessed and cursed the twelve tribes of Israel in his last word of prophecy concerning them in Genesis forty-ninth chapter, which left Mrs. Eddy (consistently with her calling Jacob "the revelation of Science," S. & H. 589:5) no other course in the "Glossary" of *Science and Health* than to accept his human prophecy of commending or condemning each tribe according to its human history, since Jesus said, ". . . the scripture cannot be broken [therefore they must be fulfilled]," John 10:35. However, in view of the fact that the twelve tribes of Israel must be redeemed in order to identify the twelve stars on Woman's crown to which they yield, the course of this book will be to present only their mothers' blessing of them as progressive spiritual ideas of Truth, which ultimated in their respective symbolization as whole pearly gates in the City foursquare.

That the true motherly conception of a child is always an idea of Truth, even though distantly discerned, is shown by Mrs. Eddy's statement: "Whatever seems to be a new creation [in the human consciousness], is but the discovery of some distant idea of Truth; else [materially speaking] it is . . . as when some finite sense peers from its cloister with amazement and attempts to *pattern* the infinite,"

S. & H. 263:21-26. Thus even the lowest conception of motherhood counterfeits the divine idea, which it must see to "pattern." Hence Mrs. Eddy says of even mortal conception: "Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea [only] seems [to human conception] to fall to the level of a human or material belief, called mortal man," S. & H. 507:30-2. In line with the thought that every "new creation [in the highest sense] is but the discovery of some distant idea of Truth," Leah and Rachel in their conceptions of the twelve tribes of Israel as typing the progressive Principle, or source, of being named their children according to the progressive circumstances which shaped the need for each successive ascending or descending footstep of Truth on the Ladder of Life, always prophetically declaring the reason for such names at the time they were so bestowed. Thus the progressive names of their children as typing their true natures not only "show [to the human consciousness] the workings of the spiritual idea" but the progressive footsteps of Jacob as "the revelation of Science."

TRUE MOTHERHOOD AS THE MEDIAL FOOTSTEP TO INDIVISIBLE WOMANHOOD, OR BRIDE

Eve as prototyping Sarah cast out Cain when she claimed Seth for *her* seed after Cain slew Abel, saying, "For God . . . hath appointed *me* another seed instead of Abel, whom Cain slew," Gen. 4:25,—thus casting back upon Adam as the tiller of the ground the responsibility of Cain, who "brought of the fruit of the ground an offering unto the Lord," Gen. 4:3. Therefore despite the meaning of Eve's name as "the mother of all living," Gen. 3:20, she was not that Mother, for true Motherhood redeems even its lowliest child and *never casts it out*. Sarah proved herself only to be, according to St. Paul, the "Jerusalem which is above [earth] . . . which is the [heavenly] mother of us all" (Gal. 4:26) and not "the mother of all living [earthly ideas]"; for she claimed Isaac, typing the progression of heavenly vision, or sight, but rejected Ishmael, meaning "hearing," which is an objective earthly sense. Rebekah did not represent true Motherhood, for while she brought forth twin sons, she claimed only Jacob, typing Inspiration, or heavenly vision, and *rejected* Esau, who had the lawful earthly birthright over Jacob. This *rejection* of Esau by Rebekah was evidenced when she helped Jacob in his "duplicity" to supplant his brother Esau (who, like Ishmael, was a "wild man," Gen. 16:12, and in his affinity for Ishmael married his daughter, Gen. 28:9). Leah and

Rachel, while typing the dual oneness of Esau and Jacob, were *two* mothers, culminating in Rachel as one Mother (which embraced the goal of Leah's motherhood). However, Rachel bore a two-in-one-consciousness son, in the sense that she bore two sons but named her first, or heavenly, son "Joseph," meaning "addition," or "increase," as evidencing expectancy of another son for the completion of this first son, and yet *rejected* her second, or earthly, son by naming him "Ben-oni," meaning "son of my sorrow, or pain"—Jacob afterwards naming him "Benjamin," as subsequently presented. (Even after the twelve tribes of Israel reached the "Promised Land," typing the "promised" son, they could not remain there because they *rejected* the whole of mankind other than themselves.)

Because Sarah *rejected* her lawful child Ishmael, she brought forth Isaac as a child of "promise" only and not as the "promised" child; for the latter must embrace the consciousness of both earth and heaven, typing Life and Love. Thus Sarah's son was forced to await the coming through the medium of lawful evolution in the human consciousness "the seed" to which the "promise" was made, before Sonship could come into its full heritage of "the only begotten" of heaven and earth. This "seed" did not come until the God-crowned heavenly Woman, as the inspirational revealing consciousness, subjectively brought forth the *one* "man child," absolute Truth, as *one* generic Son (true Motherhood bringing forth but one Son had no other son to *reject*), whereupon this "man child" as Truth "was caught up unto God, and to His throne" (Rev. 12:5), where he as Truth became embracedly one with Love, his heavenly Bride, for Mrs. Eddy says that "Love is the generic [whole, complete] term for God," My. 185:14; whereas the earthly wilderness-woman (as the human phase of the *selfsame* Woman as prophesied by Jesus in his great Revelation to St. John), as the lawfully founding consciousness, objectively lifted up the human consciousness to the God-crowned Woman's "man child" as Truth, where it demonstrably became one with its heavenly Bride as Love in the coincidence of the human with the divine, S. & H. 561:16. However, the composite Bride is *indivisible Womanhood*, or generic Love, before she, in her Mother-phase, divisibly brings forth her "man child" as Truth; therefore Love is the highest objective potentiality, or latent possibility, of true Motherhood, for "Mother" is defined in the "Glossary" of *Science and Health* as the full trinity of "Life, Truth, and Love." Hence the heavenly sense of Mother as Love is the God-

crowned Woman as Bride, which subjectively embraced both the divine and human concepts of Motherhood.

In attestation of the *indivisibility of Woman*, in the present edition of *Science and Health* Mrs. Eddy says of the God-crowned Woman as resplendent in her self-completeness before she divisibly brings forth her "man child" as Truth, "The Woman in the Apocalypse symbolizes generic [whole, complete] man," S. & H. 561:22. Thus this Woman was not only the heavenly God-crowned Woman embracing the earthly wilderness-woman in one consciousness, but she was also in more progressive aspect the *descending* "adorned" Bride (or union of heaven and earth as "the two covenants" in one), which descended to earth to dwell with men, Rev. 21:3, after earth, typed by manhood, had completed its ascent to heaven (following the course of the "man child, who . . . was caught up unto God, and to His throne," Rev. 12:5); for Mrs. Eddy says that "the Revelator saw also the spiritual ideal as a woman [the heavenly God-crowned Woman] clothed in light, a bride coming down from heaven," S. & H. 561:10, and she further states that the descending heavenly Bride is the "adorned" (whole, complete) "Word," My. 125:26, containing the wedded elements of both manhood and womanhood, S. & H. 577:4-7.

That this *indivisibility of Woman* as the Bride, or Word, was also Mrs. Eddy's *initial* subjective conception is evidenced by the fact that she as early as 1881, in the third edition of *Science and Health* under the chapter entitled "Creation," presented her first distinguishing interpretation of the "male and female" ideas of the sixth day in the first chapter of Genesis as: "The male idea corresponds to creation, Life, and Truth; the female idea to Life, Truth, and Love" (typed by indivisible Woman, or Bride), Vol. II, p. 118. However, as this initial presentation of "the female idea," corresponding to the full trinity of "Life, Truth, and Love," embraced only two phases of "the male idea" as "Life" and "Truth" and did not embrace "the male idea's" first phase as "creation," Mrs. Eddy simultaneously in the same chapter of the third edition *objectively* presented the seven ascending days of "creation" as the expression of the motherhood of God by calling God "She" and "Her" (also God was called "the All Mother" in the same chapter, Vol. II, p. 130), thus placing Motherhood as creative Life (the first phase of "the female idea") supportingly under "creation," for "creation" could not produce itself. So in view of this *medial necessity for Motherhood* as "Life" ("Life" being the first phase of the definition of "Mother" as "Life, Truth, and Love," see present edition

of *Science and Health*, p. 592) to embrace the first chapter of Genesis as "the Science of creation" (S. & H. 537:23) and lift it to "Truth" ("Truth" being the second phase of "Mother" and the last phase of "the male idea") where it would become one with "Love" ("Love" being the last phase of "Mother" and the last phase of "the female idea"),—when Mrs. Eddy in 1883 first added the "Glossary" (as the then sole *Key to the Scriptures*) to *Science and Health* in the sixth edition, she gave to the *objective* definition of "Mother" the entire potentialities of "Life, Truth, and Love," despite the fact that she still (as in the third edition) presented her *subjective* conception of "the female idea" as having these same qualities of "Life, Truth, and Love."

Later, in 1886, in the sixteenth edition of *Science and Health* when "The Apocalypse" was added (to the *Key to the Scriptures*) presenting the God-crowned Woman bringing forth her "man child" as Truth and the wilderness-woman as lifting up the human consciousness thereto, thus seemingly dividing Woman, Mrs. Eddy, in correlation of this divided presentation of Woman in "The Apocalypse," separated her subjective discernment of "the female idea" as "Life, Truth, and Love" into two phases of womanhood and one of manhood, the sixteenth edition of *Science and Health* then reading: "The male idea corresponds to creation, to Intelligence and Truth [Woman's 'man child']. The female idea corresponds to Life [the wilderness-woman] and Love [the God-crowned Woman]," p. 444. Thus by comparing this interpretation of "the male idea" and "the female idea" with the interpretation of "the male idea" and "the female idea" in the third edition of *Science and Health* (as previously presented), it will be noted that Mrs. Eddy had removed "Truth" from "the female idea" and substituted "Intelligence"* for "Life" in "the male idea" in order that the necessary medial footstep might be provided by which Motherhood as "Life" could objectively lift "creation" to "Truth," which is one with Love as indivisible Womanhood.

Mrs. Eddy's division of woman into two phases, "Life" and "Love," and her separation of man as "Truth" from both of these phases in her interpretation of the "male and female" ideas (Gen. 1:27) in the sixteenth edition (and as they still remain in our present edition) were prototyped by the separation of Leah as Life and Rachel as Love from Jacob as potential Truth. This division necessitated *the medial process of Motherhood*, as they—Leah as Life, Jacob as Truth, and Rachel as Love—could only be united through the footsteps of children, typing

* The initial letter of "Intelligence" was not decapitalized until 1903.

the progressive "footsteps of Truth," * since Mrs. Eddy had characterized the first step towards this end as "creation." Each motherly conception of Leah, typing Life, was a higher "discovery" of Truth in Jacob's consciousness, which lifted him step by step from "creation" through the medium of "intelligence" to Truth as manhood (Motherhood simultaneously being progressively lifted from "Life," the first phase of Motherhood, to "Truth," the second phase of Motherhood), which is indissolubly one with "Love," typed by Rachel as Womanhood, or Bride (at which culminating point the two children of Rachel prophetically became one, for Mrs. Eddy defines the Bride as "conceiving [generic, whole] man in the idea of God," S. & H. 582:14). Since Truth and Love are inseparable, Jacob, typing Truth, when seemingly separated from Rachel, typing Love, ceased to be Truth and fell to the level of the "hate" of Life, Life being typed by Leah, and was therefore forced to be lifted by Life (identifying the progress of his own life) back to Truth.

After Mrs. Eddy, prototyped by Leah, had fulfilled in *Science and Health* the prophecy of the wilderness-woman by lifting "creation" to "intelligence" and "intelligence" to "Truth," she, by decapitalization of the initial letter of the word "Creator" throughout *Science and Health* in 1903, dropped "Creator" as divinity to humanity, or human conception, more latterly, in 1907, changing the statement, "The eternal Elohim has *created* the universe" (typed by Leah's creative process), to, "The eternal Elohim *includes* the forever universe" (typed by Rachel as both "root" and "offspring" in one consciousness), S. & H. 515:16, thereby eliminating the *medial necessity of Motherhood*; and yet Mrs. Eddy left the divided footsteps of her interpretation of "the male idea" and "the female idea" as correlating "the ideal man" and "the ideal woman" ("ideal" being the objective climax of the human consciousness) in the chapter entitled "Genesis" in *Science and Health* (S. & H. 517:8-10) in order that the divisional apportionments of the elements of indivisible Woman, or generic man as unified in the

* This phrase, "footsteps of Truth," has been quoted here and elsewhere in this book only as showing that Mrs. Eddy in her chapter under this title in *Science and Health* has accepted the fact that Truth, although absolute in its divine sense, is approached only by degrees by the human consciousness. However, this quoted phrase is not intended to indicate that the chapter in *Science and Health* entitled "Footsteps of Truth" contains *the* (orderly progressive) footsteps of Truth referred to in this book as corresponding to the progressive tribal footsteps in the human consciousness leading to absolute Truth, as richly fraught as the chapter "Footsteps of Truth" is with (tribally unordered) spiritual truths.

Bride ("adorned," completed "Word," My. 125:26) of "The Apocalypse," might forever show the *objective* demands of the Bride upon the human consciousness.

With these foregoing facts in mind we approach the presentation of the personal conceptions of Leah, typing Life, and Rachel, typing Love, in their medial motherhood processes as expressed in the Biblical record, which prototyped Mrs. Eddy's impersonal motherly processes in the Word of *Science and Health* by which she progressively lifted her "man child" from "creation" through the medium of "intelligence" to "Truth," which is one with "Love" as indivisible Womanhood, or Bride.

"ZONE TO ZONE"

The "zone" of the "fast circling" star in this first picture is "*Reuben*," meaning "VISION," the first son of Leah and Jacob (or the first tribe of Israel). The Bible says of the conception of this first son: "*And when the Lord saw that Leah was hated, He opened her womb: . . . And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me,*" Gen. 29:31, 32.

In accordance with the present and future plan of this book each of the statements concerning the mothers' (Leah's and Rachel's) conceptions at the birth of their sons will be divided into component textual parts for more direct correlation, and thus we begin with:

"*And when the Lord saw that Leah was hated, He opened her womb*"—Because Jacob, as already noted, had a pre-vision of Love as typed by Rachel, he hated the lawful footsteps of Life leading thereto, as typed by Leah. Inasmuch as the lawfully ascending footsteps from Life to Love must be demonstrably attained, God opened the womb of Leah, typing Life, in order that Love, typed by Rachel, might be ascendingly reached by Jacob, typing the progressive footsteps of Truth. In Leah's case the progressive footsteps of "Life that is Truth" (S. & H. 97:29) leading to Love were expressed in *children* (corresponding to the first phase of "the ideal man" as "creation" in our present edition of *Science and Health*, p. 517), the *Church* footsteps from Life to Love being the mentalizing of these children as

the twelve tribes of Israel in *idea* (corresponding to the second phase of "the ideal man" as "intelligence," S. & H. 517:9), and the *spiritual* footsteps from Life to Love being "Truth" (corresponding to the third phase of "the ideal man," S. & H. 517:9), which is inseparable from Love, typed by Rachel.

When God opened Leah's womb he opened her consciousness to the vision of Love where all "offspring" is conceived "within" (not "without"), since Love is indivisible and "root" and "offspring" are therein inseparable. But Leah having an earthly objective, that of lifting the consciousness of man, typing humanity, to her initial vision of Love, she prophetically and objectively brought forth a symbol of her inner consciousness as a child; for "spiritual teaching must *always* be by symbols" (S. & H. 575:13) up to the goal of "root" and "offspring" in one consciousness as initially and subjectively discerned by Woman.

Thus, to the consciousness of Woman, to whom Life, Truth, and Love were inseparable from "the beginning" as "*the only*," the lawfully ascending footsteps on the Ladder of Life were unneeded, but Jacob by the violation of divine Law, when he bought his brother's lawful birthright and stole his brother's blessing, did need to take the ascending "footsteps" of Life leading to Truth; and only basic Life as inseparable from Truth and Love could animate these footsteps, for the processes of law must ascend by reason of subjective impulsion rather than objective demand. Thus Leah and not Rachel must lift the human consciousness from Life to Truth through progressively basic conception. Hence, the human law (which compelled Leah to wed Jacob) demanded that the "elder [Leah] shall serve the younger [Rachel]" (as God revealed to Rebekah in characterization of her two sons)—the subjective consciousness having existed before it was forced to an objective course.

"*And Leah conceived, and bare a son, and she called his name Reuben*"—According to Leah's conception "Reuben" means "vision" —"vision of *the* son," the article "*the*" making it generic, or "the only begotten Son" of Love. Hence Reuben as the *initial* "vision of the [only] son" of Love is in line with the correlation of the tribes of Israel with the days of "creation," the initial indivisible oneness of heaven and earth as presented in the first verse of the first chapter of Genesis, "In the beginning [which Mrs. Eddy identifies as '*the only*'*] God created [both] the heaven and the earth," heaven typed by "the

* The italics are Mrs. Eddy's, S. & H. 502:25.

female idea" and earth typed by "the male idea"; for Mrs. Eddy said in the second volume of the third edition of *Science and Health*, ". . . and this earth and heaven are now and forever the male and female of Spirit," or "root" and "offspring" in one consciousness.

However, the moment Leah's consciousness as initially typing Love as oneness of "root" and "offspring" in one consciousness, or the subjective consciousness typed by Leah before she brought forth her son for the definite purpose of healing her husband of hate, became divided into Mother ("root") and Son ("offspring") outside of her subjective consciousness, Leah became conscious of the formlessness and voidness of earth as expressed in the second verse of the first day of the first chapter of Genesis when "darkness was upon the face of the deep"—the "deep" demanding fathoming by *mental* processes because objective Love has no "vision," or "sight." In other words, when Leah conceived within her own consciousness her concept was subjective; but when she brought forth a son as separated from her consciousness, she divided "root" and "offspring," thereby dividing heaven and earth, "vision" ("sight") and "hearing."

In confirmation of the eternal fact that Sonship before it is objectified as "offspring" is wholly embraced in the female consciousness as Truth, when Mrs. Eddy subjectively presented "the female idea" as "Life, Truth, and Love" in *Science and Health* (from the third edition, inclusive, up to the sixteenth edition) she defined "the male idea" as possessing only such qualities as "the female idea" embraced. And it was only after she separated Sonship as "Truth" (Mrs. Eddy having said, "as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother," S. & H. 569:1) from "Life" and "Love" as the fatherhood and motherhood consciousness of "the female idea" in the chapter entitled "Genesis" in *Science and Health* that she for the first time in the addition of "The Apocalypse" to *Science and Health* presented "the female idea" as objectively bringing forth its "man child" as Truth outside of its own consciousness as "offspring"—both of these changes having taken place simultaneously in the sixteenth edition of *Science and Health*.

"For she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me"—How little Leah dreamed of the vastness of Love's plan to which she was called—that of encompassing the footsteps (which covered the range of the seven days of "creation," typed by Jacob's Ladder which reached from earth to

heaven, Reuben typing the first day thereof) between herself as Life and Rachel as Love ("the ideal woman" corresponding to indivisible "Life" and "Love," S. & H. 517: 10) through the consciousness of Jacob as the progressive "revelation of Science" as Truth; for Leah in her first inner conception of Reuben before she brought him forth saw nothing but the undivided heaven and earth of the first day of consciousness as "*the only*,"* and so accepted her *dedication* to Love's plan.

But Leah did not see Jacob's necessity to objectively overcome the resistance of hate, which requires the full measure of the ascending footsteps demanded by the first chapter of Genesis in order to reach Love objectively when Love is not one's own subjective consciousness. In other words, Leah had hoped that her own inner conception of Reuben as Love's "only begotten Son" would lift Life into Love in Jacob's consciousness without the labored footsteps of "creation" and "intelligence" as the objective processes by which "Truth" is reached when not a subjective consciousness—Mrs. Eddy having said of the first day only, typed by Reuben, "Was not this a revelation instead of a creation?" S. & H. 504: 14. Subjective revelation precluding objective "creation," Leah had hoped to share her revelation of the beginning as "*the only*"* with Jacob—Mrs. Eddy having said that the "*beginning*"* signifies "*the only*,"* S. & H. 502: 24.

In line with the correspondence of the first seven tribes of Israel to the first seven days of consciousness, the cloud of "darkness . . . upon the face of the deep" in the second verse of the first chapter of Genesis (which forced a division of the light from the darkness of the first day) might be identified with Leah's disappointment after finding that her first son Reuben as her inner spiritual conception of "the only begotten Son" had failed to lift Jacob's consciousness to her own conception of the oneness of Life and Love. Thus Jacob's inability to accept the indivisibility of earth and heaven as Life and Love forced Leah to bring forth her first son as "offspring" outside of her own consciousness. Had she not brought forth this first son in the first day, thus dividing "root" and "offspring," she would not have had to analytically divide "the waters which were under the firmament" from "the waters which were above the firmament," the latter typing divine Mind in the second day (which is the only day in the first chapter of Genesis that does not receive God's blessing) and could have unfolded the

* The italics are Mrs. Eddy's.

vastness of Love without the "evenings" and "mornings" that divided day (S. & H. 584:1) into "days" in the first chapter of Genesis.*

Thus Reuben was Leah's unalloyed conception of Love's plan to which she *dedicated* herself by acceptance of the unknown vastness of its demands—Love's plan being that of reaching through demonstration a place in consciousness where she and her husband would become one in Love. "Dedication" means "*de*, down, + *dico*, declare," or a call from above to a mission, or purpose, larger than one's consciousness can then comprehend, but which one inspirationally accepts. So the first step in ascending Church is *dedication* to Love's plan, as Leah's first step prefigured, no two steps of which are demonstrably visible at the same time—the plan as a whole being visible only after its specific footsteps have been demonstrably taken.

(Identical Fulfillment)

The initial step of dedication could be generalized in this first picture as being the first illumination of the heavenly light of Christian Science to which one inspirationally *dedicates* himself; for this step types the first stage in Christian Science where the revelation of man's always-perfection is reached with the unalloyed joy incident upon a consciousness of nothing but good with no sense of the later painful necessity of dividing the light from the darkness. However, *Christ and Christmas* must first specifically identify this *dedicatory* call as the unfolding Word in Mrs. Eddy's consciousness; for the editor of the *Journal* said with Mrs. Eddy's unqualified approval, as previously presented: ". . . to the Christian Scientist whose eyes have been partly opened to Jesus' mission as it is being exemplified in Christian Science to-day, it [*Christ and Christmas*] must be a new revelation of the *God-anointed mission of our Leader*," *January Journal*, 1894, p. 467. Thus the following identifies the *dedicatory* call to the mission of the revelation of Womanhood through Mrs. Eddy's consciousness—the full demands of which were unknown to her just as they were unknown to Leah when she *dedicated* her consciousness to Love's plan.

In *Retrospection and Introspection*, on pages eight and nine, Mrs. Eddy records the divine call to *dedicate* herself to the fulfillment of

* The first chapter of Genesis had no relationship to time, as it was based upon the forever Principle of being, which Leah and Rachel inspirationally discerned approximately 250 years previously to the book of Genesis' being either written or compiled by Moses, it having been necessary for Woman, typing "sight," to discern this Principle before man, typing "hearing," could perceive it.

her great mission. In this connection she states that as a little child at the age of about eight* she heard repeatedly over a long period of time a voice calling three successive times, "Mary," "Mary," "Mary,"† and records the confusion and distress it brought into her life until her mother (after the call to her was heard by another little child—her cousin) interpreted it to her as a call similar to that which came to little Samuel (at about the same age) and suggested that she answer in the words of little Samuel, "Speak, Lord; for Thy servant heareth," I Sam. 3:9. The next time the call came she states that she was frightened and did not respond, but she repented this sorely and resolved to do so at the next divine call. This call came, and after replying in the words of little Samuel, "Speak, Lord; for Thy servant heareth," like Samuel, her child-consciousness never heard the call again; for she had accepted in her life the *dedication* it demanded of her, she (though of tender years) being at the highest point of Christian experience as the result of her natural heritage and environment.

Hence this first picture presents a panoramic preview of the fullness of the revelation and founding of Christian Science that Mrs. Eddy as a little child had inspirationally accepted, and which held her unsparingly to the fulfillment of each "jot" and "tittle" of the Law "till all . . . [was] fulfilled" (just as little Samuel was held to his youthful *dedication* to divine service), Matt. 5:18. The vast ultimate of Mrs. Eddy's *dedication* of herself in this picture is typed by the woman's bowed head crowned with the head of man, the latter symbolizing the ultimate lifting up of manhood by womanhood from Christianity to Science.

REUBEN'S SIN

While Leah as the mother of Reuben discovered (conceived) him in his true nature as a "distant idea of Truth," S. & H. 263:22, which she thought an *imminent* attainment (for she hoped that Jacob would immediately rise to her vision of Reuben as "the only begotten Son"

* The relative age of Leah and Mrs. Eddy as recipients of the dedicating call had no bearing upon the weight of the call, since they were not required to understand its ultimate message—*dedication* alone being its demand.

† Mrs. Eddy says of this call, "I thought this was my mother's voice [as did her cousin also], and sometimes went to her, beseeching her to tell me what she wanted." The fact that Mrs. Eddy thought it was her mother's voice indicates that it was a woman's voice that called her to her *womanhood* mission, in contrast with the fact that Mary (the mother of Jesus) received her call to a *manhood* mission from the angel Gabriel, who appeared to her as a man.

and thus spare her future conception), and while Jacob in his final prophecy for all the tribes both blessed and cursed him, and Mrs. Eddy in line with the tribes of Israel as typing the days of consciousness *subjectively* accepts his affirmative nature (by her interpretation of the revelation of earth and heaven in the first verse of the first chapter of Genesis as "*the only* [to which Reuben as the first tribe of Israel corresponds]," S. & H. 505:25, or the forever *oneness* of "the male and female of Spirit"), to her followers she *objectively* presents "Reuben" in the "Glossary" of *Science and Health* without a ray of light as, "Corporeality; sensuality; delusion; mortality; error." This *negative* phase of Reuben corresponds to the chaos and darkness . . . upon the face of the deep," which is the second phase of his nature as revealed in the second verse of the first day of consciousness in the first chapter of Genesis before the darkness was divided from the light as the respective evening ("darkness") and morning of the first day.

This division of light and "darkness" was the only conception of Reuben vouchsafed to the objective followers of Truth whose lives were not sufficiently in tune with reality to receive the *affirmative* Reuben-consciousness as a direct revelation (as did Mrs. Eddy). None other than the revelator was in this affirmative position, else some other person would have received her revelation *subjectively* before she did, since God is no respecter of persons, and since He chooses as the channel for Truth's expression only that one (never two or more at the same time) whose life has risen to Truth's revelation.

Reuben's sin, for which he was so hopelessly condemned by his father Jacob, was that of materializing the truth, "Principle and its idea is [not are] one" (which statement Mrs. Eddy added to *Science and Health* in 1907 as an ultimate objective revelation), S. & H. 465:17; for Reuben claimed to be one in privilege with his father as typing Principle, and then materially defiled this spiritual truth, "Principle and its idea is one,"—in the words of Jacob condemning Reuben for his sin: "Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch," Gen. 49:4; 35:22.* Thus it must be recognized that the allness of good and the forever-perfection and unity of God and man (that Reuben

* Reuben's sin is recorded in the Bible, "And it came to pass . . . that Reuben went and lay with Bilhah his father's concubine . . .," Gen. 35:22,—Jacob's concubines being given a highly respectable place by Jacob and his wives as mothers (by his wives' own plan) of four of the tribes of Israel, as subsequently presented.

perverted, but which his true nature revealed and for which Jacob in his initial blessing highly commended him, Gen. 49:3), which subjectively levels all distinction between "Principle" as Fatherhood and its "idea" as Son, can be objectively attained by "offspring" only after the labor of the full six days of ascending consciousness in the first chapter of Genesis has been completed in the sixth day, which presents the "male and female" as the indissoluble spiritual qualities of Life, Truth, and Love ("Truth" to which "the ideal man corresponds," and "Life" and "Love" to which "the ideal woman corresponds," S. & H. 517:8-10),—rather than as persons, who are susceptible to defilement. However, this unity of the "male and female" ideas as *qualities* can never be objectively attained until "creation" is overcome, personalized "Fatherhood" yielding to "Principle," and personalized "Sonship" yielding to "idea," or generic man as Truth, which is one with Love, symbolically typed by the true idea of Reuben; for "creation" demands "offspring," and "offspring" being always a dual consciousness separated from its "root" can never claim the privilege of the consciousness that is both "the root and the offspring" of its own being (which is the Scriptural "basis" of this first picture) in line with the Scriptural "basis" of the seventh picture in *Christ and Christmas*, typing the seventh rung of the Ladder of Life, or the highest point of objective ascent.

No prophet, not even Jesus, had ever revealed, as does Mrs. Eddy, the oneness of God and man in *unified* perfection as expressed in the statement, "Principle and its idea *is* [not are] one," the true sense of Reuben, which Reuben defiled. While Jesus claimed to be one with God as Father and Son when he said, "I and my Father are one," John 10:30, it took Woman to change "are" to "is" in the statement, "Principle and its idea *is* one"; for no conception of either Father, Mother, or Son, wherein "root" and "offspring" are separated, could claim this indissoluble unity. However, Jesus did not go so far as to claim his own subjective unity with God for the objective followers of Truth, inasmuch as his highest injunction to them was, "*Be ye therefore perfect, even as your Father which is in heaven [thus dividing God as in heaven and man as on earth] is perfect,*" Matt. 5:48, which placed upon man the ascending labor to attain this heavenly perfection. In this vein Jesus prayed that his disciples might be one as "Thou, Father, art in me, and I in Thee, that they also may be one in us," John 17:21. Thus Jesus still divided Father and Son by de-

nominating them as "us." While Jesus said of himself, "Glorify Thou me with Thine own self with the glory which I had with Thee before the world was," John 17:5, his prayer for the *return* to such glorified (heavenly) estate denied its presence in the relationship of Father and Son, just as it also is denied in the always divisible relationship of Mother and Son.

While God blessed the *light* of the first day, typing the affirmative nature of Reuben, He bestowed no blessing upon its darkness, typing Reuben's sin. (Likewise Jacob blessed the true idea, or "light," of Reuben and cursed his presumptive [dark] sin.) This division between light and its unblest darkness in the latter part of the first day was the basis of what subsequently became a demand for Church consciousness to heal the resultant divisions of heaven (typed by "the female idea") and earth (typed by "the male idea") that were identified in the waters above and below the firmament in the second day of consciousness in the first chapter of Genesis, which (second day, as before noted) was the only day that received no divine blessing. Each of the succeeding ascending five days of "creation" received its blessing as the activity of the earth-consciousness objectively tending to the demonstrable attainment of the subjective revelation of the unity of the "male and female" ideas in the affirmative statement of the first day—each objective day having its part in progressively re-collecting the elements of heaven and earth, which were divided in the second day.

Thus, after subjectively interpreting for the first time* in the third edition of *Science and Health*, in 1881, the first day of the first chapter of Genesis as a united heaven and earth (which is Reuben's consciousness as containing both "the root and the offspring [heaven and earth]" of being), Mrs. Eddy in the sixth edition, in 1883 (in the first "Glossary" added to *Science and Health*), by objectively characterizing "Reuben" as, "A personal belief; sensuality, delusion, mortality, error," warned her followers against the sin of Reuben, her characterization, as before noted, being in line with the "darkness . . . upon the face of the deep" in the second verse of the first chapter of Genesis. This same verse in initially stating that "the earth was *without form, and void*" (before adding the statement, ". . . and darkness was upon the face of the deep") presents the error, or the elements

* Mrs. Eddy did not interpret the affirmative phase of the first day of the first chapter of Genesis in the first two editions of *Science and Health*.

conductive to Reuben's sin, as the *formlessness* of earth as "compound idea" (S. & H. 585:8), which *voids* demonstration until overcome.* That the "darkness [that] was upon the face of the deep" as a consequence of this *formlessness* and *voiding* of earth materializes the entire first chapter of Genesis is seen in Mrs. Eddy's association of this second verse of the first chapter of Genesis with Adam in the second chapter of Genesis as being "*a dam*" to the fluidity of idea, as expressed by her in the following words: "Divide the name Adam into two syllables, and it reads, *a dam*, or obstruction. This suggests the thought of something fluid, of mortal mind in solution. It further suggests the thought of that 'darkness . . . upon the face of the deep [in the second verse of the first chapter of Genesis],' when matter or dust was deemed the agent of Deity in creating man,—when matter, as that which is accursed, stood opposed to Spirit," S. & H. 338:14. In confirmation of Adam's association with this second verse of the first day of consciousness in the first chapter of Genesis as "*a dam*," Mrs. Eddy directly states (as one of the last additions to *Science and Health* in 1907) that this same second verse (which refers to, ". . . and darkness was upon the face of the deep") indicates "a supposed formation of matter," saying: ". . . the allusion to fluids (Genesis i. 2) indicates a supposed formation of matter by the resolving of fluids into solids, analogous to the suppositional resolving of thoughts into material things," S. & H. 510:22.

The necessity for warning against the sin of Reuben lies in the *formlessness* ("the earth was without *form*, and void") of Science to a would-be follower of Truth at its first reception and, therefore, in the great susceptibility of Truth's materialization by its perversion to the gratification of material desires before "the Spirit of God . . . [moves] upon the face of the waters," expressed by Mrs. Eddy as "divine Love" which moves "upon the waters of mortal mind, and *form[s]* the perfect concept," S. & H. 454:22. In other words, in lieu of a spiritual *formation* of ideas, the tendency is to revert to the material *form* as a medium for new-found truths—which was Reuben's sin as "offspring," typing "idea" as separated from its "root," or Principle.

* "Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring,—wanderers from the parent Mind, strangers in a tangled wilderness," S. & H. 507:7.

The injunction, "Christian Scientists, be a law to yourselves"* (S. & H. 442:30, added in 1908), was placed in *Science and Health* subsequently, not antecedently, to "Principle and its idea is [not are] one" (S. & H. 465:17, added in 1907). This injunction was made possible of fulfillment only after thousands of years of thought-discipline since Adam accepted the "apple" of lawless pleasure from the hand of Eve and since Reuben defiled his father's couch upon the materialized basis of "Principle [typed by father] and its idea [typed by son] is one [in privilege]." Adam as typing mortal mind was forced to rise (through the "Scientific Translation of Mortal Mind," S. & H. 115:19) from the "Degree" of physical "Depravity," or "darkness," to the "Degree" of spiritual "Understanding," or "light," in order to attain this gift (of "Principle and its idea is [not are] one") upon the basis of Principle; while Reuben claimed to be "a law unto" himself antecedently, and not subsequently, to this ascending demonstration that culminated in "Principle and its idea is [not are] one." The female thought (Love) unsupported by the male (Law) is always *lawless love*, and *vice versa*—the male thought (Law) separated from Love is *loveless law*. These are the two thieves between which Jesus was crucified, as interpreted in the light of their conflicting statements. Loveless law railed at Jesus, saying, "If thou be Christ, save thyself and us," Luke 23:39; while lawless love said, "Lord, remember me when thou comest into thy kingdom" (Luke 23:42)—Reuben-like considering himself worthy of entering into even Jesus' heavenly reward. In other words, unredeemed Reuben claimed to be "a law unto" himself before Law has disciplined thought as presented in the succeeding tribes.

This first picture in *Christ and Christmas* is an illustration of both the affirmative and negative phases of the Reuben-consciousness, in the sense that good and evil are presented without distinguishable

* It is true that in the first *Manual* Mrs. Eddy admonished teachers to *teach* their students such moral (both prescriptive and proscriptive, or "Thou shalt" and "Thou shalt not") values as would enable them to "be a law . . . to themselves" as the only defense against mental malpractice, p. 160, present *Manual*, p. 84; for Mrs. Eddy says that "man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love," S. & H. 106:9. This admonition in the first *Manual* has persisted in substance in all the *Manuals* including the present edition. However, Mrs. Eddy did not release the demands for outer moral proscriptions and prescriptions as a protection against animal magnetism until 1908, when she severed the communion between The Mother Church and the branches simultaneously with this direct injunction, "Christian Scientists, be a law to yourselves," S. & H. 442:30, laying upon Christian Scientists the responsibility, by virtue of their inner resource, to stand alone with no need of outer proscriptions and prescriptions.

values, neither of which (the good or evil) shows any manifest triumph over the other—the light of the star brilliantly shines, “The Holy Family” is presented in the light of the star, the woman’s head is bowed in prayer over a static chaotic mass, and yet the so-called law of mortal will and desire (typed by the Pharisaical head on the tail of the dragon, Rev. 12:4) protects lust (the snarly, serpentine head behind) from dissipation by the light of the star. Thus the mission of woman, as demanded in this first picture, was to unite “root” and “offspring” in the light of the generic morning star of being, expressed to the subjective consciousness of the revelator as one continuous day without the division into “evenings” and “mornings”—which “evenings” and “mornings” indicate footsteps to the sense of the followers of Truth. Hence to the negative phase of Reuben’s consciousness as typing “*a dam*,” or obstruction, the first day in its “resolving of fluids into solids” divided day (S. & H. 584:1) into “days,” each resisting the onward progress of the other until material things were again resolved into thoughts (“fluids”) by the revealing, interpreting, and founding consciousness of Woman. So when Reuben is redeemed to his original state of being as expressed in the first verse of the first chapter of Genesis, “In the beginning God created [both] the heaven and the earth [“root” and “offspring” in one consciousness],” which Mrs. Eddy interprets as, “This word *beginning* * is employed to signify *the only*,*—that is, the eternal verity and unity of God and man, including the universe,” S. & H. 502:24, the demands of Church (starting in the second day with the division of heaven and earth as Truth and error, which demands the salvation of earth) will have been fulfilled (as subsequently presented), and only then will the dark shadows in this first picture, typing the darkness in the first chapter of Genesis, be forever dissipated.

It was the separation of “offspring” from its “root” of self-existence (“the root . . . of David” is self-existence, for David was the son of “Jesse,” meaning “self-existence,” I Sam. 16:11-13) which divided being into Father, Mother, and Son,—Father and Mother always contradicting the Christ as being “without father, without mother, without descent [‘offspring’], having neither beginning of days, nor end of life,” Hebr. 7:3, which Scripture Mrs. Eddy has made the “basis” of the seventh picture. Thus “offspring” must demonstrably gather its “root” elements of Father and Mother into the oneness of its own being in order to reach unified selfhood; for Mrs. Eddy defines

* The italics are Mrs. Eddy’s.

"creator" in the "Glossary" of *Science and Health* as "self-existent Life, Truth, and Love," and says of the Elohim: "The eternal Elohim includes the forever universe. The name Elohim is in the plural, but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one. It relates to the oneness, the tri-unity of Life, Truth, and Love," S. & H. 515:16. Thus Father, Son, and Mother must yield to Life, Truth, and Love in one consciousness "as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother," S. & H. 569:1.

That Father, Son, and Mother are but the medial footsteps in the process of lifting "Life" as "creation" to "Truth," which is one with "Love," is seen in the fact that Mrs. Eddy presents them as merely a rule of "self-abnegation," or self-renunciation, in Christian Science, S. & H. 568:30, which is the process of the objectively ascending sons (tribes) of Jacob; whereas Life, Truth, and Love as "self-existent" is subjectively both its own "root" and "offspring." Thus Motherhood (that objectifies its Son), although a medial necessity, contains an element of error as limitation in the sense that it is separated from its "offspring" and thus denies the indivisibility of being. It will be noted that while Mrs. Eddy retains all of the qualities of Life, Truth, and Love in her definition of "Mother" in the "Glossary" of *Science and Health*, she analytically divides these qualities in the chapter entitled "The Apocalypse" (page 569, lines 1-3) into "Father," "Son," and "Mother," as already noted, thus showing that Mother as potential Woman, or Bride, embraces "Father," "Son," and "Mother" in her potential quality of Love as Bride beyond Motherhood.

To epitomize: The true sense of Reuben types indivisible Love that is always subjective and thus can be interpreted neither to nor through "offspring." Hence Leah's consciousness of Reuben as her subjective conception of Love within her own consciousness (wherein Life, Truth, and Love were unified) was the true sense of Reuben. However, when Leah objectified Reuben as "offspring," he was forced to take all of the footsteps of being through the succeeding tribes of Leah's conception up to his mother's subjective consciousness as Rachel, Rachel as Love being Leah's compounded original selfhood. Thus Leah's portion was that of bringing forth both figuratively and literally the Children of Israel as types of the laboring ascent of the human consciousness.

Mrs. Eddy's consciousness of Reuben as her subjective conception of Love within her own consciousness (or her initial discovery of

Christian Science as unified Life, Truth, and Love), like Leah's, was the true sense of Reuben. However, when Mrs. Eddy objectified Reuben by revealing him to her followers as the perfection of heaven and earth, God and man, she placed Reuben outside of her own consciousness as "offspring" and, as prototyped by Leah, was forced to bring forth the successively progressive Children of Israel in the Word of *Science and Health* as idea to the point where her collective "man child" as *Science and Health* (exclusive of the *Key to the Scriptures*) reached her vision of Love, or Bride, in "The Apocalypse." So after Mrs. Eddy added the Bride as the City foursquare to "The Apocalypse" in the *Key to the Scriptures* in 1891, she in 1899 called the Bride the "Word," saying, ". . . the bride (Word) is adorned [adding with reference to the progressing changes and revisions of *Science and Health*, exclusive of the *Key to the Scriptures*], and lo, the bridegroom cometh!" My. 125:26. In other words, while Mrs. Eddy's subjective vision was the perfection of God and man, needing no medial Motherhood, she (as prototyped by Leah as Mother) was forced to objectively bring forth her vision as progressive, spiritual "offspring" in the Word of *Science and Health* (thus making her Mother in the Word) in order to objectively lift others to her subjective vision of Bride as original Word, which was "in the beginning . . . with God, and . . . was God," John 1:1,—thus "Christian Science," which Mrs. Eddy says is "as old as God" (marginal topic, S. & H. p. 146), is both "root" and "offspring."

Hence both Leah and Mrs. Eddy (one literally and the other in idea) finally objectively lifted collective consciousness to the Bride of their own subjective conception of Reuben as indivisible Love embracing Life and Truth, where consciousness could say with Jesus (after he had accepted his medial Sonship in his first appearing), "I am [both] the root and the offspring of David, and the bright and morning star," Rev. 22:16. So the basis of Reuben's sin was the claim of "offspring" as separated from its "root," which as an untruth of being demanded progressive demonstration to reach the consciousness where "root" and "offspring" is one, expressed by Mrs. Eddy as, "Principle and its idea is one," S. & H. 465:17.

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forth as "offspring" to the end of healing the hate of her husband, the long and tiresome journey "'uphill all the way'" (S. & H. 574) which Motherhood requires to lift its "offspring" to her subjective vision of Love, each footstep of Truth, typed by ascending Sonship, lifting Fatherhood, typing Life, into oneness with Truth, where each and both become one with Love as Bride—the highest potentiality of Mother as Love. Likewise, how little did Mrs. Eddy at the age of eight—when she heard the voice of Truth calling her from the heart of Love to *dedicate* herself to the mission of lifting the lives of others to the same degree of purity that enabled her as a little child to hear the voice of Truth subjectively (in fulfillment of Jesus' admonition, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein [the subjective consciousness of Love]," Mark 10:15)—realize how many footsteps she would be forced to take with the human consciousness before she had lifted it to her own initial vision.

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“Saviour” who would find men seemingly unworthy of God’s ever-presence on earth as dwelling with men.

But because Mary perceived the angel Gabriel as a man-angel and merely *heard* his prophecy of her own conception, she brought forth her child as an *outer* conception. Her child was so lifted beyond her own spiritual discernment that he was afterwards forced upon the occasion of her going to Capernaum with Jesus’ “brethren” to repudiate her as mother, or “root,” outside of his own consciousness; for on this occasion when he was told that his “mother” and “brethren” stood “without, desiring to speak with” him, he answered and said, “Who is my mother? and who are my brethren?” The Biblical record continues, “And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother,” Matt. 12:47-50. There is no record that he ever went out to see his mother or “brethren,” or that he ever saw his mother again until at the foot of his cross when he commended her to the protection of John as his (John’s) mother, although John had no lineal relationship to her, John 19:27.

Thus Mrs. Eddy says of Mary’s presentation of Jesus as the “offspring” of her “self-conscious communion with God” from “without” (rather than of her “self-conscious communion with God,” S. & H. 29:32, from “*within*”), “No advancing modes of human *mind* made Jesus; rather was it their subjugation, and the pure *heart* that sees God,” Mis. 360:32. But Mrs. Eddy, in contradistinction to Mary’s *outer* conception of Jesus as the basis of *Christianity*, discovered the “divine laws of Life, Truth, and Love” *within* her own consciousness and named her discovery “Christian Science,” S. & H. 107:1, which declares man’s oneness with God in such statements as, “Principle and its idea is [not are] one,” S. & H. 465:17. Hence Mary (as was said of her elsewhere in the Bible in connection with Jesus, Luke 2:19) merely “pondered . . . in her *heart*” (her inspirational nature) the things which she *heard* on the *outside* of her own consciousness before she conceived Jesus; while Mrs. Eddy “pondered” the *Science* of Christianity, which she had discovered not only within her heart but *within* the range of her own understanding (mind), thereby bringing forth Jesus in his “second appearing” as “the spiritual advent of the *advancing* idea of God, as in Christian Science” (Ret. 70:20) as both “root” and “offspring” in one consciousness, in fulfillment of his declaration, “I am [both] the root and the offspring of David [the son

of 'Jesse,' meaning 'self-existence']." Thus while Jesus felt the limitation of his outer *predestination* before his birth to be a Saviour,* Mrs. Eddy as a little child was *self-dedicated* to her redemptive mission and so bore no weight of others' limitations until she objectified her "offspring" (as Truth) to the consciousness of others.

So the second step of inherent Church in the life of Mary Baker Eddy and her mother's comprehension thereof, as presented in the comments on the second picture, which we now approach, is the natural consequence of her own *self-dedication* as well as her Christian mother's offering of her child to divine service, as previously presented. Little Samuel's mother had *dedicated* him to the symbolic temple; Mrs. Eddy's mother by her direction that her child should respond to the call of divine Love *dedicated* her to the spiritual temple of the living God.

* Although Jesus was called both "Saviour" and "Redeemer" in his first appearing as "the masculine representative of the spiritual idea," typing manhood, whose highest potentiality is Truth, "Redeemer" but prophesied his "second appearing"; for Mrs. Eddy says that "all are redeemed through divine Love," S. & H. 26:8, Love being the distinguishing quality of Womanhood.

THE SECOND PICTURE

“CHRIST HEALING”

THE SCRIPTURAL “bases” (Chr. p. 55) given by Mrs. Eddy in the “Glossary” of *Christ and Christmas* for the two stanzas of the Poem corresponding to this second picture, as well as for this second picture as illustrative thereof, are:

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead [*those buried in dogmas,*’ Mis. 168:9] shall *hear* the voice of the Son of God: and they that *hear* shall live.—CHRIST JESUS.”

“The people that walked in darkness have *seen* a great light: they that dwell in the land of the shadow of death [*individuals buried above-ground* in material sense,’ My. 110:4], upon them hath the light shined.—ISAIAH.”

Note that in the bracketed interpolations in both of the above Scriptural “bases,” Mrs. Eddy’s interpretations of “*death*” have been used. By referring to the context of these interpretations, it will be seen that Mrs. Eddy makes “*death*” and *burial* the same thing. Thus “*death*” is burial (submergence) in dogma (static Christianity). In other words, one is “*dead*” when buried in dogma. Mrs. Eddy’s fuller texts read as follows: “. . . how the *dead*, those *buried in dogmas* . . . are raised,” Mis. 168:9, 10; and, “Divine metaphysics is not to be scoffed at . . . it is the divine nature of God, which belongs not to a dispensation now ended, but is ever present . . . raising the *dead—resurrecting* individuals *buried above-ground* in material sense,” My. 109:23-4. These interpretations of “*death*” are particu-

larly applicable to this second picture, in which theological dogma, typed by the man in dark clothing standing behind Jesus, has cast its shadow of "death" upon the girl in the coffin in its endeavor to submerge, or bury, the consciousness of dawning Womanhood.

It is of more than passing interest to note that Mrs. Eddy up to her last revision of *Christ and Christmas* in 1910 chose a New Testament paraphrase of the second Scriptural "basis" for this picture. This paraphrase read, "The people which *sat* in darkness saw great light; and to them that *sat* in the region and shadow of death light is sprung up." Doubtless Mrs. Eddy felt that those Christians who had "*sat* down on the right hand of God" with Jesus were too much "asleep" in Jesus to hear the voice of his "second appearing," which awakens woman to her mission (as typed by the girl in the coffin in this picture), and, therefore, she made this change in wording from "*sat*" as used in a New Testament verse to "*walked*" as used in the original text of this verse in the Old Testament—the former a passive state of mind, the latter an actively progressive state of mind. Only those who are *walking* in darkness feel its limitation and struggle for the *advancing* light of Life (as was the case with Mrs. Eddy at this point, as subsequently presented in her own words from *Retrospection and Introspection*). Thus they alone can rise to the call of the "second appearing."

At first glance one might be disposed to think that this picture shows the raising of Jairus' daughter by Jesus, but Jairus' daughter died while Jesus was on the way to heal her, and, therefore, she could not yet have been placed in a coffin; furthermore there were no coffins in Jairus' time, and the girl in this picture is in modern attire, as is her mother. Also Jesus was alone with Jairus' daughter when he raised her from the dead, having put her mother and father and his disciples out of the room—the Bible stating, "And he put them *all* out, and took her by the hand, and called, saying, Maid, arise," Luke 8:54. In the frontispiece of all the early editions of *Science and Health* from the second up to the twenty-first, Mrs. Eddy depicted her sense of the raising of Jairus' daughter as a girl in a draped gown, with bare arms, and a bandeau on her head, who has risen to a sitting posture on a day couch, and *Jesus is alone with her*.*

* Mark 5:40 implies that Jesus took the father and mother and his disciples into the room when he raised Jairus' daughter, but Matthew and Luke suggest to the contrary. St. John does not record the incident.

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of Jairus' daughter is identically reproduced in one of the rose windows in The Mother Church.

Despite the fact that this second picture in *Christ and Christmas* is not a portrayal of Jairus' daughter, we must regard the literal raising of Jairus' daughter at the age of twelve as a prototype of the more figurative experience in Mrs. Eddy's life at the same age, when she rose above creeds and *dogmas* (which she calls "the dead") at the time of joining the Congregational Church. Therefore this second picture undoubtedly identifies this latter event, which is recorded by Mrs. Eddy as follows: "At the age of *twelve* I was admitted to the Congregational (Trinitarian) Church . . . Before this step was taken, the doctrine of unconditional election, or predestination, greatly troubled me . . . So perturbed was I by the thoughts aroused by this erroneous doctrine, that the family doctor was summoned, and pronounced me stricken with fever. My father's *relentless theology* emphasized belief in a final judgment-day, in the danger of endless punishment, and in a Jehovah merciless towards unbelievers; and of these things he now spoke, hoping to win me from dreaded heresy. My mother, as she bathed my burning temples, bade me lean on God's love . . . I stoutly maintained that I was willing to trust God, and take my chance of spiritual safety with my brothers and sisters,—not one of whom had then made any profession of religion,—even if my *creedal doubts left me outside the doors* [of church]. . . . To the astonishment of many, the good clergyman's heart also melted, and he received me into their communion, and my protest along with me," Ret. pp. 13-15.*

That the raising of Mrs. Eddy at the age of twelve by "the Christ-idea" from among those "*buried in dogmas*" was of larger portent than the mere bursting of the creedal bonds of one specific Christian church and was rather the bursting of the bonds of Christianity itself as a whole is borne out by Mrs. Eddy's statement of resurrected Christianity: "Christianity reveals God as an ever-present Truth and Love . . . raising the dead; a divine good that gives life to *the religion buried* in materiality, that resurrects men from a material

* Mrs. Eddy in 1907, three years before she left us in person, in speaking of the pre-eminent moment of this occasion said, ". . . my religious experience seemed to *culminate* at twelve years of age," My. 311:14. This statement in the light of the meaning of the word "culminate" ("to attain the highest point or degree; to come to a complete result; reach a final effect," *Standard Dictionary*) gives reënforcement and reassurance to the *spiritual accuracy* of the above account given by Mrs. Eddy, placing upon her at the age of twelve the full religious responsibility which this picture demands.

sense of Truth and Love, to their spiritual understanding and demonstration," *Historical Sketch of Metaphysical Healing*, p. 13, a pamphlet by Mrs. Eddy, published in 1885. (This pamphlet was advertised by her in the April 1885 *Journal*, on page 21, as "next to 'Science and Health' the most important work on the subject ever published.") For the Christianity which arose from the dead in Mrs. Eddy's consciousness on the occasion to which reference has just been made was the *foundation* of her great revelation of Christian Science.

Mrs. Eddy's father in the preceding instance (when Mrs. Eddy refused to accept the doctrines of the Congregational Church) was the personification of old theological dogma, as typed by the man (in this second picture) draped in the dark garments of Jesus' period (for it is the same old dark robe of limitation on Christianity's shoulders—Mt. Sinai pursuing Mt. Zion); while her mother (in this second picture), symbolizing a more spiritual thought than that of her father, is typed by the figure of a woman attired in a dress of the style of Mrs. Eddy's time. Thus the dark robe over the shoulders of "the Christ-idea," as typed by Jesus in this second picture, suggests the darkness of dogma cast by the consciousness of Old Theology, which is symbolized by the man draped in black.

The woman at the foot of the coffin might with *progressive* consistency be regarded not only as typing the consciousness of Mrs. Eddy's mother as progressive over that of her father, but as Mrs. Eddy (herself) at the time of her second "Christ Healing" (Pul. 34:5-16, Mis. 179:31-15) viewing with more mature conception the divine Principle of her initial healing (as just presented from *Retrospection and Introspection*). In this progressive light, her mother at the time of Mrs. Eddy's initial "Christ Healing" prototyped Mrs. Eddy upon the occasion of her second "Christ Healing" (as it is consciousness and not persons that are portrayed), and this more progressive conception of the woman at the foot of the coffin as Mrs. Eddy at a more mature age is here referred to in the light of a more advanced concept of this second picture than her first healing presented. All elements involved in her first healing were present in her second—old theological dogma remaining the same in both instances; for in her second experience her old theological pastor "came to bid her good-by before proceeding to his [Sunday] morning service, as [he felt that] there was no probability that she would be alive at its close," Pul. 34:8-10, thus casting the dark mantle of old theological dogma over

the healing "Christ-idea" in her own consciousness. Immediately after her pastor left, she was forced to request the retirement from her bedchamber of the little group awaiting her "death"—an exact repetition of Jesus' necessity in the raising of Jairus' daughter to "put them *all out*" of the room (Luke 8:54) before he could effect his "Christ Healing" purpose. Thus the three "Christ Healing[s]" of the "daughters of Zion" were closely linked in cause and result. As in the case of Jesus' healing of the daughter of Jairus, the "*ruler of the synagogue,*" so Mrs. Eddy was forced to triumphantly rise above old theological dogma in both instances of her healings. Hence one might generalize this second picture by saying that it represents Science rising above Old Theology.

As with the first picture, the application of this second picture to Mrs. Eddy's life experiences is in line with the avowed mission of *Christ and Christmas* as stated by the editor of the *Journal* with Mrs. Eddy's approval: namely, that the pictures in *Christ and Christmas* "must be a new revelation of the God-anointed *mission of our Leader,*" *January Journal*, 1894, p. 467. However, as we must particularize rather than generalize in order to find in this second picture an experience in Mrs. Eddy's life identifying the *basic* healing illustrated therein (that of her rising from the "dead"—theological dogma), the previously described experience of her healing at the age of twelve as recorded in *Retrospection and Introspection* is unmistakably the basic, or foundational, one portrayed—her second healing being its spiritual superstructure. And the *consecration* of Mrs. Eddy's life in deep devotion to the Principle of these two "Christ Healing[s]" is her second identification in this second picture, *consecration* being the next footstep beyond *dedication*, which latter was presented in the comments on the first picture.

ANOINTING AND APPOINTING

The healing illustrated in this picture is called "Christ Healing," inasmuch as it is the first healing of Jesus' "second appearing" as "the Christ-idea" (in Mrs. Eddy's consciousness) superseding Jesus as Saviour in his first appearing, of which the Bible prophesied, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," Hebr. 9:28. Thus there is no humanity in Jesus' "second appearing," and he appears wholly as "the Christ-idea," the lines of the

second stanza of the Poem corresponding to this picture reading in part, "The Christ-idea, God *anoints*—of Truth and Life." (Confirming this point, in the first and second editions of *Christ and Christmas*, in 1893, this stanza was worded, "The Christ-*ideal*," instead of, "The Christ-*idea*, God *anoints*," "ideal" being a human concept, and "idea" a divine concept.)

Anointing is an outside-of-oneself process, the act of another requiring only inspirational acceptance. Thus Jesus as "the Christ-idea" was only *anointed* with the *spirit* of "Truth and Life," for Mrs. Eddy implies that he did not have their "letter," or Science, which *appoints*, her statement being, "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. Jesus' *demonstration* in his first appearing was limited to *Life* as the reflection of the fatherhood of God, S. & H. 569:1; 562:3-5; 561:16-20. That *Life*, which inspirationally *anoints*, was the limit of Jesus' first mission was declared by him when he said, "I am come that they might have life," John 10:10. It is true that Jesus said to Pilate at the time of his *trial*, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," John 18:37; however, a witness in a trial always bears testimony to something outside of himself (remembering that Jesus said as characterizing his entire mission, ". . . as I hear, I judge," John 5:30,—hearing being a faculty responsive to an outside call). Therefore Jesus prophesied that his "second appearing" would be as Truth "within"—"the *Spirit* of truth," John 16:13; and when Jesus said in his first appearing, "I am the way, the *truth*, and the life," John 14:6, it was also a foresight of his "second appearing" as Truth. Thus Jesus' anointing by *Truth* must be that of his "second appearing" in the consciousness of Womanhood—the dark mantle over his shoulders (as portrayed in this second picture) illustrating that Truth could never be revealed through manhood as the Son of the Father, for there is no Truth in Mrs. Eddy's definition of "Father," S. & H. 586:9, the definition of "Mother" alone embracing Truth. Hence Mrs. Eddy, contrastingly to "The Christ-idea, God *anoints*," says in the last two lines of the second stanza of the Poem applicable to this second picture, "The Way in Science He *appoints*" (through Womanhood). So "the Christ-idea" as Truth is the "great light" which *the people that walk in darkness* self-see, for sight is from "within," not dependent upon outer anointing.

The *Standard Dictionary* defines "anoint" as, "To put or pour oil upon, especially in sign of consecration"—its derivation coming from the words "*in, on, + ungo, smear,*" i.e., "to smear on." On the other hand, "appoint" is defined as, "To select a person for a definite position"—its derivation coming from "*ad, to, + punctum, point,*" i.e., "to point to," or to point the way that another must pursue, such as "The Way in Science He *appoints.*" David was *anointed* to be king over Israel even while Saul was still king (so both were anointed at the same time); however, David was forced to await Saul's demise before he was the *appointed*. Thus David, although equally the anointed, was grievously distressed over his having cut the skirts of Saul because the latter was still God's anointed *and* appointed. So anointing and appointing are not necessarily coördinate. This is also shown by the second stanza of the Poem applicable to this second picture, which presents the mission of Jesus as the *anointed* "Christ-idea" and presents as well the *appointed* Christ-mission of woman as embracing the anointed mission of Jesus—"The Way in Science He appoints." That Science is woman's *appointed* mission which embraces the *anointed* mission of Jesus is fully sustained in the next stanza of the Poem, which is applicable to the third picture—"What the Beloved knew and taught, Science [embracingly] *repeats.*" Thus Mrs. Eddy's first healing (the "loyal ray" that "Spirit sped . . . to rouse the living, [and] wake the dead" in her own consciousness being her own *anointing*), which is the interpretation that has been given the healing of the girl in this second picture, forced her to humanly embrace the divine *Life* of Jesus in his first appearing before she could rise through the purity of her own human life in her second healing (as typed by the woman at the foot of the coffin) to the divine *appointing* of *Truth* in Jesus' "second appearing" "without sin [humanity] unto salvation [as a redemptive idea]," Hebr. 9:28.

So "the Christ-idea[']s" anointing "of Truth and Life" quickens each phase of woman in this picture in its respective time and manner of reception but shuts out the human sense of man as typed by the dark-robed man in the background. Thus Jesus as "the Christ-idea" in the consciousness of woman raises up woman to fulfill *Life's anointing and Truth's appointing in Christian Science*, Mrs. Eddy having said, "The second appearing of Jesus is, unquestionably, the spiritual advent of the *advancing idea* of God, as in Christian Science," Ret. 70:20. Furthermore, since the healing in this picture is "Christ Heal-

ing" within her own consciousness, woman is lifted inspirationally into the first step of her mission as "Life," which "Science repeats"—"the ideal woman corresponds to *Life* and to *Love*," S. & H. 517:10, "Truth," which medial Motherhood brings forth, being the highest footstep of manhood, S. & H. 517:9.

HEARING AND SIGHT

In line with the progressive anointing of Life and Truth, it will be noted that both *hearing* and *sight* are involved in the Scriptural texts which are the "bases" of this second picture.

The first text, ". . . the dead shall *hear* the voice of the Son of God: and they that *hear* shall live," presents *hearing* as the basis for raising the "*dead*." It will be remembered that in each and every instance in which Jesus raised the "*dead*," he *spoke* to the "*dead*" and they arose. In the case of Lazarus, the Bible records, "And when he thus had *spoken*, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth," John 11:43, 44. When Jesus raised Jairus' daughter, the Bible records, "[He] took her by the hand, and *called*, saying, Maid, arise . . . and she arose straightway," Luke 8:54, 55. When Jesus raised the widow of Nain's son, he said, "Young man, I *say* unto thee, Arise. And he that was dead sat up, and began to speak," Luke 7:14, 15. In fact, Jesus' entire healing work was based upon the *spoken* Word, for he declared as his conception of Principle, ". . . as I *hear*, I *judge*," John 5:30; and the voice of God speaking to him was at times heard by those who stood by, particularly as recorded in John 12:28, 29, and Matthew 17:5, 6.

In line with this first Scriptural text, Mrs. Eddy, at the age of twelve, spiritually *heard* the voice of "the Son of God" saying, "Maid, arise" from the static beliefs of Old Theology, the despotism of the "ruler of the synagogue"; for the Old Theology that thundered at her through her father was of the same devastating quality as that of Jairus, the "ruler of the synagogue," or Judaic ritual which afterwards necessitated the same literal so-called resurrection of Jesus.

But the second Scriptural text for this second picture—"The people that walked in darkness have *seen* a great light: they that dwell in the land of the shadow of death, upon them hath the light shined"—demands *sight*, which is more than hearing. Every Christian walks and dwells in the shadow of the cross and *hears* only the audible anguish of crucifixion, for Jesus taught only crucifixion (denials and

cross-bearing); and St. Paul proudly declared that he was “determined not to know *any thing* among you, save [beyond] Jesus Christ, and him *crucified*,” I Cor. 2:2, and again that he (Paul) died daily, I Cor. 15:31. But St. Paul humbly declared that he *saw* only “through a glass, darkly” and prophesied of a time when vision would be “face to face” (I Cor. 13:12)—his only medium for transparency being the relative translucence of the cross. The woman in this second picture fulfills this prophecy by seeing “face to face” the resplendent promise of *resurrection* as the foundation of woman’s mission—Mrs. Eddy having said that it was not “the last supper” which Christian Scientists commemorate but the morning meal of resurrection, S. & H. 35:10.

Thus Mrs. Eddy’s resurrection from the limitation of dead theological beliefs was the foundation in her consciousness of her own “church of the living God,” to which “living God” all live; for Jesus said that “all live unto Him,” Luke 20:38, and none die to be resurrected. Hence Mrs. Eddy speaks of the limitations of Mary Magdalene’s view of the resurrection in the following manner: “Mary had risen to discern faintly God’s ever-presence, and that of His idea, man; but her *mortal sense*, reversing Science and spiritual understanding, *interpreted* this appearing as a risen Christ,” Un. 62:27.

In line with the second Scriptural text applicable to this picture, —“The people that walked in darkness have *seen* a great light,”—Mrs. Eddy in her second healing *saw* this “great light” at the point of Stygian darkness, described by her as follows: “The world was dark. The oncoming hours were indicated by no floral dial. The senses could not prophesy sunrise or starlight. Thus it was when the moment arrived of the heart’s bridal to more spiritual existence. . . . The character of the Christ was illuminated by the midnight torches of Spirit,” Ret. 23:10-17. So Mrs. Eddy *saw* “a great light,” the inner consciousness of “the Christ-idea” as Truth (sight [“eyes”]), typing “spiritual discernment,” S. & H. 586:3).

When Elijah (Elias *), typing “hearing,” † was ready to ascend to heaven, Elisha asked for a *double* portion of his (Elijah’s) spirit, thus

* “Elijah” and “Elias” refer to the same person; “Elijah” in the Old Testament was translated from the Hebrew, and “Elias” in the New Testament was translated from the Greek.

† Elijah at the highest point of his exaltation in Mount Horeb, “the mount of God,” merely heard the voice of God as “a still small voice,” I Kings 19:8, 12; thus Mrs. Eddy says that “Elias presented the idea of the fatherhood of God, which Jesus [whose mission was that of hearing] afterwards manifested . . .,” S. & H. 562:3.

demanding both *hearing* and *sight*; whereupon Elijah replied, ". . . if thou *see* me when I am taken from thee, it shall be so unto thee," II Kings 2:10. Elisha did see Elijah when he ascended and so was blessed *beyond* Elijah's anointing by being permitted to remain on *earth* with more than Elijah's own blessing. Thus while Elijah had dwelt in the desert, Elisha was sought by kings. So in this second picture the woman at the foot of the coffin, in her spiritual discernment (*sight*) of the meaning of the resurrection of the girl in the coffin, was blessed with a double portion of the understanding of the resurrection, "Truth" beyond "Life," which precluded a repetition of the experience of the girl in the coffin, who merely heard.

Thus the woman at the foot of the coffin partakes of the promise in the second Scriptural text of this picture—"The people that walked in darkness have *seen* [rather than heard, for the 'dead' only *hear* 'the voice of the Son of God'] a great light: they that dwell in the land of the shadow of death, upon them hath the light shined"—as the result of her double-portioned spirit. In other words, the girl in the coffin only *hears*, for her eyes are closed; while the woman at the foot of the coffin both *hears* and *sees*. So the blessing of the second stanza of the Poem applicable to this second picture is the woman's prophesied double-portioned mission: "The Christ-idea, God *anoints*—of Truth and Life; the Way in Science He *appoints*, that stills all strife."

The words of the first stanza of the Poem applicable to this second picture, "In tender mercy, Spirit sped a loyal ray," bring the star in the first picture into continued activity in this second picture, speeding it on its "fast circling" course. Thus in this second picture, as in all others, there is progressive action. The grandeur of this entire Poem, as illustrated by its corresponding pictures, is its *loyalty* to its divine light as triumphant over its resistant shadows. So as Mrs. Eddy declares the mission of *Christ and Christmas* is to "present the type and shadow of Truth's appearing in the womanhood as well as in the manhood of God . . .," Mis. 33:9, the "type" in this picture overcomes its resistant "shadow[s]." This overcoming of resistant "shadow[s]" is a "fast" forward-moving loyalty with its "fast"-moving

star, and this star, in the words of the stanza of the Poem corresponding to the first picture, is "fast circling on, from zone to zone."

"ZONE TO ZONE"

The second "zone" of this "fast circling" star of *Christ and Christmas* is "*Simeon*," meaning "HEARING," the second son of Leah by Jacob (or the second tribe of Israel), the Biblical record of whose birth is on this wise: "*And she [Leah] conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, He hath therefore given me this son also: and she called his name Simeon,*" Gen. 29:33.

"*And she [Leah] conceived again, and bare a son*"—As previously noted in the comments on the first picture, when Leah conceived within her own consciousness her first son, Reuben, she discerned Love's Son as "the only begotten," little realizing the import of Jacob's foreseeing in his vision of the Ladder of Life that (as adapted to his own state of consciousness which was fleeing from hate) it took seven rungs to unite earth, typing Life, to heaven, typing Love ("Life" and "Love" being the two extremes [of the trinity of Life, Truth, and Love] in Mrs. Eddy's definition of "the ideal woman," S. & H. 517:10). And inasmuch as it was Jacob's consciousness that Leah had undertaken to lift to her own, each succeeding rung on the Ladder of Life had to be first symbolized by a child (typing a common meeting place between Jacob's and Leah's consciousness) in order that the first phase of "the ideal man" as "creation" (S. & H. 517:8) might be fulfilled, and the two progressive phases of "the ideal man" as "intelligence" (typed by the Children of Israel as progressive ideas) and "Truth" (as the point where manhood becomes one with "Love," Womanhood) be made available to man as seemingly separated from Woman. Such separation from Woman (typing Love) was Jacob's position when he received the vision of the seven-runged Ladder of Life while he was fleeing from his brother's hate (thereby accepting its reality) and subsequently when he hated Leah. Therefore Leah in order to meet the persistent hate in Jacob's consciousness was forced to conceive and bring forth a second son, typing *hearing*; for inasmuch as vision is the subjective consciousness of Woman, it must be objectively and progressively reached by man through *hearing* the voice of God.

"And [Leah] said, Because the Lord hath heard that I was hated"—One could not attribute to God as inherent Love the hearing of hate and not feel the pressure of hate from "without" one's own consciousness as warring against the conception of Love from "within" one's own consciousness; nor could one attribute even heavenly, or true, *hearing* to God and rise to "*vision*" (sight) oneself, for one cannot rise above one's own conception of God. Thus in the "Glossary" of *Science and Health* Mrs. Eddy defines God as "all-seeing" but does not attribute *hearing* to Him, since the latter as separated from "vision" is the particular faculty of *man* in his divided consciousness of God and man; for *hearing* is a dual sense which always contemplates two consciousnesses, while "God is one," Gal. 3:20. Hence Leah in bringing forth her second son Simeon as "*hearing*," or the second tribe of Israel, typing the second day of the first chapter of Genesis, divided the waters below and above the firmament into hate and Love, still holding to her subjective consciousness of Love as her objective goal for her husband. However, because to a consciousness that really loves there can be neither an inner nor an outer sense of hate, Leah's recognition of an outer sense of hate forced her to medially descend to the plane of man's consciousness in order to lift it step by step to her initial subjective consciousness of Love. Thus when Leah objectively assumed the saving Motherhood mission of lifting man above hate, she superimposed upon her subjective consciousness of Love man's "belief" that God *hears* hate (because she heard it, and no one can see God beyond the state of his own consciousness) and accepted the dividing veil ("firmament," S. & H. 505:7) between the "holy of holies" (her subjective consciousness of God as "all-seeing" Love, which embraces inner hearing) and the "tabernacle" (of man's objective labor, that enables him to rise above hate to Woman's subjective consciousness of Love as a united heaven and earth, or sight embracing hearing), this dividing line ("firmament") between heaven and earth forming the figurative basis upon which all Church (which claims man's need of salvation by reason of its concept of God as hearing hate and of man as hating) is founded.

"He hath therefore given me this son also"—Leah having separated Reuben (typing vision, or sight) as objective "offspring" from her own consciousness (as presented in the comments on the first picture) was forced to conceive a second son as a prototype of theological necessity to build Church upon the claimed separation of heaven and earth, God and man, sight and hearing. So long as one divides the

consciousness of God and man by attributing to either "hearing" as separated from "sight" (sight being typed by the true sense of Reuben, which is more basic than hearing, typed by Simeon, for hearing when separated from sight becomes a dual sense, or the perception of that which another sees, or claims to see) or so long as one Christianly divides the consciousness of Church from the world or even one person from another (thus dividing "Being into beings," Ret. 56:7), one cannot figuratively escape bringing forth the second son of Leah (meaning "hearing"), typing the second day in the first chapter of Genesis (which is the only unblessed day in this first chapter), in which day earth was divided from heaven as the type of the division of man from woman, for Mrs. Eddy said in the third edition of *Science and Health*, ". . . and this earth and heaven are now and forever the male and female of Spirit . . .," Vol. II, p. 120.

"*And she called his name Simeon*"—The name "Simeon" means "hearing," of which there is a heavenly conception and an earthly conception—both conceptions being *outer* hearing (in contrast with *inner* hearing, which is one with "vision" as typed by Reuben, for inner hearing hears only Love's conception within itself). Simeon as heavenly hearing, that hears *the voice of God* as heaven only, or "Truth," * typed by the waters of divine *Mind* above the firmament (for Mrs. Eddy says that "*water* symbolizes the elements of *Mind*," S. & H. 507:3), is true hearing. Simeon as earthly hearing, that hears only *the voice of mortal man*, or "error," as typed by the waters below the firmament, is false hearing. In addition there is a saving sense of Simeon as Saviour, which is conscious of both heavenly and earthly hearing; for this saving sense which hears the voice of God in its own consciousness, as typed by the waters above the firmament, also hears the cry of man below its consciousness as needing a Saviour, typed by the waters below the firmament. This sense of Simeon as Saviour is illustrated by the Biblical statement: "God hath spoken *once* [to the consciousness of man attuned to heavenly hearing]: twice have I *heard* this [as adapted to the consciousness of others less spiritually blessed, that do not *hear* the voice of God for themselves]; that power belongeth unto God," Ps. 62:11.

This hearing of both heaven and earth was Jesus' consciousness in his first appearing as Saviour in his mission of heavenly, or true,

* Heaven types Truth only when it (heaven) is divided from earth as Life—heaven and earth being united only in "Love [which embraces both sight and hearing] . . . [as] the generic term for God," My. 185:14.

hearing (he having declared his mission to be true hearing, saying, ". . . as I hear [the voice of God], I judge," John 5:30) as typed by the waters above the firmament, which lifted man above his false sense of hearing as typed by the waters below the firmament. While Jesus in his own consciousness heard *only* the voice of God outside of himself as heavenly, or true, hearing, when he spoke of God and man to his followers, he presented the saving consciousness of Leah, that claimed God heard the hate of man in order to heal or forgive it and that man hated in his resistance to true hearing. Therefore, like Leah, who charged God with hearing hate and man with hating, Jesus in the Lord's Prayer, given his followers at their request (Luke 11:1), asked God to forgive men's trespasses even as men forgave others their trespasses, thus presenting the thought to his followers that God hears hate (trespasses) and that man hates (trespasses). However, this was, as before noted, a prayer for others (than himself) who heard the hate of man and fashioned their concept of God as hearing hate after their concept of man as hating, in line with Mrs. Eddy's statement, "What is the god of a mortal, but a mortal magnified?" S. & H. 140:31. Thus Jesus seemed to recognize *man's* limited concept of God only in order to lift man to *his* concept of God.

In this same vein of thought, Jesus at the end of his earthly mission, when on the cross of man's hate, prayed for his seeming enemies and not for himself, "Father, forgive them [for their hate]," thus recognizing God as hearing hate and man as hating. However, in the words of Mrs. Eddy: "Jesus' true and conscious being [heavenly, or true, consciousness of hearing] never left heaven for earth. It abode forever above [typed by the waters above the firmament], even while mortals believed it was here. He once spoke of himself (John iii. 13) as 'the Son of man which is in heaven' [but heaven as divided from earth in his first coming in his mission of hearing] . . . Hence the human Jesus had a resort to his higher self and relation to the Father [through heavenly, or true, hearing], and there could find rest from unreal trials in the conscious reality and royalty of his being . . .," No. p. 36:6-9 and 14-17.

Contrastingly to Jesus' relation to God through true *outer* hearing in his first appearing as typing manhood, Leah as typing Womanhood and prototyping the "second appearing" of Jesus as "the spiritual advent of the advancing idea of God, as in Christian Science" (Ret. 70:20) could never lose her subjective *inner* conception of hearing as embraced in *inner* vision, or sight, which Reuben typed, despite the

fact that she more latterly as typing medial Motherhood brought forth Simeon as outer hearing in order to save Jacob from his sense of hate; for hate is without vision and must progressively hear the voice of God through the higher consciousness of another, lifting it higher and higher from hate to Love, as presented by Mrs. Eddy in the "Scientific Translation of Mortal Mind," S. & H. 115:19, which begins with the degree of "Depravity," or hate, below the firmament of "spiritual understanding" (S. & H. 505:7) and ends progressively with "love" beyond the firmament in the "Spiritual" degree, S. & H. 116:1-3. (Note that this degree of spiritual "Understanding" begins with "wisdom, purity, spiritual understanding, spiritual power," all qualities of manhood, and ends with "love, health, holiness [wholeness]," the qualities of Womanhood, S. & H. 116:1-3.) Thus Woman as Love, or "vision" (typed by Leah's inner conception of Reuben before she brought him forth as her first son), in order to save man from hate was forced as Mother to bring forth her second son as "hearing" (Simeon), for hearing being the highest quality of man's consciousness is always man's "saviour" (while Love is his "redeemer," S. & H. 19:9). However, although Woman as Mother descended to the recognition of man's consciousness of hate in order to lift him through his own self-denial and cross-bearing, she was always above these medial means of salvation; for her subjectively true sense of hearing which was one with her inner vision of Love kept her ever attuned to the consciousness of Love. (Thus Mrs. Eddy defined "Mother" to *her* consciousness in its highest potentiality as "Love," S. & H. 592:16, for Woman as Mother never lost her subjective consciousness of Bride as the wedded consciousness of inner sight and inner hearing, as typed by the true sense of Reuben.)

Hence Leah's subjective consciousness, typed by the true sense of Reuben as inner hearing (as one with inner vision), and Jesus' objective consciousness, typed by Simeon as true outer hearing, were both impelled by Love to lift man step by step from hate to Love. The great difference between the processes of inner and outer hearing is that inner hearing, which is one with Love as Woman, neither suffers with nor for man; while outer hearing as Mother (typed by Leah after she brought forth Reuben as "offspring") suffers both with and for man until her "offspring" as outer hearing again reaches her inner hearing, which is one with her inner vision as her subjective consciousness. In this process needful to lift outer hearing to inner hearing (which is one with inner vision), the "offspring" of Mother shares

her capacity to suffer with and for others until they are lifted to her subjective vision of Love, for Mrs. Eddy says that Jesus as "offspring" (of outer hearing) "suffered for our sins," S. & H. 11:18, and the Bible says that "he was bruised for our iniquities . . . and with his stripes we are healed," Isa. 53:5. However, as neither Leah as Woman nor Jesus as the manifestation of God as Father (S. & H. 562:3-5) knew hate in her or his own consciousness, neither could have charged God on her or his own account with hearing anything that she or he did not hear for herself or himself. Hence it was only in Leah's capacity as Mother and in Jesus' capacity as Saviour that they could have *seemed* to charge God with hearing hate.

In other words, to the consciousness of Woman, typed by Leah, heavenly, or true, hearing was inner hearing embraced in inner vision as Reuben, typing the first day of consciousness in the first chapter of Genesis, which (inner hearing) when objectified for the purpose of saving her husband became Simeon as outer hearing, typing the waters below the firmament in the second day of the first chapter of Genesis; whereas, to the consciousness of man, heavenly, or true, hearing as Simeon was never other than the outer hearing of the waters above the firmament as divine Mind, or Truth, which as saviour lifted the false hearing of man, typed by the waters below the firmament, to its own consciousness of heavenly, or true, hearing. Thus Simeon as "hearing" is always a divided sense; for it always feels the weight of division, whether on earth or in heaven. Hence only to a sense of hate, or to a sense that divides Love, could the Simeon-consciousness seem to be light, or progress. Therefore until Simeon as a saving consciousness in its divided sense yields to the demand for "a new earth" which is one with a "new heaven," typing "the male and female of Spirit," it is none other than "the tree of knowledge of [both] good and evil" (as subsequently shown in the comments on the next picture) and, as such, types the second and only unblessed day in the first chapter of Genesis, as before noted.

However, when Simeon's weight is sacrificially borne by a consciousness that has first truly heard as inner hearing (as figuratively typed by Leah) and literally truly heard as outer hearing (as typed by Jesus) for the sake of others, its uphill struggle becomes a blessing of Love to earth as figuratively expressed in the Biblical statement, "For God so loved the world, that He gave His only begotten Son . . . that the world through him might be saved," John 3:16, 17. Literally and vicariously interpreted, this statement presents the old heaven and

old earth of Old Theology, which is the mixed true and false ("knowledge of good and evil") sense of Simeon, upon which Church was founded. To paraphrase this Biblical statement (just quoted) in the spirit of Simeon's sacrificial necessity as antecedently borne in the subjective consciousness of Woman: Divine Love (as subjectively typed by Leah as Woman, or inner vision embracing inner hearing) so loved the world, that She as Mother gave Her only begotten Son (heavenly, or true, hearing as Simeon into the world), that the world through him might be saved (to heavenly, or true, hearing). This paraphrase presents Jesus as "the only begotten Son" in his first appearing as viewed in the light of his "second appearing" as scientific Christianity, which cast the devil and his angels out of the old heaven into the old earth (Rev. 12:9)—thus ushering in the nucleus of first "a new heaven," and subsequently "a new earth" (Rev. 21:1) as a result of its ascension thereto (for the collective "man child," typing earth, must be "caught up unto God, and to His throne," Rev. 12:5).

Thus Simeon as outer hearing becomes the only basis for the plan of salvation, or Church, to mortals, which plan of salvation starts the ascent from earth to heaven but never becomes an inner, or true, sense of hearing, which is one with vision, until heaven and earth as the unified "new heaven" and "new earth" return to dwell among men as "*the only*," or the true subjective sense of the "*beginning*," S. & H. 502:24, 25.

(Identical Fulfillment)

Inasmuch as the symbolic figures in this second picture have already been specifically identified by events in the life of Mrs. Eddy in line with the major purpose of this book (as stated by an editor of the *Journal* with Mrs. Eddy's unqualified approval), this "Identical Fulfillment" can but show the broader applications of inner hearing as one with sight (typed in this picture by the girl and the woman in white, respectively), and outer hearing as both true hearing (typed in this picture by Jesus wearing a white robe as a symbol of true hearing—the black mantle thrown over his shoulders being occasioned by his saving mission) and false hearing (typed in this picture by the man in the black robe standing behind Jesus).

There is nothing so contrastingly manifest in this picture as the symbolic distinctions between the *hearing* consciousness of Jesus with its outer robe of limitation and the *seeing* consciousness of woman with its altogether white garments. As the comments on the first pic-

ture identified sight and hearing with "root" and "offspring," respectively, and as Mrs. Eddy identifies Jesus in his first coming as "offspring" when she says, "Jesus was the *offspring* of Mary's self-conscious communion with God" (leaving his declaration, "I am [*both*] the root and the offspring of David," typing "self-existence," to be identified in his second coming), S. & H. 29:32, the mission of Jesus in his first coming as "offspring" could not manifest more than the consciousness of true *hearing*, as has been previously shown.

Thus Jesus, typing the mission of true hearing, although having been prophesied to be conceived of a virgin as the Immanuel ("Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," Isa. 7:14), typing "self-existence" as a subjective virginal consciousness, Rev. 14:1, 4, as sight, was objectively born (as "offspring") as a Saviour who "shall *save* his people from their sins," Matt. 1:21. Hence Mary was told by the angel Gabriel even before her conception of Jesus, "And, behold, thou *shalt conceive* in thy womb, and bring forth a son, and shalt call his name JESUS [meaning 'saviour']," Luke 1:31. So Jesus, whom Mrs. Eddy calls the "offspring [as separated from 'root'] of Mary's self-conscious communion with God" (S. & H. 29:32), was born of the true consciousness of the second day of Genesis, which as heavenly hearing (the true consciousness of Simeon) always *heard* the voice of God and at the same time *heard* as saviour the cry of earth's own sinful conception (the false consciousness of Simeon) needing a saviour.

Thus Isaiah while initially and subjectively prophesying (through higher vision, or sight) that this Sonship would be conceived by a "*virgin*" as "Immanuel," meaning "God with us," later was forced to prophesy (through the understanding that, to human sense, the demonstration of hearing as saviour must precede sight as Immanuel) that this Sonship as a rejected Saviour (due to unregenerate earth's hearing only the false sense of Simeon) would be led as a lamb to the slaughter, dumb before his accusers, numbered among transgressors (Isa. 53:7, 12)—the last-mentioned being fulfilled by Jesus' crucifixion between two thieves, both typing false theology, for one thief was self-*accusative* and the other *accusative* of others. In other words, Isaiah in his prophecy concerning virginal conception as Immanuel did not realize that such conception could never be born as "offspring" of a woman—either virginal or wed—but must of necessity be conceived within one's own consciousness as a spiritual idea "without father, without mother, without descent, having neither beginning of

days, nor end of life" (Hebr. 7:3) as the "root" of its own being, rather than the "offspring" of another. Hence the Bible says "a Lamb stood on the mount Sion, and with him an hundred forty and four thousand [the full measure of the City foursquare as virginal Bride], having his Father's name written in their foreheads [their own consciousness] . . . for they are virgins," Rev. 14:1, 4. So while virginal conception is "root," or sight, "offspring" could never be other than "hearing," which as a dual sense (and, therefore, hears both good and evil) must necessarily be a saviour suffering with and for the sins of the people.

Although Jesus in his predestination as a "Saviour" fulfilled the consciousness prototyped by Leah's *objective* conception of Simeon (for Simeon was objectively conceived by Leah as Mother to the end of saving man, typed by her husband Jacob, from hate, as previously presented), he as the *outer* "offspring" of Woman's inner conception of hearing (which was one with her inner sense of vision, or sight, as Love) also spiritually and potentially felt man's necessity to reach the consciousness of Woman as Love as the result of the initial impulsion behind him (and also behind Mary) of Woman's (prototyped by Leah's) inner subjective consciousness to which Mary was not *fully* attuned, else she would not have received the prophecy of her child through the outer *hearing* of the voice of Gabriel, whom she apprehended as a *man*-angel rather than as the consciousness of "the ever-presence of ministering Love" (as Mrs. Eddy defines Gabriel, S. & H. 567:2), typing Womanhood, or inner vision. Thus the inner vision of Woman, which Leah prototyped in her conception of Reuben, was forced to await Jesus' second coming for the expression of Love's vision. In other words, this initial impulsion behind Jesus was only a potentiality in Jesus' first coming as the Son of the Fatherhood of Mother as Life, which could only be fulfilled in his second coming as the Son of Mother as Truth embracing Father as Life, whose highest objective potentiality was Love as the subjective consciousness of Woman as Bride, or the inner wedded consciousness of sight and hearing.

Thus it was inevitable that Jesus who as Saviour merely *heard* the voice of God should have promised in his first coming to found his Church upon heavenly, or true, hearing, typed by the true sense of Simon Bar-jona, the name "Simon" being but the contraction * of "Simeon," both having the same meaning, "hearing." The declaration of Simon Bar-jona was, "Thou art the Christ, the Son of the

* See Peloubet *Bible Dictionary*.

living God," to which Jesus replied, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in *heaven*," adding, ". . . thou art Peter ['Peter' meaning 'rock'], and upon this rock I will build my church," Matt. 16:16-18, "rock" being defined by Mrs. Eddy as "spiritual foundation; Truth," S. & H. 593:18. As an evidence that Simon (Bar-jona) as true hearing typed the only consciousness upon which Jesus could have promised to found his Church,—when Jesus first called Simon (Bar-jona) from his fishing nets to be his disciple, he named him "Cephas," which means "rock." So the names Cephas and Peter have the same meaning, Cephas being the Hebrew for the Greek word "petros," or Peter, meaning "rock." Also, Mrs. Eddy in the "Glossary" of *Science and Health* defines "ears," the so-called organs of hearing, as "spiritual understanding," which is one with spiritual foundation; thus ears ("spiritual understanding," or hearing), Cephas ("rock"), and Peter ("rock") have the same meaning—each typing the basis of heavenly, or true, hearing upon which Church is founded. In other words, true hearing is the spiritual foundation of Church; for Church is always founded on the hearing of another's vision, contrary to sight, which initiates.

Hence when Jesus in his first coming as Saviour promised to build his Church on Simon Peter's declaration of the Christ, he founded it on the consciousness of Simon Peter's (Simeon's) division of heaven and earth, which eschewed earth and turned consciousness to *heaven* for salvation; for Simon Peter (Simeon) *heard* only the voice of *heaven* (expressed by Jesus to Peter as "my Father which is in heaven") as a basis of his declaration of the Christ. Jesus knowing that the human consciousness must be first turned ascendingly towards heaven in order to insure its purification chose heaven as the foundation for his Church, in line with Mrs. Eddy's Christian declaration, "Pilgrim on earth, thy home is heaven," S. & H. 254:31. However, Simon Peter, after declaring that Jesus was the Christ, denied Jesus thrice on earth and afterwards repented by dying instead of living for his Lord. Thus in his high esteem for heaven and low esteem for earth demonstration he eschewed even Jesus on earth. So it is seen that the false sense of Simon Peter (Simeon) types false hearing as Old Theology (symbolized by the dark-robed man behind Jesus in this second picture), which hears only the voice of mortal man as "error" on earth and seeks heaven to escape from it, and which condemns man to punishment for his

sins, contrary to the true sense of Simeon as heavenly, or true, hearing that saves him.

So Mrs. Eddy does not interpret Simeon in the "Glossary" of *Science and Health*, for he had for himself no earthly demonstration and had to await divine redemption as an angel of his tribe at his gate in the City foursquare on earth after the succeeding progressive tribes had met the earthly deficiencies of his own consciousness. Also Simeon is the only tribe that Moses, the *earthly* "doer," failed to bless in his redemptive blessing of the tribes in Deuteronomy thirty-third chapter; for an earthly "doer" of the Word has a small esteem for a heavenly "hearer" only.

As a symbol that Simon Peter's (Simeon's) all was cast into the scale of heaven and that his hatred of earth denied him a foothold thereupon, he asked to be crucified with his head down, ostensibly as a type of his humility in choosing a death more merciless than that of Jesus, but more spiritually interpreted as a type of his having no foothold on earth, since both vicarious and scientific Christianity must ascend to heaven for a foothold; however, scientific Christianity demands earthly ascending self-preparation, which corrects the deficiencies of vicarious Christianity. Hence scientific Christianity was necessarily founded on "the Rock, Christ" (*Manual* p. 19) in heaven, and "the [ultimate] keys of the *kingdom* of heaven" were given Simon Peter's (Simeon's) heavenly conception, Matt. 16:19.

As Simon Peter (Simeon) was the custodian of "the keys of the *kingdom* of heaven," it is interesting in this connection to compare the "Glossary" definition of "heaven" as, "Harmony; the reign of Spirit . . ." ("Spirit" without *Science* could never rule the "kingdom," the collective idea), with the definition of "kingdom of heaven" as, "The *reign* of harmony in divine *Science*; the realm [kingdom] of unerring, eternal, and omnipotent Mind. . . ." From this contrast of definitions it may be seen that "heaven" brings only individual harmony; while the "kingdom of heaven" brings the collective Science of harmony, or *scientific* harmony, which can have no earthly expression until the City foursquare—with its twelve tribal gates—as Bride, the completed Word (My. 125:26) of *Science and Health with Key to the Scriptures*, descends to earth to " *dwell* with men, Rev. 21:3.

Thus while viewed through the lens of unscientific *Christianity* Simon Peter as well as others of Jesus' disciples have been adjudged to be martyrs to their seeming loyalty and faithfulness to Jesus, Mrs.

Eddy in looking through "the lens of *Science*" indicates the *earthly* deficiencies of unscientific, inspirational Christianity when she says of all of the disciples except John, "The ignoble conduct [on earth] of his disciples towards their Master . . . ended in . . . the violent death of all his disciples save one," *Message* 1902, p. 18. Further showing the false sense of Simon Peter (Simeon) as false hearing (for be it remembered that Simon Peter [Simeon] as typing the entire second day of the first chapter of Genesis divides the waters under the firmament from the waters above the firmament and, therefore, divides himself into false and true hearing), Mrs. Eddy uses him (Simon Peter) to illustrate the position of those zealots who "sleep when the Watcher bids them watch, and when the hour of trial comes would cut off somebody's ears" (Mis. 335:23)—"ears" in this instance typing false hearing, or Simeon's own earth-consciousness. Simon Peter's act is recorded in St. John's Gospel as follows, "Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear," John 18:10. Simon Peter (Simeon) always slept to earth, which he failed to hear, for his ear was attent to heaven's call. Thus he always held himself above the intelligent perception of earth's cross, which is necessary to the correction of human deficiencies; for he, like all Christians who believe in the vicarious heavenly salvation of Jesus' first coming, claimed salvation through the *outer* voice of Truth from heaven rather than through perceiving the *inner* voice of Truth on earth, which was the subjective consciousness of Woman, typing the "second appearing" of Jesus.

Hence the ascended Jesus in his great revelation to St. John prophesied that his "second appearing" would be in the consciousness of Woman as crowned with the twelve stars of completed Church fulfillment; and Mrs. Eddy's consciousness as the Revelator and Founder of Christian Science fulfilled this prophesied "second appearing" of Jesus, which she defines as "Christian Science," Ret. 70:20. St. Paul also prophesied of this "second appearing" of Jesus beyond the saving consciousness of his first appearing, saying, "And unto them that look for him [envisage him in their inner consciousness] shall he appear the second time without sin [without the consciousness of the sins of others] unto [inner] salvation," Hebr. 9:28; for *outer* salvation contemplates a consciousness of the sins of others, which characterized Jesus' first mission as Saviour. Thus of the "second appearing" of Jesus Mrs. Eddy says, as previously quoted, "The second appearing of Jesus is, unquestionably, the spiritual advent of the

advancing idea of God, as in Christian Science," Ret. 70:20. So because Mrs. Eddy through her own Christ-consciousness of the indivisibility of "hearing" as embraced in "sight" rose above the divinely unblessed division of the second day, typed by Simeon, meaning "hearing" as separated from "sight," she was spared her own necessity for church; for where there is no consciousness of sin there can be no need of theological church.

Thus it was more than outer hearing which enabled Mrs. Eddy at the age of twelve to repudiate the Simeon, or theological, basis of Church (which with its knowledge of good and evil condemns unbelievers to everlasting punishment and commends believers to vicarious salvation) and to declare for the universal salvation of man when she, as before presented, typically maintained that she was willing to trust God and take her chance of spiritual safety with her brothers and sisters,—not one of whom had then made any profession of religion,—even if her credal doubts left her outside the doors of theological church, Ret. 14:15-18; for this perception came from the affirmative hearing of the voice of Truth, which was inseparable in her own inner consciousness from the vision of Love.

So Mrs. Eddy even at the age of twelve was lifted above the Simeon-consciousness of the false (negative) hearing of the second day of "creation," that "divided the waters which were under the firmament [consciousness of earth] from the waters which were above the firmament [consciousness of heaven]," earth and heaven typing "the male [hearing] and female [sight] of Spirit," S. & H. Vol. II, p. 120, third edition. And in Mrs. Eddy's second "Christ Healing" (the title of this second picture), sight effaced the necessity of hearing even the previous arguments of Truth in her own consciousness against theological hearing, for the Truth which healed her (as typed by Jesus in this second picture) and lifted her above theological church was an inner-hearing consciousness of God and not an outer impartation from man. So it was Mrs. Eddy's inner hearing of "the Christ-idea" which raised her from the dead ("those buried in dogmas"), or from the false theological sense of Simeon as false hearing, when she was a girl of twelve, as typed in this second picture by the girl in the coffin; and it was her inner sense of sight which more latterly enabled her to discover in her own consciousness the operation of the "divine laws of Life, Truth, and Love" (which she named "Christian Science," or "the second appearing of Jesus"), typed in this picture by the woman in white who beholds with broader vision the Principle of her first healing.

Thus Mrs. Eddy discovered "the *second* appearing of Jesus" as the inner vision of the Christ, described by her as, "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science," S. & H. 107:1. On the contrary, in Mary's process of bringing forth Jesus in his *first* appearing when she "pondered" those things in her *heart* which she *heard* through the outer channel of the angel Gabriel as a man-angel (which Mrs. Eddy discerned as "Love," typing *Woman*, as before noted), she could not conceive Jesus as a Reuben-consciousness, or as inner "vision" of "the only begotten Son," but only as the "offspring" of God perceived through the consciousness of outer true hearing that constitutes a saviour.

So Mary's consciousness was virginal in the sense of her having been a pure heart that inspirationally saw God, but she had no inner consciousness of the real meaning of her "offspring" as Saviour; for such inner consciousness must come from an inner affliction, or even a pure heart that cries out for the healing of its own spiritual limitations. While in Leah's case God "looked upon" her inner sense of "affliction" (Leah having said, ". . . the Lord hath looked upon *my* affliction . . .," Gen. 29:32, which was a prototype of God's having "looked upon" Mrs. Eddy's inner sense of "affliction"—her struggle at the age of twelve and her later nigh-unto-death illness), in Mary's case she felt no conscious need within for either "root" as Motherhood or "offspring" as Son, since she had no inner "affliction" but was merely responsive to an angel's message, which brought to her an outer sense (for an angel always brings a message to man outside of his own consciousness) of the world's need of a saviour. In other words, Mary was merely a channel for God's "offspring," having been divinely used as a pure heart that saw God outside of herself beyond the understanding of her own consciousness, which forced Jesus as "offspring" to rise "to a higher concept than that in which he appeared at his birth," No. p. 36:25, this higher concept forcing Jesus to later repudiate Mary as his mother, as previously presented.

An inner "affliction" indicates that consciousness has been disquieted by the pressure of a revelation, or Truth, which one's consciousness is prepared to receive and yet which previous limitations resist. This is illustrated by the fact that the "unclean spirit" of the man in the synagogue was the first to acknowledge Jesus as "the Holy One of God," Mark 1:24, and also by the fact that Peter said, "He that hath suffered in the flesh hath ceased from sin" (I Pet. 4:1)—in

other words, one who has suffered in the flesh is at the point of receiving the Truth of which his illness is the manifestation of resistance thereto; for Mrs. Eddy says that we reach Truth only through "suffering or Science," S. & H. 296:6. Neither Leah nor Mrs. Eddy had a knowledge of Science before she became conscious of her respective mission; thus "suffering" was the only means of each for discovering her nearness to Truth, which had been externally resisted by previous conscious belief. Hence David said, "Thou wilt make all his bed in his sickness," Ps. 41:3, and the Bible also figuratively says, "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth," Hebr. 12:6.

Thus did not the spiritually virginal consciousness of Mrs. Eddy at the age of twelve, which inwardly struggled against outer hearing of Old Theology that demands a saviour for man, exceed Mary's outer hearing that demanded a saviour for mankind when she (Mrs. Eddy) repudiated church as a saving agency and declared that she would take her chance with her brothers and sisters, even if this stand left her outside the doors of theological church? In other words, did not the spiritually virginal consciousness of Mrs. Eddy (as a pre-glimpse of Womanhood, that declares the always-perfection of man as needing no saviour) repudiate the selfsame position which Mary accepted—the world's need of a saviour? And thus did not the spiritually virginal consciousness of Mrs. Eddy more latterly declare her mission as based upon her inner consciousness (contrary to the consciousness of Mary, which was forced to receive its message from a source outside of itself) when she said, "No human pen [with which the entire Bible was written] nor tongue [of even an angel outside of herself] taught me the Science contained in this book, *Science and Health*," * S. & H. 110:17? Hence "the second appearing of Jesus," through the spiritually virginal consciousness of Mrs. Eddy, as "the spiritual advent of the advancing idea of God [beyond his first appearing through the consciousness of Mary], as in *Christian Science*" (Ret. 70:20) was expressed beyond the need of a saviour for mankind in such virginal outpourings of woman's advanced mission as the following: "Man is as perfect now, and henceforth, and forever, as when the stars first

* It is true that Jesus prophesied that a man-angel would bring the "little book," prototyping *Science and Health*, but Mrs. Eddy did not write *Science and Health* for herself but for her students; therefore it was Mrs. Eddy's hearing consciousness outside of herself that made her feel the needs of others and so more latterly adapt her own initial vision to the understanding of their consciousnesses—*Science and Health* not having been written for nine years after Mrs. Eddy received her initial vision in 1866.

sang together, and creation joined in the grand chorus of harmonious being," Mis. 118:3; ". . . man's harmony is no more to be invaded than the rhythm of the universe," Ret. 61:10; "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; and, "God never said that man would become better by learning to distinguish evil from good,—but the contrary, that by this knowledge, by man's first disobedience, came 'death into the world, and all our woe,'" Un. 14:27.

However, as all illumination in the human consciousness is increasingly diffusive and cannot be bound within the subjective consciousness of a discerner of God's love, the true concept of the first and second days of consciousness as sight and hearing in one consciousness placed the demand upon Mrs. Eddy to take a step beyond her dedication spoken of in the comments on the first picture, typing the first day of consciousness, to the step of *consecration* in the second day, in order to reveal and to unfold her own vision to the human consciousness. "Consecration" is derived from "*con-*, together, + *sacer*, sacred"; consequently to be "sacred together" means *sharing* the same state of consciousness, which necessitates the higher consciousness' lifting the lower to its plane.

Hence Mrs. Eddy in her composite inner conception of both true hearing and sight, typing "the male and female of Spirit," was forced to seem to separate the male from the composite female in order to present her Son as "offspring," or metaphysics as scientific Christianity, to her followers, just as Leah after her virginal conception of Love was forced to objectify her son in order to lift her husband's consciousness to Love, and Mary in her virginal purity as inspirationally typing heavenly hearing was forced to objectify her son in order to save all mankind from its hatred of Truth. For Mrs. Eddy's followers could only reach her subjective consciousness as virginal Bride when, after objectively ascending thereto, they could stand on "mount Zion" with the Lamb in the *virginal* purity of manhood as "offspring," or true hearing, in the full measurement of the City foursquare, or the square of the full twelve tribes of Israel,—the Bible's symbolic description of this state of consciousness being: "And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand [the hundred and forty-four being the measure

of the City foursquare, Rev. 21:17] . . . These are they which were not defiled with women; for they are *virgins*," Rev. 14:1, 4. This "Lamb" which stood on "mount Sion, and with him an hundred forty and four thousand" (collective Church consciousness) typed the fulfilled mission of Jesus as Truth in his "second appearing."

Jesus symbolically in Revelation twelfth chapter prophesied that this "second appearing" would be as the "man child," typing Truth, brought forth by the consciousness of woman—"And she brought forth a man child," Rev. 12:5—and Mrs. Eddy interprets this "man child" as Jesus in his "second appearing," S. & H. 565:6-11. Therefore when Mrs. Eddy brought forth Jesus in his "second appearing" as "Christian Science" to the consciousness of her followers, she fulfilled this prophecy of woman bringing forth a "man child" as Truth. Jesus also prophesied of the "*travail*" of the woman bringing forth her "man child," to which Mrs. Eddy adds "joy" in her interpretation of this prophesied "*travail*"—"travail" because of the resistance of theological form in the human consciousness, and "joy" because the idea and its portentousness is understood by woman before she brings it forth, S. & H. 562:24-28. Thus while Mrs. Eddy first presented Christian Science to her followers in the first edition of *Science and Health* as the man-angel bringing the "little book" (as subsequently presented in the comments on the third picture) in *the fullness of manhood*, in fulfillment of another of Jesus' prophecies that a man-angel would bring the "little book" from heaven, Rev. 10:1, 2, she found that the consciousness of her followers was not attuned to *the fullness of manhood* in Christian Science, or scientific Christianity, and therefore she was forced more latterly to bring it forth as a "babe" by the adaptation of its Christian metaphysics to the infant understanding of her followers. So when Mrs. Eddy presented "Christian Science" as a separate "babe," or "offspring," in 1885 and 1888, respectively, as given in *Miscellaneous Writings*, pp. 320 and 167, it was approximately twenty years after her subjective illumination, of which she says, "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science," S. & H. 107:1. Hence Mrs. Eddy discerned the "divine laws of Life, Truth, and Love," typed by the first day of the first chapter of Genesis, within her own consciousness years before she brought forth *Science and Health* as mature "offspring," or the "little book" brought by a man-angel (the manhood of her own inner hearing).

Thus despite the fact that Mrs. Eddy presented Truth as manhood

to her followers in the first edition of *Science and Health* (which is the subject of the next picture) and repudiated therein the necessity for church, she was more latterly forced by reason of the necessity of others to build Jesus' promised Church (both spiritually and symbolically), which was founded on the division of good and evil, Truth and error, in the second day, typed by the theological sense of Simeon. But Mrs. Eddy was loath to permit the formation of a church for her followers, well knowing that it would establish a separation between her subjective, or virginal, consciousness of the kingdom of heaven on earth as the "Immanuel," or "God with us" (which in reality never ascends or descends), and theirs. Yet as Mrs. Eddy could not make her subjective sense of Simeon as spiritual hearing embraced in spiritual vision heard above the din of the old theological conception of the hearing of both good and evil, she was forced to yield to the necessity of church organization as a medium, declaring as her consolation, "Spiritual teaching must *always* be by symbols," S. & H. 575:13.

Hence the second step (beyond the initial, joyous, inspirational acceptance of Truth) in the human conception of the "church of the living God," which no follower of Truth can escape, is that of separation between Truth as true hearing and error as false hearing. This step is the most painful in the unfolding "church of the living God," and demands *consecration* to Love's plan, as it means death to old theological conceptions and old human relationships dependent thereupon. Thus Jesus' prophesied "travail" of the Apocalyptic woman was fulfilled by Mrs. Eddy in her necessary patient waiting (as against outer resistance) "to be delivered of her sweet promise"—that of objectively lifting the collective human Church consciousness to her subjective consciousness of Christian Science; for Mrs. Eddy says of this Apocalyptic woman: "Also the spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise, but remembering no more her sorrow for joy that the birth goes on; for great is the idea, and the travail portentous," S. & H. 562:24.

Inasmuch as the main purpose of these first two pictures in *Christ and Christmas* is to reveal Mrs. Eddy's subjective consciousness of inner sight and hearing before they were objectified to her followers in the outer revelation of *Science and Health* as the "offspring" of her inner hearing, and lest the reader's consciousness lose sight of this purpose, the following spiritual summary of the first two pictures as spiritual sight and hearing in one consciousness, as typed by Mrs. Eddy, is here presented:

Simeon to the subjective consciousness of Woman as applied to Mrs. Eddy types "hearing" that is one with Reuben as "vision" ("sight"), Mrs. Eddy having said, "Sight, hearing, all the spiritual senses of man, are eternal," S. & H. 486:23. Her very punctuation of this statement shows that sight and hearing are the only spiritual senses of man, other senses being mental and not spiritual; and thus Mrs. Eddy interprets but two spiritual senses (under the terms "eyes," typing "sight," and "ears," typing "hearing") in the "Glossary" of *Science and Health*. Jesus spoke of but two spiritual senses when he reprovably said, "Having eyes [typing spiritual sight], see ye not? and having ears [typing spiritual hearing], hear ye not?" Mark 8:18. Also the Bible associates God with but two spiritual senses (other senses spoken of in the Bible as being associated with man are mental), saying, "The hearing ear, and the seeing eye, the Lord hath made even both of them," Prov. 20:12. Thus the first picture in *Christ and Christmas* might be characterized by Leah's concept of "the Lord hath looked," Gen. 29:32, typing spiritual sight, and this second picture might be characterized by Leah's concept of "the Lord hath heard," Gen. 29:33, typing spiritual hearing,—both senses being prototypes of Mrs. Eddy's subjective consciousness.

In this connection it will be noted that the Bible associates *only the first two* children of Leah (Reuben as typing sight [vision] and Simeon as typing hearing) with God until Issachar—at the point where Leah as typing Life yielded her "mandrakes" of earthly conception to Rachel as typing Love (after the completed heavenly objective ascent of woman's "man child" as Truth—"and her [man-]child was caught up unto God, and to His throne"), as subsequently elaborated in its orderly place in the unfoldment of this book; whereupon, as the Bible records it, ". . . God [again] hearkened unto Leah," Gen. 30:17, thus proving that God had no association with the labored mental processes in the human consciousness to the end of objectively lifting Life (the mission of Jesus in his first coming) to Truth (the mission of Jesus in his second coming) as a heavenly consciousness. After Leah's conception of Issachar, the Bible record does not again associate God with a conception of a tribe until Rachel brings forth Joseph as her first-born.

In confirmation of the fact that God bears relationship only to subjective consciousness, Ferrar Fenton's *The Complete Bible in Modern English* calls God "the EVER-LIVING" in connection only with Leah's first two conceptions (Reuben and Simeon) and with

Rachel's conception of Joseph—passing over Leah's conception of Issachar because Issachar typed but Leah's ascended *heavenly* consciousness, which left *earth* without a witness to her subjective consciousness (the rejection of earth dividing the God of *both* heaven and earth). Hence as Leah's *objective* course could not be finished until she had lifted Jacob's life to Truth, which as a heavenly consciousness is one with Love, typed by Rachel, Ferrar Fenton, as just stated, next interprets God as "the EVER-LIVING" * only in connection with Rachel as a channel for rounding the "circle of love" back to Leah's initial *subjective* earth-consciousness. It will be remembered that only Reuben as typing the allness of Love and the perfection of man was subjective to Leah's consciousness until he was brought forth (whereupon he became objective); that Simeon as a division between love and hate could never be subjective; and that after Leah objectified Reuben her consciousness became wholly objective with each and every subsequent conception to the point where Rachel, typing Love, directly conceived. Therefore the subjectivity of Reuben and Simeon as associated with "the EVER-LIVING" by Ferrar Fenton could be but a prophecy of the consciousness of Woman, in which sight and hearing are unified. This consciousness was typed solely by Mrs. Eddy to whom Reuben and Simeon were subjective because she never objectified them—Mrs. Eddy's objective consciousness being that of Levi as correlated by the third picture (typing her objective revelation of *Science and Health*), which we now approach.

* The natural assumption is that the word "God" in the original Hebrew text which the Bible records as hearkening unto Leah's voice before she conceived Issachar must be a different word for "God" from that which Ferrar Fenton interprets as "the EVER-LIVING."

THE THIRD PICTURE

“SEEKING AND FINDING”

THE SCRIPTURAL “basis” (Chr. p. 55) given by Mrs. Eddy in the “Glossary” of *Christ and Christmas* for the stanza of the Poem corresponding to this third picture, as well as for this third picture as illustrated thereof, is:

“But *seek* ye first the kingdom of God, and His righteousness; and all these things shall be *added* unto you.—CHRIST JESUS.”

This text, which demands the *seeking* of “the kingdom of God, and His righteousness,” shows the great distance between this third picture as the *Christianity*, or manhood, of Science, that presents God’s kingdom as a heavenly goal “without” oneself, and the inner consciousness of *Science*, wherein “Love . . . ‘seeketh not her own’” (S. & H. 538:1), for she has it as an indissoluble manifestation of which she can never be deprived. Hence Mrs. Eddy says that “divine Love cannot be deprived of its manifestation, or object,” S. & H. 304:10. She also declares (as her last addition to her spiritual interpretation of the Lord’s Prayer), “Thy kingdom is come [to us on earth]” and interprets (in the “Glossary” of *Science and Health*) the “New Jerusalem,” which the Bible says comes down to earth to dwell with men, as an inner ever-present consciousness.

The Scriptural basis of this picture after its exhortation to seek “the kingdom of God, and His righteousness” concludes with, “. . . and all these things shall be *added* unto you.” The acme of Christianity’s hope is to have “*added*” blessings without taking *thought* therefor, for the preceding Biblical premise of this Scriptural “basis”

for this third picture is Jesus' admonition, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on," Matt. 6:25,—in other words, Jesus' Christian injunction was to rely on an inspirational, vicarious, outside source of supply. But the resultant limitations of this point of view (that seeks heavenly blessings outside of itself) are manifested in the proverbial poverty of Christians, who have as their pattern Jesus' statement concerning himself, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," Matt. 8:20. This is the inevitable result of laying up one's treasure in heaven (as Jesus did and advised others to do). This Christian attitude of mind is illustrated in this third picture by the bare surroundings, by the black garments of the woman, by the serpent which hisses behind her, by the clock of "time" indicating "mortal measurements," S. & H. 595:17, and by the candlelight signifying that it is night.

No one can doubt that this third picture is intended to represent Mrs. Eddy writing the first edition of *Science and Health* in her attic skylight room at Lynn, Massachusetts (although she had taught and practiced Christian Science for about nine years prior thereto); and Mrs. Eddy says that she was but a *scribe* when writing this edition, her statement being: "I should blush to write of 'Science and Health with Key to the Scriptures' as I have, were it of human origin, and were I, apart from God, its author. But, as I was only [at that time] a *scribe* echoing the harmonies of *heaven in divine metaphysics*, I cannot be supermodest in my estimate of the Christian Science textbook," My. 115:4. The poverty of Mrs. Eddy's surroundings while writing *Science and Health* (as shown in this picture) proves that the "echoing . . . harmonies of heaven in divine metaphysics" are as devastating to earth consciousness as is the inspirational Christian consciousness of vicarious heavenly salvation, whose refrain might be expressed in the Christian exhortation in *Science and Health* which reads, "Pilgrim on earth, thy home is heaven," S. & H. 254:31. This Christian consciousness either entirely dissipates an earthly home or makes it barren of its creature comforts. To put it more succinctly, the higher "divine metaphysics" lifts thought above earth manifestation, the more of a desert becomes its earthly surroundings; for while Mrs. Eddy reveals the human approach to Truth as "intelligence," or a thought-taking process, Truth as a source of supply to mortals is a wholly spiritual consciousness, in which Mrs. Eddy places all the blessings of mortal supply, saying, "Christ, Truth, gives mortals temporary food and

clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually," S. & H. 442:22.

Thus while St. Paul as typing Christianity says, "The letter [metaphysics] killeth, but the spirit giveth life," II Cor. 3:6, that it takes the spirit of Christianity and the "letter" (metaphysics) of Science to lift consciousness to spiritual "Truth" is seen in the fact that Mrs. Eddy placed "intelligence" (metaphysics) between "creation" and "Truth" (in her definition of "the ideal man," S. & H. 517:9) as the necessary medial footstep leading from earth to heaven. Therefore metaphysics is an inescapable phase of Christian Science through which consciousness must pass, although it is comparable to Mrs. Eddy's definition of "wilderness" (desert), which in part is, "Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence," S. & H. 597:16.

In line with the significance of the candlelight in this picture, Mrs. Eddy further says of herself in connection with her writing the first edition of *Science and Health*: "I could not write these notes after sunset. All thought in the line of Scriptural interpretation would leave me until the rising of the sun. Then the influx of divine interpretation would pour in upon my spiritual sense as gloriously as the sunlight on the material senses," My. 114:18. However, it will be noted that the woman in this third picture is not writing in the light of day but is *thinking* in the candlelight of reason ("divine metaphysics") contrary to, "Take no thought . . .," Matt. 6:25, which was the injunction of manhood, typing wholly inspirational Christianity through Jesus. This dual position in which the woman in this picture finds herself—that is, taking no thought for her revelation after "the rising of the sun," and her position of reasoning in the candlelight of night—is the struggle between womanhood and the manhood qualities in her consciousness, which, expressed in the words of the Poem applicable to this picture, resulted in "understanding, dearly sought, with fierce heart-beats."

In this period which corresponds to that in which Mrs. Eddy realized that she must share her discovery with others and wherein she sought a "letter" medium of conveying it to them, both the woman's daytime revelation and her nighttime quest are wholly objective and, therefore, "without" herself; for Mrs. Eddy says of her daytime experience, as just quoted, ". . . the influx of divine interpretation would pour *in* upon [rather than pour *out* from] my spiritual sense as gloriously as the sunlight on the material senses," and in her nighttime

quest she seeks reason from the Bible, typing manhood, as a foundation for her inspirational daytime illumination, typing Womanhood. This "seeking" through the dual light of daytime revelation (for others) and nighttime reason to the end of its symbolic Biblical founding has added "finding" as this third picture shows by its title, "Seeking and Finding"; but neither this "seeking" nor "finding" as typed by the woman in this picture was for herself, inasmuch as her subjective discovery of Christian Science in 1866, nine years before she wrote the first edition of *Science and Health*, was, in her own words, a "final revelation," S. & H. 107:5. Mrs. Eddy's "seeking" was to the end of "finding" a way to present her revelation to others and involved an analysis beyond her own need. In other words, her daylight revelation corresponded to "the irradiance of Life" in her own consciousness, "the irradiance of Life" being defined as "day" in the "Glossary" of *Science and Health*, and her nighttime quest was her endeavor to adapt her daytime revelation for presentation to the beclouded consciousnesses of her own followers in their limited conception of scientific Christianity.

THE MANHOOD OF WOMAN CONTRASTED WITH THE WOMANHOOD OF WOMAN

Lest one might misconstrue the distinction about to be made between manhood and womanhood and think that this distinction pertains to sex rather than to quality, the following apt quotation is made from an old *Journal* (March 1895, Vol. 12, No. 12) which was under Mrs. Eddy's supervision:

"A correspondent makes this curt point: 'Science and Health with Key to the Scriptures declares that in Science "Woman" is the highest idea of Divine Mind; but the use which some of the female Scientists make of this is to assume that a *mortal* woman is a higher idea of God than a *mortal* man. The mortal man is to-day being hindered in his heavenward journey somewhat by this error on the part of mortal women.'

Thus while the symbol of woman represents a higher idea than the symbol of man, the distinction between manhood and womanhood as used in this book pertains only to qualities which are accessible to each and both rather than to sex, which separates man and woman contrary to Mrs. Eddy's statement that the "union of the masculine and feminine *qualities* constitutes completeness [in one consciousness]," S. & H. 57:4.

The consciousness of woman that wrote the first edition of *Science and Health* as the objective "letter," or metaphysical, unfoldment of her subjective consciousness (as typed in this picture) was the manhood of woman, for the Bible says that a man-angel initially brought the "little book" from heaven, St. John having said: "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon *his* head, and *his* face was as it were the sun, and *his* feet as pillars of fire: and *he* had in *his* hand a little book open: and *he* set *his* right foot upon the sea, and *his* left foot on the earth," Rev. 10:1, 2. Mrs. Eddy interprets this man-angel as, "This angel or *message* which comes from God, clothed with a cloud, *prefigures* divine Science," S. & H. 558:9. Thus Mrs. Eddy makes this man-angel one with his message, which signifies that her first revelation (not discovery, which was to her sense only) of Christian Science did not reach beyond its manhood, or metaphysical, phase. That the first edition of *Science and Health* bore but a manhood message is further evidenced by the fact that Mrs. Eddy's interpretation of the first chapter of Genesis (under the chapter entitled "Creation"), typing *ascending* manhood, was its highest point of revelation; for *Science and Health* presented no glimpse of "The Apocalypse," revealing Womanhood, until 1886, eleven years after the first edition was given to the Field.

While this man-angel's face "was as it were the sun," he was "clothed with a cloud," which Mrs. Eddy interprets as, "To mortal sense Science seems at first *obscure*, abstract, and *dark*," S. & H. 558:10. Thus the clothes of the woman in this third picture are "dark" (black), typing the limitations of manhood, in striking contrast to the light clothes of the woman in each of the sixth, eighth, ninth, and tenth pictures, which latter clothes suggest the quality of Womanhood, for Womanhood is "clothed with the sun," Rev. 12:1. The *face* of the man-angel, being "as it were the sun," is of the same quality as the *clothes* of the woman in each of the sixth, eighth, ninth, and tenth pictures, which suggests that the man-angel is the message of Womanhood *individually* perceived as against outward obscurity to the consciousness of others, for manhood is *individual*; while Womanhood being "clothed with the sun" of generic understanding is *generic*. That the man-angel types the *individual*, or manhood, phase of Woman before she is *collectively* understood by others is confirmed by the fact that the man-angel is pictured as a woman in one of the art windows of The Mother Church. That the man-angel is portrayed as a woman is apparent not only to the spectator, but it is so presented

in one of a series of authoritative articles on the art windows of The Mother Church printed in the *Journal* from January to May 1895, inclusive. The comments on this particular window, which appeared on page 412 of the January 1895 issue, read as follows, "The window in the auditorium vestibule, on the left, as you ascend, contains a picture of . . . a female figure holding a book,—based on Revelation x:1, 2," which verses present the man-angel bringing the "little book." That this man-angel descends rather than ascends (contrary to the course of manhood in the Bible as typed by Enoch, Elijah [perhaps Moses,* for he certainly left the Children of Israel on Mount Pisgah, and his body was never found], and Jesus) confirms the fact that his message was that of obscured Womanhood, for Womanhood alone descends.

The "light above the sun" (S. & H. 558:15) of the man-angel's face shows that woman even when "clothed with a cloud" (dark garments) of manhood, as is the woman in this third picture in *Christ and Christmas*, is never without a witness of her own womanhood, no matter how much she is under the control of the manhood of her own consciousness, Mrs. Eddy having said in the first to the fiftieth edition of *Science and Health* that man should be "controlling" with reference to woman, and woman is always under the control of her own manhood so long as she works on the plane of manhood, or Christian struggle ("with fierce heart-beats"). Was not this ever-present witness of Womanhood through woman manifested in the fact that woman was not driven out of Paradise? the Scriptures stating, "So he drove out the man," Gen. 3:24. Was it not further manifested in the fact that while Eve at first said of Cain, "I have gotten a man from the Lord," Gen. 4:1, she afterwards repudiated Cain when she made her statement regarding Seth, her third son, saying, "For God . . . hath appointed *me* another seed instead of Abel, whom Cain slew," Gen. 4:25. Thus Eve inferentially claimed the lamb-consciousness of Abel as *her* seed, attributing Cain (who "brought of the fruit of the ground an offering unto the Lord," Gen. 4:3) to Adam, whose curse was tilling the ground, Gen. 3:23. Eve's implied repudiation of Cain accords with Mrs. Eddy's statement, "Eve's declaration, 'I have gotten a man from the Lord,' supposes God to be the author of sin and sin's progeny," S. & H. 538:30. Hence the line of light in the Bible can be

* As a further confirmation that Moses did ascend instead of "die," he appeared with Elias and Jesus (who never "died") to three of Jesus' disciples on the Mount of Transfiguration, clothed in the light of unified being, which has never known "death," Matt. 17:3.

traced through woman's seed,—Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, and his twelve sons (the twelve tribes of Israel, "which show the workings of the spiritual idea," S. & H. 562:18); and all the darkness in the Bible can be traced through Cain, Ham, and Esau, whose lineal descendants by intermarriage all dwelt in "the land of Nod," Gen. 4:16, which Mrs. Eddy interprets as "dream-land" (S. & H. 543:11), or the Adam-dream.

Regarding the disparity in the offerings of Abel and Cain (the respective seed of Eve and Adam), Abel's offering of a lamb was in the sixth day of consciousness when land animals first appeared according to the first chapter of Genesis—the sixth day culminating in "the female idea," typing Womanhood; while Cain's offering was but in the third day of consciousness when the "fruit of the ground" first appeared in the account of creation—"the fruit of the ground" (the "material sense" of the earth, S. & H. 585:7) being designated in the Bible by the pronoun "his" ("the fruit tree yielding fruit after *his* kind," Gen. 1:11), indicating that the third day was an ascending footstep of manhood. Well, then, did God say to Cain before he slew Abel, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the *door*. And unto thee shall be his [sin's] desire, and thou shalt rule over him," Gen. 4:7; for sin lies always at a door of consciousness closed to his brother's "higher tribute," or to the sixth day (culminating in "the female idea"), the opening of which to progressive light would meet sin's claimed obstruction. Thus had the third day of consciousness, typed by Cain's "fruit of the ground," opened towards the sixth day, typed by Abel's lamb, Cain would have risen to the "higher tribute" offered by his brother.

A further evidence of manhood's *initial* control over woman is presented by Mrs. Eddy in her present unfoldment in *Science and Health* of the four evolutions of what she terms "False womanhood" (see marginal topic, p. 533). The term "false" is used because even the fourth woman, typed by the woman in this third picture, reveals only "the spiritual *origin* of man," which is the message of "creation" (the first phase of "the ideal man," S. & H. 517:8), Mrs. Eddy's statement reading: "This [advancing discernment of woman through the three previous women] enabled woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual *origin* of man," S. & H. 534:5. Thus this revelation of man's *origin* had not yet attained the consciousness of true Womanhood that reveals man as "never born" and "never dying, but as coexistent with his creator,"

S. & H. 557:20. (This last quotation, although placed in *Science and Health* at the end of the chapter entitled "Genesis," is a preview of the approaching message of Womanhood as associated with "the light and glory of divine Science" in "The Apocalypse," S. & H. 575:9.)

The evolution of these four women was first presented in the sixteenth edition of *Science and Health*, in 1886 * (and in the fiftieth edition, in 1891, it was initially given the marginal topic of "Womanhood," not "False womanhood" as now), at which time Mrs. Eddy said of this fourth woman: "Why should she [woman] not be first to *make amends to man* for her wrong influence, by interpreting the Scriptures in their true sense, and revealing the spiritual idea of Love, in the womanhood of God?" p. 458.† Thus Mrs. Eddy's present statement about this fourth woman shows clearly that woman in this fourth stage of unfoldment, "which reveals the spiritual *origin* of man" as manhood's message, never rose above the limitation of "false womanhood" that wears the dark garments of manhood, as typed by the woman in this third picture, who is still working *for man* in her endeavor "*to make amends to man*" by lifting true manhood into Womanhood as the *initial* source of his being. In other words, this fourth woman, typed by the woman in this third picture, in revealing "the spiritual *origin* of man" is true to manhood and is but taking the necessary steps under the initial control of manhood in order to attain the consciousness of true Womanhood that reveals man as "never born" and "never dying, but as coexistent with his creator," S. & H. 557:20; for this native consciousness of Womanhood as Bride, the united consciousness of man and woman, can never be realized by woman until she lifts man thereto—Mrs. Eddy having defined the Bride as the Word, My. 125:26 (St. John having said that "in the be-

* In this sixteenth edition of *Science and Health* Mrs. Eddy (as subsequently presented) added for the first time the chapter entitled "Genesis," which translated "creation" (the first step in the definition of "the male idea") into "Intelligence" (the second step in the definition of "the male idea") to the end of revealing "the spiritual origin of man" as "idea"; and she also added at the same time the chapter entitled "The Apocalypse," which presented Woman as both the subjective "origin" of man as "Truth" and the objective destiny of man as "Love"—to which woman was forced to lift man.

† The nucleus for the statement concerning the four progressive phases of womanhood first appeared in the third edition of *Science and Health* (Vol. II, p. 129), wherein creation was presented as the emanation of Motherhood. Therefore in the third edition Motherhood and Womanhood were so confused as to appear synonymous in the last statement of womanhood, which read, "She should be first to reflect the All Mother, or the Womanhood of God, in the spiritual idea of Love."

ginning was the Word . . . and the Word was God," John 1:1), and having further said that the Bride is "two individual natures in one," S. & H. 577:6. Thus this woman is not "false" to true manhood but to true Womanhood, the word "false" merely indicating obscuring manhood limitation, as symbolized by the "cloud"-clothes of manhood, Rev. 10:1.

Therefore even this fourth woman as first presented in the sixteenth edition of *Science and Health* (and as now presented in our present edition) had only the *potentialities* of Womanhood; and at this stage (that of the first edition of *Science and Health*) such potentialities were but a "rainbow" of promise of the prophetic development of true Womanhood in fulfillment of the Bible's description of the man-angel (the manhood of Woman) as having "a rainbow . . . upon his head," Rev. 10:1. In line with such potentialities Mrs. Eddy states in an article entitled "The Precious Volume," in *Retrospection and Introspection*, that the first edition of *Science and Health* contained "the complete statement of Christian Science," p. 37. Thus the "rainbow" upon the head of the man-angel which brought the "little book" (S. & H. 559:1) could have been but the promise that lay in the *elemental* completeness of the first edition. This same *elemental* "rainbow" is upon the "head" (intelligence) of this entire picture, as it contains the *elemental* basis of manhood and womanhood (reason and revelation) by which the progress of all the subsequent pictures in *Christ and Christmas* can rightly be interpreted. The interpretation here given of Mrs. Eddy's statement that the first edition of *Science and Health* only *elementally* contained "the complete statement of Christian Science" is emphasized by the fact that Mrs. Eddy first published the article entitled "The Precious Volume" in *Retrospection and Introspection* in 1891, sixteen years after the first edition of *Science and Health* was published and after it (the first edition) had been succeeded by four distinct revisions, which revisions completely and expansively transformed its texts, as will be subsequently shown by the progressive texts themselves in the order of their correlation with the succeeding progressive pictures in *Christ and Christmas*.

It will be seen that there is a great difference in symbolism between a "rainbow" of promise on the head of the man-angel, as presented in the tenth chapter of Revelation (Revelation first chapter recording manhood as holding but *seven* stars in his right hand as indicating the limitation of his full mission), and the full fruition of this promise

in the womanhood of Woman, as also prophesied by Jesus * in the twelfth chapter of Revelation; for this Woman bore "upon her head a crown of twelve stars," symbolizing the full revelation of the Principle of generic man. Of the generic manhood of this Woman, Mrs. Eddy says, "The *woman* in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the *divine* Principle and *divine* idea," S. & H. 561:22; whereas Mrs. Eddy says that John saw in the man Jesus merely the coincidence of the *human* (typed by seven stars) and the *divine* (typed by twelve stars), showing the limitation of man's ascending coincidence (as merely seven of the twelve stars), S. & H. 561:16. Thus the man-angel with the "rainbow . . . upon his head" could not *promise* more than did Jesus as "the masculine representative of the spiritual idea," S. & H. 565:11. John based his conception of Jesus as being but "the *human* and *divine* coincidence" upon the fact that the seven stars in Jesus' right hand corresponded to the seven days of creative consciousness in "the first chapter of Genesis and in three verses of the second,—in what [as Mrs. Eddy says] we understand to be the spiritually scientific account of creation . . . ," S. & H. 523:22; for the seven days type merely the footsteps from the *human* to the *divine*. These footsteps correspond to Jacob's Ladder of Life upon which the angels first ascended from earth to heaven (and then descended)—the Ladder being set up on the earth and reaching to heaven, Gen. 28:12. In the *Journal* of June 1886, on page 61, Jacob's Ladder was said to be "typified by the *seven* [prismatic] colors in the rainbow"—which corresponded to the "rainbow" of seven prismatic colors on the head of the man-angel.

The interpretation of the seven stars in Jesus' (typing manhood's) right hand as compared with the twelve stars on Woman's (typing Womanhood's) crown is borne out by the fact that in one of the two rose windows in the balcony of The Mother Church the triple segment representing the first side of the City foursquare portrays in its first section the seven stars (constellation of *Ursa Major*, see *Journal*, April 1895, p. 6) typing the seven days of creative consciousness, its second and third sections portraying the Bible and the God-crowned Woman, respectively. Thus these seven stars are the basic human footsteps of the Bible (its Science being presented in the seven ascend-

* St. John's description of Jesus in the book of Revelation as having but seven stars in his right hand and of Woman as having twelve stars on her crown was Jesus' own prophecy as identified by both Jesus' own statement (Rev. 1:1) and by Mrs. Eddy's placing the name of "Christ Jesus" after the references from Revelation in the "Glossary" of *Christ and Christmas*.

ing days of the first chapter of Genesis *); while the Woman crowned with twelve stars, typing Apocalyptic vision, is progressive beyond the Bible in the infinitude of divine Science. So while this third picture in *Christ and Christmas* presents the manhood of woman, as typed by the woman's clothes of "sackcloth" and the candlelight of reason, "a bright promise crowns its brow" (S. & H. 558:12) because of the light of womanly vision pouring in through the skylight. However, this picture presents but the *promise* of a future fulfillment of Jeremiah's prophecy, "A woman shall compass a man," Jer. 31:22; for at this point manhood as a cloud is encompassing womanhood. That the encompassment of manhood by Womanhood is dawning upon the manhood of woman is indicated by the clock on the wall which points to five minutes past midnight, else to one o'clock, in either event past the midnight hour of the bridegroom-consciousness of manhood (Ret. 23:15-17; Matt. 25:6) before he is embraced by the compound consciousness of Womanhood, his "origin" and ultimate goal; for divine Principle as Love, typing Womanhood, underlies, overlies, and encompasses all true being, S. & H. 496:18.

Mrs. Eddy, as already noted, says that "the woman in the Apocalypse symbolizes *generic man*," S. & H. 561:22. In the "Glossary" of *Science and Health* she defines "man," which in this instance is generic, as "the *compound* idea of infinite Spirit," S. & H. 591:5, and she presents the Bride, or "the Lamb's wife," in "The Apocalypse" as, ". . . two individual natures [male and female] in one," calling it "this *compounded* spiritual individuality," S. & H. 577:4-7. Thus she shows that both her definition of "man" in the "Glossary" and her statement of Bride as Woman in "The Apocalypse" pertain to the same *compounded* idea as generic man, or Womanhood. Likewise in the "Glossary" of *Science and Health* Mrs. Eddy embraces "Father" in "Mother" (by giving "Father" but one quality of the trinity of Life, Truth, and Love; while "Mother" embraces all three), calling "Mother" "God," but saying that "Father" is only "commonly called God." In line with this limitation of Fatherhood, Mrs. Eddy says of Jesus as "the masculine representative of the spiritual idea": "As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator *completed* this figure with woman, typing the spiritual idea of God's motherhood," S. & H. 562:3.

The manhood of Woman contrasted with the womanhood of

* For Mrs. Eddy calls the first chapter of Genesis, "the Science of Mind," S. & H. 557:24, "the Science of Genesis," S. & H. 525:22, and "the Science of creation," S. & H. 537:23.

Woman is expressed in the lines of the Poem that animate this third picture, "What the Beloved knew and taught, Science *repeats*." While this *repetition* of manhood was necessary in fulfillment of the prophecy of Jesus that "the Comforter . . . shall . . . bring all things [the repetition of manhood] to your remembrance, whatsoever I have said unto you" (John 14:26) as a foundation for Woman's complementary mission, the mission of woman goes far beyond the *repetition* of man's mission, for Jesus said, ". . . the Comforter . . . will guide you into *all truth*: . . . and he will shew you things to come," John 16:7, 13, and Mrs. Eddy defines the "Comforter" as "Divine Science" (S. & H. 55:29), or Womanhood, saying of the "Comforter," "In the words of St. John: 'He shall give you another Comforter, that he may abide with you *forever* *'" (S. & H. 55:27; John 14:16),—and in confirmation of the truth that "Divine Science" is Womanhood, Mrs. Eddy says that the descending City foursquare as the Bride (Rev. 21:2, 9, 10), or Womanhood, is "the light and glory of divine Science," S. & H. 575:7-10.

CHARACTERIZING LIMITATIONS OF THE FIRST EDITION OF SCIENCE AND HEALTH DUE TO THE BECLOUDMENT OF WOMANHOOD BY THE CLOUD-CLOTHES OF MANHOOD

The first edition † of *Science and Health* contained but eight chapters as compared with eighteen chapters in our present edition. The titles of these eight chapters were: "Natural Science," "Imposition and Demonstration," "Spirit and Matter," "Creation," "Prayer and Atonement," "Marriage," "Physiology," "Healing the Sick." Note that there was no *Key to the Scriptures* embracing "Genesis ‡," "The Apocalypse," and the "Glossary"; and yet Mrs. Eddy says that "Genesis and the Apocalypse . . . contain the deep divinity of the Bible," S. & H. 546:18.

One limitation of the first edition of *Science and Health* was expressed in the fact that manhood was the "controlling" element as

* The italics are Mrs. Eddy's.

† Copious quotations have been made from the first edition of *Science and Health* because the copyright has expired and cannot be renewed; therefore this first edition by divine Providence legally belongs to the world.

‡ While it is true that the first chapter of Genesis was interpreted for eleven years under the chapter entitled "Creation," the chapter entitled "Genesis," under which Mrs. Eddy's interpretation of the first chapter of Genesis now appears, was not added until the sixteenth edition, in 1886, simultaneously with the addition to *Science and Health* in 1886 of "The Apocalypse."

stated on page 315 of this edition, which statement read: "Woman should be loving, pure, and strong. Man, [should be] tender, intellectual, *controlling*." Thus woman was put under the *control* of man despite the high statement regarding woman under the chapter entitled "Creation" in this same edition on page 249, which read, "Woman was a higher idea of God than man." Not until the fiftieth edition of *Science and Health*, in 1891, when the descending Bride as the City foursquare, or true Womanhood, was added to "The Apocalypse," wherein Love, typing Womanhood, embraced Truth, typing manhood, did Mrs. Eddy drop "intellectual" and "controlling" from her demand for manhood, merging manhood into womanhood through but one retained quality of manhood, tenderness ("tender"), in the compound statement (as in our present edition), saying, "*Both sexes should be loving, pure, tender, and strong,*" S. & H. 57:10. Thus in line with man as being the "controlling" element in the first edition, it is interesting to note that it was in fulfillment of Jesus' prophecy that the man-angel brought the "little book" (Rev. 10:8; S. & H. 559:1) in the vesture of a cloud, for Jesus prophesied that his second coming would be in a "cloud"—"And then shall they see the Son of man coming in a cloud with power and great glory," Luke 21:27. Thus the "cloud" of manhood overshadowed, or controlled, the revelation of womanhood in the first edition.

Another limitation of the first edition pertaining to manhood and womanhood was that Mrs. Eddy said of man and woman on page 315, ". . . these different individualities meet and *demand* each other . . ."; whereas in our present edition she says, "These different *elements* conjoin naturally with each other . . .," S. & H. 57:8. Her former statement, making marriage needful to the completeness of man and woman, was Christian relationship; while the latter is the Science of the elemental unity of manhood and womanhood in one consciousness in fulfillment of the demand—"Union of the masculine and feminine qualities constitutes completeness," S. & H. 57:4, present edition. Mrs. Eddy also said in the first edition on page 315, ". . . the attraction between the *sexes* will be perpetual only as it is pure and true . . ."; whereas she now says, "The attraction between *native qualities* will be perpetual only as it is pure and true . . .," S. & H. 57:11.

(All of these foregoing references pertaining to man and woman in the first edition of *Science and Health* and in our present edition were and are presented under the chapter entitled "Marriage," which is

the only place in *Science and Health* where the demonstration of "the spiritual idea" in the human consciousness of man and woman could be registered progressively, since human marriage symbolizes the marriage of the Bride and the Lamb in heaven, Rev. 19:7, which ultimates in "two individual natures in one" bridal consciousness, S. & H. 577:12, this consciousness of the Bride having, in the words of Mrs. Eddy, "no boundary nor limit," S. & H. 577:12.)

More basic than all other limitations of the first edition of *Science and Health* was the fact that Mrs. Eddy in her interpretation of the first chapter of Genesis, typing manhood, as her then highest revelation, denominated God as "creative Wisdom," "creative Intelligence," and as "Substance" (see pp. 235, 240, 247); whereas in our present edition of *Science and Health* the initial letters of "Wisdom," "Intelligence," and "Substance" have been decapitalized, and therefore these terms have been reduced to human qualities. This decapitalization alone shows how very far removed the first edition was from our present edition in its relative conception of God and man.

The extreme limitation of this first edition of *Science and Health* as compared with our present edition is no more strikingly illustrated than by the contrasting statements in the beginning of the Preface in each edition. In the first edition there was no promise of any blessings in the "to-day," Mrs. Eddy's statement then reading, "Leaning on the sustaining Infinite with loving trust, the trials of to-day are brief, and *to-morrow* is big with blessings"; whereas in our present edition the same text reads, "To those leaning on the sustaining infinite, *to-day* is big with blessings," for man in our present edition has the rich bestowals of "wisdom," "intelligence," "substance." Thus the first edition of *Science and Health* was but a "rainbow" *promise* of our present edition, just as the symbols of the Bible (written wholly by man) upon which the woman is working in this third picture but give promise of the subsequent Apocalyptic view of the higher revelations of Womanhood as the spiritual idea back of these symbols.

Mrs. Eddy said in the first edition of *Science and Health* on page 114: "The history of the Chinese Empire derives its antiquity and renown from the *truer idea the Buddhist entertains of God*, contrasted with the tyranny, intolerance and bloodshed based on the belief that Truth, Life, and Love are in matter, and the great Jehovah formed after error's pattern of mortal man, or intelligent matter." However, despite this exaltation of the Chinese Empire as a result of "the truer idea the Buddhist entertains of God" as compared with

that of the Jehovah of the Hebrew nation, Mrs. Eddy more latterly called the Chinese Empire a "benighted" nation, warning against the reported success which had attended the introduction of Christian Science into "benighted China" as a heathen nation, My. 234:15; and in the meantime (sixteen years later than her first edition) she planted herself as revelator "on the teachings of Jesus, of his apostles, [and] of the prophets" (S. & H. 269:22), whose consciousnesses had accepted the spiritual evolution of Jehovah as a progressively tribal God.

Also as another limitation of the first edition of *Science and Health* Mrs. Eddy stated, "Error will continue *seven* thousand years, from the time of Adam, its origin," p. 282, and yet in 1909 she added to *Science and Health* in the six-thousand-year period from the time of Adam, "The truth of being is perennial, and the error is unreal and *obsolete*," S. & H. 265:20.

In the first edition of *Science and Health* Mrs. Eddy completely repudiated church, saying: "The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make. . . . 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," p. 166. And yet despite this repudiation of church in the first edition of *Science and Health*, published in 1875, a "church" was simultaneously formed by Mrs. Eddy's students (in 1875), which ended in rebellion in the same year; and in 1879, as a concession to her students' needs, Mrs. Eddy formed with her students the First (sustained) Organization of church, which she later dissolved in 1889 with the following statement: ". . . material 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. 45:6. However, inasmuch as Mrs. Eddy in 1886 had presented in *Science and Health* the chapter entitled "The Apocalypse," which revealed the God-crowned Woman crowned with *twelve* stars,—five beyond the seven which Jesus held in his right hand (which he called, "the angels of the seven churches," Rev. 1:20) as typing manhood,—she realized that the First (Christian) Organization founded on *Jesus* (as "Master") which she dissolved in 1889 had not completely fulfilled Jesus' demand for his prophetic Church as founded on the Rock, *Christ*, Matt. 16:18. Hence a further reorganiza-

tion founded on the Christ, embracing the full twelve stars on Woman's crown, was demanded. Therefore for the purpose of lifting up the human consciousness to *her own* initial perception of manhood as Truth, Mrs. Eddy requested her students to form The Mother Church in 1892. (This and the previous formations of "church" in 1875 and in 1879 will be subsequently more fully presented in their proper setting.) Mrs. Eddy's repudiation of church in the first edition of *Science and Health* and her subsequent acceptance of church as a needful (to the human consciousness) "suffer-it-to-be-so-now" (Mis. 91:10) concession show the limitation of even an individual heavenly vision until it is united to a collective earth-demonstration.

In line with the necessity for heavenly vision to be united to earth-demonstration, it should be remembered that it was the "feet," rather than the "head," of the man-angel which as "pillars of fire" (Rev. 10:1) consumed error, S. & H. 558:19, his "head" being crowned with but a "rainbow" of promise. Likewise it was not the "head" crowned with twelve stars of hope but the "feet" of the God-crowned Woman under whose dominion "matter" was "put"—"and matter is put under her feet," S. & H. 561:27. Thus not until the Bride as the City foursquare, which comes down to earth to dwell with men on earth (bringing her own foundations with her as the "twelve apostles of the Lamb," typing manhood, Rev. 21:2, 3, 14), was added to "The Apocalypse" of *Science and Health* was the man-angel, whose feet were as "pillars of fire" (interpreted by Mrs. Eddy as "foundations of Truth and Love," S. & H. 558:16), also added to this same chapter in *Science and Health*; for earth as God's footstool (Acts 7:49) is the place for "feet," while heaven is the place for God-crowned "heads"—feet typing the footsteps of one's own life on earth as the demonstration of heavenly revelation through the "head," or consciousness, of an exalted revelator.

It will be seen from the foregoing presentation of church that the light of the first edition of *Science and Health*, whose climax was Mrs. Eddy's interpretation of the first chapter of Genesis under the chapter entitled "Creation," did not go beyond the seven days of ascending manhood, typed by the seven stars which Jesus held in his right hand, and upon the basis of which he sent out his seven churches, as recorded in the second and third chapters of Revelation. However, the limitation of the first edition of *Science and Health* is seen in the fact that it did not contain the basis of even these seven churches in the sense that Mrs. Eddy founded her interpretation of the first chapter of Genesis in the first edition upon the division of the first day at the

point of, "And God divided the light from the darkness," S. & H. 1st ed., p. 230, without interpreting its united beginning, "In the beginning God created the heaven and the earth," Gen. 1:1. The Scriptural quotation "And God divided the light from the darkness" being the latter portion of the Bible record of the first day was the demand for the division of "the waters . . . under the firmament" from "the waters . . . above the firmament" in the second day, which in turn was the demand for the foundation of ascending Church salvation to the point of unified heaven and earth, typing unified woman and man, as "Life, Truth, and Love understood and demonstrated" (definition of "salvation," S. & H. 593:20). This point of demonstration is reached only after thought has ascended to the sixth day, wherein the male and female as "Life, Truth, and Love" are expressed in the culmination of the objective ascent of the human consciousness through "the footsteps of Truth" to its heavenly Bride as the subjective consciousness of Woman. Thus it will be noted that in founding her interpretation of Genesis on the division of the first day, Mrs. Eddy laid the foundation for Church ascension in the human consciousness, and yet in the first edition of *Science and Health* she repudiated its manifestation due to the limiting (letter) cloud-clothes of manhood in this first edition.

While it is true that Mrs. Eddy in the first edition of *Science and Health* on the first page of the chapter entitled "Creation" uses (without interpretation) the quotation, "Let there be light," which is associated with God's medial blessing of the first day,— "And God saw the light, that it was good," Gen. 1:4,—she does not (as already presented) interpret the initial portion of the first day that leads up to this climactic injunction, "Let there be light," the initial portion reading: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters," Gen. 1:1, 2. Without the initial declaration of the Bible record of the first day, "In the beginning God created [both] the heaven and the earth" (earth and heaven being interpreted in the light of Mrs. Eddy's subsequent statement of earth and heaven as "the male and female of Spirit," S. & H. Vol. II, p. 120, third edition), there was in the first edition of *Science and Health* no basic revelation of "the eternal verity and unity of God and man, including the universe" (S. & H. 502:25) upon which to build the subsequent days of ascending creation, expressed in the present edition of *Science and Health*

in the following words: "The creative Principle—Life, Truth, and Love [to which earth and heaven as "the male and female of Spirit" correspond, S. & H. 517:8-10]—is God. . . . This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected," S. & H. 502:27.*

It is true that Mrs. Eddy in the first edition of *Science and Health* says of the first three days of the first chapter of Genesis: "The first day in Spirit, is when 'He whom to know aright, is Life eternal,' *i.e.*, Life, Love and Truth ['the male and female of Spirit,' typing earth and heaven], bring forth their idea. The second day, is to perceive, and the third to understand this idea, *viz.*, heaven, earth, and man," p. 231. But, as already presented, there was no Scriptural basis in the first edition for this interpretation of the first day at the point where the light was divided from darkness; whereas Mrs. Eddy's later and present interpretation of the first day dissipates the darkness. Neither did Mrs. Eddy in the first edition make any application of her subjective statements (just quoted) pertaining to the second and third days of Genesis to the Scriptural record of these respective days which would enable her followers to reach her vision, as in the present edition of *Science and Health*.

"AND HIS FACE [THE MAN-ANGEL'S] WAS AS IT WERE THE SUN" TYPING WOMANHOOD

That the "little book" brought by the man-angel whose "face was as it were the sun [Womanhood]," even though "clothed with a cloud [limitations of manhood]," contained the highest elements of our present edition of *Science and Health* is shown by such statements of light (Womanhood) from the first edition as follow:

"*Woman was a higher idea of God than man, insomuch as she was the final one in the scale of being; but because our beliefs reverse every position of Truth, we name supreme being masculine, instead of feminine,*" p. 249. This statement of woman was based upon the female idea in Genesis (Gen. 1:27) as being higher because last in the ascending scale of creation, S. & H. 518:22. However, this lifted woman above man, whereas in our present edition of *Science and Health* the Apocalyptic vision of Woman as a descending idea embraces man in

* Note that when the first day as *united* heaven and earth is the basis of "spiritual ideas and their identities," the seven days of "creation" are *forever* expressed as "numerals of infinity," S. & H. 520:10; whereas in the ascending consciousness of Church, based on the second day as *divided* heaven and earth, *united* heaven and earth must be reached as the climax of demonstration.

Woman, in fulfillment of Jeremiah's prophecy, "A woman shall compass a man," Jer. 31:22.

"That man epitomizes the universe, and is the body of God, is apparent to me not only from the logic of Truth, but in the phenomenon, that is sometimes before my spiritual senses," p. 229. "Man" as referred to in this quotation is generic man, which is Woman, for Mrs. Eddy subsequently says after glimpsing Apocalyptic Womanhood, "The woman in the Apocalypse [as the type of all true Womanhood] symbolizes generic man," S. & H. 561:22, present edition, and Mrs. Eddy in the "Glossary" of *Science and Health* defines the "New Jerusalem" (the descending Bride, Rev. 21:2) as, ". . . the spiritual facts and harmony of the universe. . . ." Therefore it is clear in this quotation from page 229 of the first edition of *Science and Health* that it is Woman as generic man which "epitomizes the universe," and that even at the stage of the revelation of the first edition of *Science and Health* Mrs. Eddy had glimpsed the *elements* of Womanhood which she subsequently defines as Womanhood.

". . . the body of God is the idea given of him in the harmonious universe . . .," pp. 221, 222. In the ninth picture of *Christ and Christmas* "the body of God" as the original Word ("In the beginning was the Word . . . and the Word was God," John 1:1) is illustrated by a scroll called "Christian Science" in the hand of the woman, for Mrs. Eddy says in our present edition of *Science and Health* that "Christian Science [is] as old as God" (marginal topic, p. 146), and she defines Christian Science as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of *universal* harmony [Womanhood]," Rud. 1:2. Therefore Mrs. Eddy even in the first edition of *Science and Health* pre-glimpsed her present definition of the "Bride" as the "Word" (My. 125:26), or "the body of God."

"The express image and likeness of God was immortal man, and there is none other, or ever a man since created," p. 247. The word "since" in this quotation undoubtedly referred to "the beginning," and therefore this quotation is elementally equivalent to Mrs. Eddy's interpretation of the "beginning" in our present edition of *Science and Health*, which is: "The infinite has no beginning. This word *beginning* * is employed to signify *the only*,*—that is, the eternal verity and unity of God and man, including the universe," S. & H. p. 502:24.

"There could be no second creation after 'all was made that was

* Italics are Mrs. Eddy's.

made,' nor ever a man formed since the full idea of God was given," p. 236. This quotation elementally accords with Mrs. Eddy's statement in our present edition of *Science and Health* beginning with line 27 on page 68, which reads in part: "Proportionately as human generation ceases, the *unbroken links* of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly but coexistent with God, will appear." This statement was added to *Science and Health* in 1903, in preparation for the building of the Extension typing the finished ascent of manhood to his heavenly Bride, the God-crowned Woman, which was also his heavenly original source as Truth (embraced in Love as Womanhood). Thus Woman as "generic man" (S. & H. 561:22) alone types "the unbroken links of eternal, harmonious being." So Mrs. Eddy, in looking through the prophetic vision of the man-angel whose "face was as it were the sun") to the culminating point where manhood becomes one with womanhood as the subjective consciousness of Womanhood, said in the first edition of *Science and Health*, "At present we know not what we are, but hereafter we shall be found Love, Life, and Truth, because we understand them," p. 77.

When interpreting the sixth day of creation after the "creeping thing," "beast," and "man" are presented in the line of creation, Mrs. Eddy interprets their Biblical apportionment of food as recorded in the twenty-ninth and thirtieth verses of Genesis first chapter (which apportionment of food reverts to the third day of creation, wherein "the herb yielding seed" and "the fruit tree yielding fruit" are presented) in terms of significant comparison in reference to the character of food apportioned to each. She quotes the thirtieth verse of the first chapter of Genesis in the first edition of *Science and Health* on page 241 as follows, "'And to every beast of the earth, and to every fowl of the air, etc., wherein is Life, was given every green herb for meat,'" and interprets it as: "*Unto every belief of Life in matter, the green herb symbolizing the immature and imperfect was apportioned, for this belief was error and must draw its nutriment from the 'tree of knowledge' [Gen. 2:9, 17], whereof if a man eat he should die.*" Note here that Mrs. Eddy correlated the "green herb" in the first chapter of Genesis with "the tree of knowledge" in the second chapter of Genesis. Inasmuch as Mrs. Eddy said in this same (first) edition of *Science and Health* that "man epitomizes the universe," p. 229, and since the only man who could embracingly epitomize the universe is not individual but generic (whole, complete—*mature*) man, which does not objec-

tively appear in the first chapter of Genesis until the female idea is added to the previously interpreted male idea in the sixth day (whereupon manhood becomes, as interpreted by Mrs. Eddy, "generic" man, S. & H. 516:29), the mineral, vegetable, and animal kingdoms of the preceding days are the ascending, divided footsteps leading to man, which in turn finds completeness in the female idea as the generic man that "epitomizes the universe." * Thus in Mrs. Eddy's interpretation of this thirtieth verse of the first chapter of Genesis, she showed that before the constituent elements of man had objectively reached the goal of generic manhood in the sixth day (Gen. 1:27) they constantly ate of the "green [immature] herb," or of the "tree of knowledge of good and evil," and that they were "imperfect" because "immature," which statement Mrs. Eddy confirms in our present edition of *Science and Health* by saying that embryonic, or immature, man is a counterfeit of creation whose better original is "God's thoughts, not in *embryo*, but in maturity . . .," S. & H. 583:1.

That man's divided footsteps (this division resulting in immaturity, which must objectively reach maturity as self-completeness) started in the second day of creation is confirmed by Mrs. Eddy's subjective interpretation of the second day in the first edition of *Science and Health* (page 231) as "to perceive," the dictionary definition of which is "to have knowledge of, through the medium of senses." Hence it is seen why Mrs. Eddy said that the "green herb," "symbolizing the immature and imperfect," or the claim of divided man, which started in the second day, was synonymous with the "tree of knowledge" (of good and evil), "whereof if a man eat he should die." The eating of the fruit of division is seeming death to the indivisibility of man until his forever indivisibility is fully comprehended—eating of the fruit of the *divided* "tree of life" as the "tree of knowledge of good and evil" was Adam's sin. Thus Mrs. Eddy says in interpreting the "tree of knowledge of good and evil," "But is it true that God, good, made 'the tree of life' to be the tree of death to His own creation?" S. & H. 527:17.

It will be remembered that, as presented in the comments on the second picture of *Christ and Christmas*, Mrs. Eddy by rejecting the

* It is important to bear in mind that the first chapter of Genesis appertains to progressive, unfolding ideas and not to material, evolutionary processes—in line with Mrs. Eddy's interpretation of the lion as "moral courage . . . 'the lion of the tribe of Juda'"; cattle as "diligence, promptness, and perseverance"; the "tireless worm" as "patience"; the serpent as "a wise idea," etc.

church's plan of salvation (Ret. p. 14), which was based on a knowledge of evil as well as good (in the sense of its claiming that one must join the church in order to be saved from the dire consequences of evil); refused to divide the second day of "creation" in the first chapter of Genesis and thereby refused to eat of the "green herb" of man's imperfection, or "the tree of knowledge" of evil as well as good. Hence she subjectively escaped the ascending labor of Church, which started in the second day to the end of its objectively reaching in the sixth day her subjective consciousness of the first day as undivided earth and heaven "the male and female of Spirit," S. & H. Vol. II, p. 120, third edition)—the full goal of Church salvation. It was Mrs. Eddy's true idea of "perception" as spiritual inner hearing (S. & H. 585:1-3) rather than a "knowledge of, through the medium of the senses" that rejected Church as the medium for the unfoldment of her consciousness. Thus Mrs. Eddy's interpretation of the "green herb" as the "tree of knowledge," which started in the second day (the only day that God did not bless), pertained only to the ascending footsteps of man's Church consciousness.

When interpreting the sixth day of creation *as presented in the twenty-ninth verse* of the first chapter of Genesis, which read (as quoted from the first edition of *Science and Health* on page 241, the same page as her interpretation of the thirtieth verse), "'And every herb bearing seed [the *matured* herb in contrast to the *immature* green herb], and every tree in the which is the fruit of a tree [therefore the *matured* tree, suggesting the generic "tree of life"], was given man,'" Mrs. Eddy said: "*The idea of God (and this was man) was superior to earth, because it was the supreme idea, that embraced the entire universe* [What could embrace in idea the entire universe, which includes the previous footsteps of the mineral, vegetable, and animal kingdoms, as well as the male and female ideas, but generic man, that could eat of none less than the 'tree of life?'] *in itself, and to which all others were subordinate.*" According to the Bible order of unfoldment in the first chapter of Genesis the *mature* "herb bearing seed" and the *mature* fruit tree bearing fruit ("in the which is the fruit of a tree yielding seed," Gen. 1:29, showing the maturity of its fruit) were not given man for food until after the female idea was reached in the sixth day, Gen. 1:27. Thus this man, which could partake of nothing less than the "tree of life" (Gen. 1:29), was generic man, or Woman; for, to repeat, Mrs. Eddy says in our present edition of *Science and Health* when interpreting the male and female ideas

of the sixth day (Gen. 1:27), "It follows that *man* * is a generic term," S. & H. 516:29, and she further says that "woman . . . symbolizes generic man," S. & H. 561:22.

That "the male idea" in the sixth day of the first chapter of Genesis (Gen. 1:26) does not attain the perfection of maturity until "the female idea" is added thereto (Gen. 1:27) is seen in the difference between Mrs. Eddy's interpretation of "likeness" and her interpretation of "image."

It will be noted that in twenty-sixth verse of the first chapter of Genesis, God is spoken of as "Us," and man in His "*likeness*" as "them"; and that Mrs. Eddy interprets this "Us" as the "Elohim," which she says "*is in the plural*" and "relates to . . . the *tri-unity* of [God as] Life, Truth, and Love," S. & H. 515:11-20; further, that she interprets man in correlation of "them" as "*the family name* for all ideas . . .," S. & H. 515:21; still further (in confirmation of the fact that man as "*likeness*" is the "*family name*" for the reflection of God which embraces "all ideas"), Mrs. Eddy says in continuing her interpretation of "*likeness*" that "God fashions all *things*, after His own likeness," S. & H. 516:9. She then explains "all things" as "*likeness*") in terms of the spiritual ministry of grass, flower, rock, and sunlight, which she draws into man as the sum of "all things" in the statement, "Man, made in His likeness, possesses and reflects God's dominion over all the earth" (S. & H. 16:19)—the word "dominion" as applied to man meaning an inner consciousness which includes all lesser ideas within himself, as distinguished from *domination* of all things as outside himself. Thus "*likeness*" as "*the family name for all ideas*" is the reflection of God in plurality (divisibility). In the sense that man as God's "*likeness*" is the "*family name*" which includes all lesser ideas (to the animate of which was given the "green herb for meat"), it would figuratively follow that man in God's "*likeness*" was the man to whom He gave the mature "herb bearing [the] seed" of a higher promise.

On the other hand, in the twenty-seventh verse of the first chapter of Genesis, when the female idea is embracingly added to the male idea in compounded oneness, the previous Biblical term "*likeness*" (of God) is changed to "image," and God is spoken of as "His" (instead of "Us"); at the same time the compounded idea of the male (embracing all lesser ideas) and the female (embracing the male idea) is spoken of as "him" (and as showing the generic character of this

* Italics are Mrs. Eddy's.

"him," he is subsequently, in the same verse, spoken of as "them"), and in *Science and Health* Mrs. Eddy interprets this "him" as "generic" man (S. & H. 516:29)—elsewhere defining generic man as Woman, saying that "the woman in the Apocalypse symbolizes generic man." Also under the same Biblical text appertaining to "image," Mrs. Eddy in correlation of the compounded male and female idea as "Truth" (the male idea) and "Life" and "Love" (the female idea) further says (as throwing light on what she means by "image" as generic man), "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. Note that Mrs. Eddy immediately before making this statement corresponds woman to Love and says elsewhere that "Love is the generic term for God," My. 185:14. Thus it will be seen why "the fruit of a tree yielding seed" as typing the "matured" generic "tree of life" is given generic man (as the female embracing the male) for food.

Thus, to summarize, when both "image" and "likeness" were mentioned in the twenty-sixth verse of the first chapter of Genesis, it was merely to lay the premise for "image" as a sequence to "likeness," * for the Biblical statement which includes both says, "Let us make man in our image, *after* our likeness"; and Mrs. Eddy says that the female idea, which she interprets as "*image*," is named "last in the ascending order of creation," S. & H. 508:22.

Mrs. Eddy's association of generic man as Woman (in the sixth day) with the "tree of life" (which the Bible speaks of as "her," Rev. 22:2) is also borne out by her subjective interpretation of the *third* day in the first edition of *Science and Health*, as, ". . . to understand . . . heaven, earth, and man," p. 231. As the position of man in this statement is in progressive order beyond divided earth and heaven, typing "the male and female of Spirit," it indicates that Mrs. Eddy was speaking of generic man; for it takes both heaven and earth, or the female idea embracing the male idea, to symbolize generic man. Thus Mrs. Eddy's spiritually *subjective* interpretation of the *third* day of the first chapter of Genesis (or the day wherein trees bearing fruit are recorded) as presented in the first edition of *Science and Health* as "heaven, earth, and man" (aside from her *objective* interpretation of the third day immediately afterwards on the same page,

* The play on the word "after" (which immediately follows) would not be made were it not for the fact that both the Bible and *Science and Health* adopt this sequence of order in presenting "image" after "likeness."

p. 231, as pertaining merely to the ascending order of herbs and fruits),—embracing the full measure of the six objective days,—and as typed by the revelation of the woman in this *third* picture, which symbolizes the *third* day of unfolding consciousness, *subjectively* encompassed (although in cloud-clothed pre-vision that disregarded orderly unfoldment, since clouds have no orderly fixity) the entire *six* days of the first chapter of Genesis as presented in the present edition of *Science and Health*. Mrs. Eddy's subjective interpretation of the third day as "heaven, earth, and man," embracing the full six days of objective ascent, while her objective interpretation of the third day pertains merely to herbs and fruit, shows clearly why, according to the twenty-ninth verse of the first chapter of Genesis, the herbs and the fruit of the third day became the generic food (for generic man), typed by the "tree of life" in the sixth day, after the female idea as generic man had been unfolded in the sixth day.

Remembering that these present comments on the first edition of *Science and Health* are under the subtitle " 'And his face [the man-angel's] was as it were the sun' typing Womanhood" and that the man-angel brought the first edition that elementally foresaw the highest truths of the present edition, Mrs. Eddy's analogy in the first edition of *Science and Health* between the "tree of knowledge" in the *second* chapter of Genesis and the "green herb" in the *first* chapter of Genesis and her analogy between the "tree of life" in the *second* chapter of Genesis and her discernment of the matured tree bearing fruit as the "tree of life" in the *first* chapter of Genesis were both pre-glimpses of the analogies which Mrs. Eddy in our present edition of *Science and Health* says exist between the *second* and *first* chapters of Genesis (as touched upon in the first picture). Mrs. Eddy's first analogy (which is also a coördination) in the present edition of *Science and Health* is between Adam in the *second* chapter of Genesis and the "fluids" in the second verse of the *first* chapter of Genesis, in the sense that she suggests that Adam is "a dam,* or obstruction," thereto, and her second analogy is between the identity of Adam in the *second* chapter of Genesis and the "darkness . . . upon the face of the deep" in the same second verse of the *first* chapter of Genesis, her statement pertaining to these two analogies reading: "Divide the name Adam into two syllables, and it reads, a dam * or obstruction. This suggests the thought of something fluid, of mortal mind in solution. It further suggests the thought of that 'darkness . . . upon the face of the deep,'

* The italics are Mrs. Eddy's.

when matter or dust was deemed the agent of Deity in creating man,—when matter, as that which is accursed, stood opposed to Spirit," S. & H. 338:14. Mrs. Eddy's third analogy, which is strikingly confirmatory of the two analogies just cited, is between the "supposed formation of matter" in the *second* chapter of Genesis, in which man is formed of "the dust of the ground," and "the resolving of fluids into solids" in the same second verse of the *first* chapter of Genesis (which speaks of the "darkness . . . upon the face of the deep") as indicating "a supposed formation of matter," of which Mrs. Eddy says, ". . . and the allusion to fluids (Genesis 1:2) indicates a supposed formation of matter by the resolving of fluids into solids, analogous to the suppositional resolving of thoughts into material things," S. & H. 510:22.

This "suppositional resolving of thoughts into material things" in the second verse of the *first* chapter of Genesis also suggests the naming of all living things by Adam as expressed in the nineteenth verse of the *second* chapter of Genesis, which reads: "And out of the ground [matter, or materialization of thought] the Lord God formed every beast of the field, and every fowl of the air [coördinate with the 'suppositional resolving of thoughts into material things' in the *first* chapter of Genesis]; and brought them unto Adam to see what he would call them; and whatsoever Adam *called* every living creature, that was the *name* thereof." This naming of "every living creature" culminated in the division of man and woman in the second chapter of Genesis as corresponding to the division of earth (typing the male idea) and heaven (typing the female idea) in the second day of the first chapter of Genesis, for Mrs. Eddy said in the third edition of *Science and Health*, ". . . and this earth and heaven [in the first chapter of Genesis] are now and forever the male and female of Spirit," Vol. II, p. 120. Also this division of heaven (typing the female idea) and earth (typing the male idea) as "elements," or as waters above and waters beneath the firmament ("water symbolizes the elements of Mind," S. & H. 507:3), corresponds to Mrs. Eddy's characterization of man and woman in our present edition as "elements" rather than persons, S. & H. 57:9. Consequently the second day of the first chapter of Genesis in which "the male and female" idea was seemingly divided as "elements," despite the fact that it is forever one, was the only day which did not receive God's benediction, "And God saw that it was good."

As suggesting that the *first* chapter of Genesis is the spiritual idea of which the *second* chapter is the counterfeit, Mrs. Eddy in our pres-

ent edition in interpreting the basis of the so-called creation of man in the second chapter of Genesis, which reads, "There went up a mist from the earth," says, "This represents error as starting from an idea of good on a material basis," S. & H. 546:12. This is the equivalent of saying that the entire second chapter of Genesis (created from the "mist" that went up from the earth) started from "an idea of good" as generic man, or Woman, in the first chapter of Genesis; for the first verse of the first chapter of Genesis reads, "In the beginning God created [both] the heaven and the earth," and Mrs. Eddy says that "to spiritual sense, it [earth] is a compound idea" (so manifested when heaven comes down to earth, where God dwells with men, Rev. 21:3), S. & H. 585:7. In other words, when the spiritual concept of earth, which Mrs. Eddy defines as "compound idea," in the first day of the first chapter of Genesis is materialized, it becomes the "material basis" of the second chapter of Genesis, defined by Mrs. Eddy as, ". . . to material sense, earth is matter," S. & H. 585:7. Thus all creation emanates from earth and heaven as the "compound idea" ("an idea of good"), or "the male and female of Spirit," S. & H. Vol. II, p. 120, third edition.

The fact that Mrs. Eddy interprets, "There went up a mist from the earth," in the second chapter of Genesis as error "starting from an idea of good [or the 'compound idea' of earth in the first verse of the first chapter of Genesis] on a material basis" would imply that the man in whose body was placed the "tree of life" in the second chapter of Genesis (for Mrs. Eddy says that the garden of "Eden" in which "the tree of life" grew "stands for *the* mortal, material body," S. & H. 526:30) counterfeited generic man, or Woman, in the first chapter of Genesis; for a counterfeit is always an exact spurious replica of the original, which is the "idea of good" from which it started. In confirmation of this fact that the "tree of life" grew in generic man, symbolized by Woman, Mrs. Eddy in our present edition of *Science and Health* expands Woman as Bride, or the City foursquare, to the "city of our God," calling her a "spiritual, holy *habitation*"; and the Bible indicates that the "tree of life" grows in "the city of our God"—the textual heading of the twenty-second chapter of Revelation (in which the "tree of life" grows) being "city of God." Thus, as Mrs. Eddy says that "the name Eden, according to Cruden, means *pleasure, delight*," S. & H. 526:29, the Garden of Eden in which the "tree of life" grew is the counterfeit of Bride in which the "tree of life" grows, for Mrs. Eddy interprets "Bride" as "spiritual bliss," S. & H. 582:15.

Inasmuch as earth as matter in the second chapter of Genesis is "*a dam,** or obstruction," to the fluidity of earth as "compound idea" in the first chapter of Genesis, it can be seen why Mrs. Eddy associates Adam as "*a dam,** or obstruction," with the *first day* of the first chapter of Genesis, typing Woman as symbolizing generic man.

It will be remembered that Mrs. Eddy, as already noted, subjectively interpreted the first day of Genesis in the first edition of *Science and Health* as, ". . . when . . . Life, Love and Truth, bring forth their idea," p. 231. Pursuing this line of thought, Mrs. Eddy in the second volume of the third edition of *Science and Health* said, "And Spirit, the eternal Us, . . . it [Us] means Life, Truth, and Love, . . . the divine Trinity and only Creator," p. 117; and, "The male idea corresponds to creation, Life, and Truth; the female idea to Life, Truth, and Love," p. 118; also, ". . . and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God," p. 120. And in the present edition of *Science and Health*, p. 517, she interprets the "male" idea in the sixth day in the first chapter of Genesis (Gen. 1:27) as "Truth" to which "the ideal man corresponds," and the "female" idea as "Life" and "Love" to which "the ideal woman corresponds," both together expressing Life, Truth, and Love, or the Elohim. Mrs. Eddy, also in the present edition, calls the first chapter of Genesis "the Elohistic [account of creation], because [as she says] the Supreme Being is therein called Elohim," S. & H. 523:17; and she further says in her interpretation of the sixth day of Genesis first chapter, "The eternal Elohim *includes* the forever universe," S. & H. 515:16, it having formerly read from the fiftieth edition, in 1891, "The eternal Elohim has *created* the universe," 50th ed., p. 496. The word "includes" was substituted for the word "created" in 1907 as one of Mrs. Eddy's last objective revelations, three years before her passing in 1910.

In other words, Mrs. Eddy's *subjective* interpretation in the first edition of *Science and Health* (p. 231) of the first day of the first chapter of Genesis as, "The first day in Spirit, is when . . . Life, Love and Truth ['the male and female (idea) of Spirit,' or the Elohim], bring forth [reveal] their idea," pre-glimpses the sixth day of *objective* demonstration by others in the present edition of *Science and Health*, wherein it is realized that "the eternal Elohim *includes* the forever universe." Thus Mrs. Eddy says of the first day of Genesis only, "Was

* The italics are Mrs. Eddy's.

not this a *revelation* instead of a creation?" S. & H. 504:14; while she interprets the objective unfoldment of others than the initial revelator as starting in the division of the second day and thus as requiring *unfoldment, demonstration, and proof*, saying in the present edition in correlation of the second day: "Understanding is the line of demarcation [division] between the real and unreal. Spiritual understanding *unfolds* Mind,—Life, Truth, and Love,—and *demonstrates* the divine sense, giving the spiritual *proof* of the universe in Christian Science," S. & H. 505:21. To repeat, Mrs. Eddy's subjective consciousness of the *first* day of Genesis first chapter, or the revelation of the Elohim, in the first edition of *Science and Health* as revealing "the forever universe" was a pre-glimpse of the sixth day in the present edition (resulting from unfoldment, demonstration, and proof by objective consciousness), which she interprets as, "The eternal Elohim *includes* the forever universe." Thus was gathered into an indivisible whole in the sixth day that which to the subjective consciousness of the revelator was indivisible in the first day. So Mrs. Eddy distinguishes between the Elohim of her subjective consciousness of the first day of the first chapter of Genesis as "spiritual discernment" (sight, S. & H. 586:3) and the Elohim of the six days of progressive Church demonstration (starting with the second day as the divided "tree of life," or the "tree of knowledge of [both] good and evil") as the labored climax of the "spiritual perception" (hearing, S. & H. 585:3) of the followers of the subjective revelation of another.

These processes of sight and hearing might be illustrated by the Bible statement, "God hath spoken once [in revelation]; twice [as the result of unfolding demonstration] have I heard this; that power belongeth unto God," Ps. 62:11. This latter climax of "spiritual perception," or hearing, must precede "spiritual discernment," or sight, in the consciousness of another. Thus, as Mrs. Eddy had received her initial revelation through "spiritual discernment," or sight, rather than through "spiritual perception," or outer hearing (for she says, "No human pen nor tongue taught me the Science contained in this book, *Science and Health*," S. & H. 110:17), in the present edition of *Science and Health* she spiritually interprets the six ascending days of consciousness and the seventh as a culmination of the six (Gen. 1:1-3; 2:1-3) without the impediment of the evenings of ascending consciousness as presented in the first chapter of Genesis; for no shadow of darkness finds a place in her interpretation of these seven days. Therefore these seven days of consciousness became to her consciousness "the

numerals of infinity," of which Mrs. Eddy says, "The numerals of infinity, called *seven days*,* can never be reckoned according to the calendar of time," S. & H. 520:10. In other words, they exist in a consciousness of "*the only*" * as the "*beginning*," * S. & H. 502:24.

Because Mrs. Eddy subjectively saw the Elohim (Life, Truth, and Love) as the spiritual idea of heaven and earth as one in the first day—the "*beginning**" as "*the only*,"*—she was able to resolve the "material things" in the first chapter of Genesis into "thoughts [spiritual ideas]," or "solids" into "fluids [elements]," such as: green herbs into the "tree of knowledge" (first edition of *Science and Health*); fruit trees into the generic "tree of life" (first edition); earth and heaven into "the male and female of Spirit" (third edition); and in our present edition of *Science and Health*,—water into "the elements of Mind"; dry land into "absolute formations instituted by Mind"; rocks and mountains into "solid and grand ideas"; grass into "meekness"; moon and sun into "Truth and Love"; stars into scintillations of spiritual light; denizens of the sea into "strength, presence, and power"; fowl of the air into "holy thoughts, winged with Love"; lion into "moral courage"; cattle into "diligence, promptness, and perseverance"; worm into "patience"; serpent into "wisdom"; and finally "the male idea" and "the female idea" into original Life, Truth, and Love. Thus Mrs. Eddy says of the reversal of the spiritual process by translators: "It is the translator, not the original Word, who presents as being first that which appears second, material, and mortal; and as last, that which is primal, spiritual, and eternal," Mis. 188:5. While Mrs. Eddy in the first edition of *Science and Health* translated the symbols of the first chapter of Genesis into ideas in only a fragmentary and disjointed manner, after all it was the consciousness of Womanhood through the channel of her own manhood, rather than manhood alone, that did it.

As a further evidence that Mrs. Eddy, typing Womanhood, through the third day of objectively ascending consciousness (as typed by this picture) subjectively glimpsed the elements of the "tree of life," which the manhood of the Bible took six ascending days to reach, and which her followers objectively reached only after their step-by-step unfoldment of the twelve tribes of Israel (typing the "twelve manner of fruits" on the "tree of life," Rev. 22:2), the following statement is quoted from the first edition of *Science and Health*: "*Man is not dis-*

* The italics are Mrs. Eddy's.

torted into shocking dimensions, because he is the infinite idea, nor is he but a solitary thought, disembodied and alone. When realizing Life as it is, namely, Soul, not sense, or the personal man, we shall expand into Truth and self-completeness that embrace all things, and need communion with nothing more than itself, to find them all," p. 223. Is not this statement the "seed in itself" of the fruit of the "tree of life," which types generic man as Womanhood? Therefore, as has been shown, the "tree of life" as elementally interpreted in the first edition of *Science and Health* presented the highest values of our present edition of *Science and Health*; and although this consciousness of the "tree of life" as needing "nothing more than itself" will likely not be understood until unfolded in the successive revisions of *Science and Health* up to the climactic point of our present edition, it has been prematurely presented here to illustrate Mrs. Eddy's statement that the first edition contained "the complete statement of Christian Science," Ret. 37:2.

Had the elemental ideas expressed in the first edition of *Science and Health* been able to take on their present clarified form, there would have been no need of future revision of the text of *Science and Health*; but this would have defeated the successive prophecies of Jesus in Revelation concerning the progressive footsteps of the changing form-unfoldment of Truth,—such as stars, Rev. 1:20; cloud, Rev. 10:1; sun, Rev. 12:1; wedding in heaven, Rev. 19:7; Bride as City foursquare, Rev. 21:2; and the "tree of life" in the "city of [our] God," Rev. 22:2. Thus the first edition of *Science and Health* had only the face of the sun, for its *cloud-clothes* (expressing crudity of form) all but obscured "the irradiance of Life" behind them.

THE SERPENT BEHIND THE WOMAN

In this picture the position of the woman facing the light, with the serpent behind, is that of the Christian man who says, "Get thee behind me, Satan," Matt. 16:23, and again, ". . . forgetting those things which are *behind*, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," Phil. 3:13, 14. The consciousness of manhood that seeks light in advance of itself is consciously unsatisfied with its past light, if not dissatisfied, and thus the serpent sensing manhood's lack hisses from *behind*. Since "God requireth [of Womanhood] that which is past [in manhood]," Eccl. 3:15, there are many steps to go before the light shines from *behind* as in the case of the

little girl in the seventh picture reading *Science and Health* before a closed Bible typing a fulfilled past of manhood, contrary to the open unfulfilled Bible of manhood in this third picture, and in the case of the descending idea of Woman with the light *behind* and the problem in front in the tenth picture. Both of these positions of light are illustrated in the eleventh picture, in which the black birds (typing manhood) with the light before them ascend; while the dove (typing Womanhood) with the olive branch in its bill and with the light *behind* descends.

Mrs. Eddy not only defines the serpent as "corporeal sense" (S. & H. 533:31) but justifies her decision in placing the serpent *behind* the woman in this picture (despite the objections of her artist) by quoting a portion of Revelation twelfth chapter from Rotherham's translation of the New Testament, which reads, "'And the serpent cast out of his mouth *behind* * the woman, water as a river, that he might cause her to be river-borne,'" Mis. 373:9. Thus Mrs. Eddy in this third picture elementally and prophetically identified herself with the wilderness-woman in the twelfth chapter of Revelation.

While both the Bible and *Science and Health* use the words "serpent" and "dragon" alternately, even in the same sentence, showing that they represent one and the same resistance to Truth, Mrs. Eddy specifically identifies the serpent with Genesis, and the dragon with the Apocalypse, saying, "In Genesis, this allegorical, talking serpent typifies mortal mind . . . In the Apocalypse, when nearing its doom, this evil increases and becomes the great red dragon . . .," S. & H. 564:31. Inasmuch as Mrs. Eddy's revelation illustrated in this third picture, correlating the writing of the first edition of *Science and Health*, does not go beyond Genesis, she (seeing through the eyes of manhood as typing Genesis) places the serpent sense of the dragon *behind* her instead of the dragon sense of the serpent *before* her as in the Apocalypse (typing the vision of womanhood)—". . . and the dragon stood *before* the woman," Rev. 12:4.

In an article published on page 415 of *The Christian Science Journal* of November 1887, the "dragon" was defined as "*drag on*," as previously noted. Mrs. Eddy warns us against dividing words for meanings that do not accord with their original nature, S. & H. 338:25; but the word "dragon," even considered in the light of her definition of "red dragon," S. & H. 593:7, does accord with the "*drag on*" of Old Theology, for woman after revealing the allness of good and the

* The italics are in *Miscellaneous Writings*.

present perfection of man was forced to hark back to Old Theology in order to define the "red dragon" of Revelation ("Error; fear; inflammation; sensuality; subtlety; animal magnetism; envy; revenge," S. & H. 593:7), with which Mrs. Eddy identifies the serpent in this picture. Hence the power of the dragon over the woman in its endeavor to "devour her child as soon as it was born" (Rev. 12:4) lay in the fact that it forced her to contemplate Old Theology, which warred against the present perfection of man.

The warfare for the demonstrable purification of the human sense of man after he had been theoretically declared to be pure and holy was the inevitable conflict pictured in Revelation twelfth chapter, of which Mrs. Eddy says, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science," S. & H. 568:5. This warfare was occasioned by the fact that the wilderness-woman must needs prepare the soil of the human consciousness for the reception of the divine revelation of the God-crowned Woman as against the resistance of Old Theology, for it was thus prophesied; hence the "fierce heart-beats" of the woman in this picture, although the strife of Christian warfare had been inspirationally stilled by "the Christ-idea" through Jesus, as illustrated in the second picture. While manhood stills the tempest, it rages again upon the next occasion inasmuch as an understanding of Womanhood alone can bring permanent peace; for Mrs. Eddy says: "But the beast . . . was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love," Hea. 10:5.

The water which the dragon cast out of his mouth *behind* the woman in Revelation twelfth chapter was his always-taunting demand for more purification incident to the unpreparedness of the human consciousness for the light of divinity. Man's response to the back pull of the dragon, typed by the "sackcloth"-clothes of the woman, never yields until the point is reached illustrated by the seventh picture, in which the Bible is closed, as presented later on. Thus the Bible is open (as in this picture) during the process of woman's encompassment of man.

THE RELATIONSHIP OF THIS THIRD PICTURE TO CHURCH

Mrs. Eddy as typed by the woman in this third picture received her revelation for others (having nine years before subjectively discovered the "divine laws of Life, Truth, and Love" for herself) in the first

edition of *Science and Health* at the elevation of her purity of life and concept. Her inspirational consciousness was at the point of the message brought directly from heaven, as presented in the tenth chapter of Revelation, after the opening of the seventh, and last, seal of ascended manhood, as presented in the eighth chapter of Revelation. However, her collective demonstration with others necessitated the lifting up of the consciousnesses of her followers through her interpretation of the manhood of the Scriptures to the point of their oneness with her initial vision. For the nine years preceding the writing of *Science and Health* in 1875, Mrs. Eddy's basis of teaching had been her spoken word and early "crude" manuscripts, S. & H. Preface p. viii, line 31. The *individual* but *then* fragmentary work done by her and her students impoverished both her and them. This is the tendency of work done by the spoken word of a teacher, since the teacher's spoken word is the adaptation of Truth through the channel of one consciousness to the needs of another below that consciousness, and is too fragmentary when applied to the needs of others to lay enough Truth-basis between the teacher and her students to fulfill Jesus' promise of the Christ, "Where two or three are gathered *together* in my name, there am I in the midst of them," Matt. 18:20.

Thus Mrs. Eddy found the poverty of herself and her students too great to provide a common mental or symbolic home between them as a means to a more cohesive work. However, as Mrs. Eddy says of even a symbolic home, "Home [not church] is the dearest spot on earth," S. & H. 58:21, "home" was the form of cohesion which she had long cherished for herself and her students. Hence Mrs. Eddy states that one of the paramount motives for writing the first edition of *Science and Health* was to provide a common home for herself and her "indigent students," as well as to provide sufficient funds for carrying on the activities of a churchless movement, My. pp. 214, 215.

While the purchasing of a "site for a church edifice" was one of the accomplishments resultant upon the writing of *Science and Health* as enumerated by Mrs. Eddy, My. p. 215, in view of her unsparing denunciation of church organization in the first edition of *Science and Health*, church must have been an after consideration due to the unforeseen pressures upon her consciousness of the limitations of her students; for, as previously presented, despite this denunciation of church by Mrs. Eddy in the first edition of *Science and Health*, eight of her students started a "church" at about the same time that *Science and Health* was given to the Field in 1875, this "church" ending in

rebellion in the same year in which it was started. This was doubtless due to certain deficiencies. First, it was contrary to Mrs. Eddy's repudiation of church organization in the first edition of *Science and Health* and, therefore, resistant to its light. Second, the basic formation of church required at least *twelve* members as a symbol of the *twelve* stars on Woman's crown (Jesus having said that the "stars are the angels [spiritual ideas] of the . . . churches," Rev. 1:20) and as a symbol of the *twelve* tribal gates of the *walled* City foursquare as the last step in Church, there being an angel at each tribal gate. (Thus at Mrs. Eddy's request The Mother Church was subsequently formed by *twelve* of her students, *Manual* p. 18; *twelve* was, and still is, the basic membership requirement of a branch church inasmuch as the *Manual* provision for the formation of a branch church has always demanded *twelve* basic branch members who have never been required to be members of The Mother Church, *Manual* p. 72, Sec. 7.) And last, but most important of all, church could not be started in the Reuben-consciousness* (which was her students' then position), particularly in its second (objective) phase of elementary "chaos" and "darkness" of the first day of the first chapter of Genesis (which was the only phase of Reuben that Mrs. Eddy interpreted in the first edition of *Science and Health*); for the Simeon-consciousness, typing the second day of the first chapter of Genesis (wherein earth and heaven were divided, typing the division of the male and female idea), is the basis of all church consciousness. Hence Jesus, as before noted, promised to found his Church on Simeon's (Simon Peter's) declaration of the Christ.

As Mrs. Eddy says that "the illustrations in 'Christ and Christmas' . . . present the *type* and *shadow* of Truth's appearing in the womanhood as well as in the manhood of God . . .," Mis. 33:7, the *types* in all of the pictures in *Christ and Christmas* illustrate the progress of the unfolding revelation of Christian Science through the consciousness of Mrs. Eddy, and the *shadow-elements* of these pictures represent the struggle with old theological conceptions of the Bible outside of Mrs. Eddy's consciousness,—that is, held by the church. The changing of the shadows in this third picture to those in the fourth, and those in the fourth to those in the fifth, and so on, negatively register the progress of the organized church in its belated response to the

* And the attempt to start a Reuben-"church" at this point made such "church" a channel for Reuben's sin of rebellion against orderly demonstration, which sin in church subsequently forced symbolic redemption in church.

demands of Mrs. Eddy's advancing revelations. However, inasmuch as the pictures in *Christ and Christmas* (in their true sense as *types*) progressively present the revelation of *Science and Health* as applicable to Mrs. Eddy's own consciousness, these pictures cannot be viewed in the light of the demonstration of the Field, or church consciousness, as *concurrently* expressing the same tribal consciousness as that of Mrs. Eddy. For instance, this third picture represents Mrs. Eddy's Levi-consciousness, while the "church" formed by Mrs. Eddy's students under the teachings of the first edition of *Science and Health* being the first objective church step in their Reuben-consciousness placed them two steps behind Mrs. Eddy's tribal unfoldment; and this disparity continues throughout the pictorial illustrations in *Christ and Christmas*.

"ZONE TO ZONE"

The "zone" of the "fast circling" star in this third picture is *Levi*, the third son of Leah and Jacob (or the third tribe of Israel). The name "Levi" means "joined"; therefore the Bible says of Leah's conception of Levi, "*And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi,*" Gen. 29:34.

(Identical Fulfillment)

"*And she conceived again, and bare a son*"—After having perfected her own consciousness in her concept of Love (Love being "generic") but having accepted the thought that it was unrequited by Jacob, Leah was forced into an objective course of lifting Jacob from Life to Love. However, her own consciousness having first subjectively envisioned Love, it was natural that she should hope that each objective bearing of Jacob a son would be all that was needful—the fulfillment of this hope being dependent upon Jacob's response as indicating the further need for another and more progressive conception.

Likewise Mrs. Eddy's consciousness of Life, Truth, and Love had been subjectively completed when she in 1866 discovered "the Christ Science or divine laws of Life, Truth, and Love, and named . . . [her] discovery Christian Science," S. & H. 107:1. However, after accepting the seeming fact that others did not have her own revelation,

she was forced to start a course of objective childbearing in the Word to the end of lifting others to her vision. Thus after healing through the silent Word and teaching fragmentarily from the spoken Word for nine years after her discovery of Christian Science, it was inevitable that she should collect her revelation into "the little book" in fulfillment of Jesus' prophecy in his great revelation to the end of "joining" others to her consciousness of Truth through the written Word. Yet an objective course is always cloud-clothed, no matter how radiant may be its "face," since it is forced to await the understanding of others before it is clothed with "the radiance of spiritual Truth" as typing "generic" consciousness, S. & H. 561:26, 22.

"And [Leah] said, Now this time will my husband be joined unto me"—The joining point is always the weakest in any combination of materials or persons inasmuch as it contemplates the *addition* from "without" of elements of dissimilar composition or character. The welding of inanimate substances or the merging (rather than *wedding*, or *joining*) of morally animate persons is the only increasingly effective process to the end of oneness. Thus, to illustrate welding, or merging, Mrs. Eddy merges the one retained quality of manhood into those of womanhood and simultaneously (for both of these quality processes were added to *Science and Health* at the same time) speaks of their mergence as the Bride, saying, "The Lamb's wife presents the unity of male and female as no longer two *wedded* individuals, but as two individual natures in one," S. & H. 577:4.

Little did Leah realize the great distance that lay between the attempted *joining* of her husband to herself in her third day of ascending consciousness, typed by her third son (after claiming Jacob's separation from her in the second day by the assertion that he hated her), and the *uniting* of her husband to herself in her sixth day of ascending consciousness when she was able to say at the time of the birth of her sixth son, "Now will my husband [voluntarily] dwell with me," Gen. 30:20.

Ever since 1866 when Mrs. Eddy discovered " 'behind a frowning providence' " (My. 355:19) of her own extreme illness the " 'shining face' " of the "divine *laws* of Life, Truth, and Love" (S. & H. 107:1-3) that healed her, she had sued for Love's favor by practicing and teaching in its name and nature for nine years before she wrote the first edition of *Science and Health*. However, she found that in adapting divine Science (the revelation of Love) to the needs of those less initially favored, she had seemingly lost the favor of divine Science

(and, therefore, the divine supply that attends it inasmuch as "in divine Science [alone], man is sustained by God, the divine Principle of being," S. & H. 530:5) and found herself sharing with her would-be helpers the poverty of their limited Christian conceptions. Hence Mrs. Eddy realized that in order to reach others on the plane of their Christian (typing manhood) consciousnesses and to share her revelation with them, they must be "joined" to her by Truth (manhood, S. & H. 517:8, 9) as the medial footstep between Christianity, typing Life as Fatherhood which Jesus manifested (S. & H. 562:3-5), and Science (typed by Womanhood, S. & H. 517:10) as Love, which was the climax of her revelation, discernible only to her as its channel at this point. In other words, Mrs. Eddy's healing was the result of her discovering the "divine laws of Life, Truth, and Love" (S. & H. 107:1-3); while the consciousnesses of her followers were on the plane of vicarious Life, or Fatherhood, which was the mission of Jesus in Christianity, he having said, "I am come that they might have life," John 10:10. Thus Mrs. Eddy was forced to bridge their consciousnesses to hers at the starting point of their Christianity, or manhood.*

The initial womanhood phase of her discovery, typing Love, had created within her a deep desire for a home which she could share with the "first fruits" of her ministry in Love's vineyard, but the seeming poverty of Love when separated from its working Principle (the "divine laws of Life, Truth, and Love") had thwarted the fulfillment of such goal, despite the fact that she had seen that "home [not church] is the dearest spot on earth" (as expressed from the first edition of *Science and Health* to the last, inclusive), S. & H. 58:21.

Mrs. Eddy calls Jacob "the revelation of Science," S. & H. 589:5, and as she through her spoken word had progressively, although fragmentarily, written her "revelation of Science" only in the minds of her students, they together became "the revelation of Science" (Jacob) to her own consciousness, and thus were her husband[ed] demonstration—in line with St. Paul's statement about the fruits of his ministry, "Ye are our *epistle* . . . written not with ink, but with the Spirit of the living God," II Cor. 3:2, 3. Hence it was but natural that Mrs. Eddy should wish to join her students (as her husband) to

* Mrs. Eddy says that "all Christian Scientists deeply recognize the oneness of Jesus—that he stands alone in word and deed, the visible discoverer, founder, demonstrator, and great Teacher of Christianity," My. 338:23. Thus Christianity as discerned by Jesus, "the masculine representative of the spiritual idea," S. & H. 565:11, typed the manhood of Christian Science.

her in a cohesive home in order that she might have an expression of her own *collective* progress towards Woman as generic man, which latter was her own subjective revelation of Life, Truth, and Love in one consciousness. However, this union could never be cohesively possible until a whole, rather than a fragmentary, Word lay between them. Thus "home" seemed to depend upon the writing of the manhood phase of her revelation, after which the impersonal manhood phase of her Word rather than her students would be to her "the revelation of Science," or Jacob as husband, and from thenceforth the impersonal written Word in its manhood phase would also be a support to her students as well as to herself. The more clearly defined this manhood phase of her Word became, the larger was its support and supply until it reached and was demonstrably embraced in her initial vision of Womanhood, where Woman's manhood became her supply without her thought-taking.

Like her prototype Leah in the *joining* of her Cause to herself, how little did Mrs. Eddy realize what the *joining* of her Cause to herself at the point of "Levi" (which she defines in part as "denial of the fulness of God's creation [contrary to her teaching of the perfection of man]; ecclesiastical despotism," S. & H. 590:12) would mean to her as binding her to the future responsibilities of lifting her followers to her initial vision through manhood's "rod of iron," Rev. 12:5. Mrs. Eddy says, "If the Master had not taken a student and taught the unseen verities of God, he would not have been crucified," S. & H. 28:4; likewise had Mrs. Eddy remained with her initial revelation of divine Science without reducing it to "human apprehension" (S. & H. 471:30) by which it could be shared with her students, she, too, might have escaped the final "half a time" of wilderness-Motherhood, Rev. 12:14. However, both Jesus and Mrs. Eddy were under the command of inexorable prophecy, which Jesus said "cannot be broken," John 10:35.

Thus, as sharing is a means to the end of *joining*, the Levi-consciousness attempts the *joining* of heaven (typed by woman) and unregenerated earth (typed by mortal man, Mrs. Eddy having also defined "Levi" as "mortal man," S. & H. 590:12); whereas earth must yield to heaven through the succeeding progressive tribal footsteps leading thereto—one cannot be added to the other. So Leah's lack of success in *joining* herself (typing womanhood) to Jacob (typing manhood) while yet placing herself in subordination to him, in the sense that she was constantly seeking his favor, prototyped Mrs. Eddy's lack of suc-

cess in *joining* "woman . . . [as] a higher idea of God than man" (S. & H. p. 249, first edition) to man as the "controlling" factor in his relationship to woman, thus causing woman to sue for the favor of man, whom Mrs. Eddy had then characterized as "intellectual."

The control of intellect always results in "ecclesiastical despotism," as Mrs. Eddy defines "Levi," S. & H. 590:13. Jacob prophesied of Levi: "Simeon and Levi are brethren [in error, because each was dealing with wide divergences from Truth in his own 'nature']; instruments of cruelty are in their habitations . . . in their anger they slew a man, and in their selfwill they digged down a wall" (Gen. 49:5, 6)—referring to the refusal of Simeon and Levi to permit a man to repent and repair, as recorded in Genesis thirty-fourth chapter. Thus they "digged down" the first attempt to build a wall of salvation ("thou shalt call thy walls Salvation," Isa. 60:18) by slaying a man for his sin and a whole city of innocent men as well for this man's sin. So inversely was prophesied the martyrdom of the saints who espoused the cause of one (though sinless) likewise condemned by Levitical priesthood. Hence as the "instruments of cruelty" in the habitations of Levi are intellectual, or ecclesiastical, religion wherein man, typing form-worship, controls woman, typing the spiritual idea, manhood and womanhood at this point of unfoldment can only be "joined" but not united. However, Mrs. Eddy's placing of woman under the control of man in the chapter "Marriage" in the first edition of *Science and Health* humanly expressed her own necessity to fulfill the prophecy of Jesus (John 14:26) that the Comforter should first bring all things to remembrance whatsoever he (typing manhood) had said (before leading into all Truth, John 16:13) as a foundation for her own mission of Womanhood, since prophecy in the words of Jesus "cannot be broken," John 10:35.

"*Because I have born him three sons*"—Mrs. Eddy says, "In divine revelation, material and corporeal selfhood disappear . . ." (S. & H. 561:20)—thus "divine revelation" dissipates "material and corporeal selfhood," which are the only demands upon the human consciousness for demonstration. Hence Leah in her first glimpse of the ultimate union (which she then sensed as *joining*) of heaven (typing woman) and earth (typing man) as a complementary necessity, mistook revelation for demonstration, so claiming for the first *three* sons of revelation, typing Life, Truth, and Love, the full expression of her direct *six* sons of conjoined revelation and demonstration—saying at the birth of her third son, "Now . . . will my husband be joined unto

me, because I have born him *three* sons," and saying at the birth of her sixth son, "Now will my husband dwell with me, because I have born him *six* sons." Hence Leah in the course of unfolding her six sons mentioned the numerical significance of but two, the third and the sixth.

The first flush of dawning revelation, whether discerned, in St. Paul's terms, by the "elect" ("chosen") or inspirationally accepted by the "called" to another's revelation, seems a completed state of being. But Leah's claim of the full demonstration of her sixth son for her third son prototyped the fallacy of the conclusion that revelation is equivalent to demonstration, other than to the consciousness of the revelator who receives the revelation directly from the spiritual hue of his own life as the "chosen," and not as the "called." However, Leah was working out the twelve-star Principle of being beyond her own consciousness in the symbol of children, while Mrs. Eddy was intelligently quickening these symbols into life, and universal adaptation and expression; hence both Leah and Mrs. Eddy were medially forced to work through their handmaids of purpose with the "called," in order to found in the human consciousness their identical Principle—Leah prophetically through her handmaids' two children, and Mrs. Eddy through the channels of her two organizations of church as her two "handmaids" of purpose, as subsequently presented.

In line with Leah's first "three sons" as prophesying the unfolding order of revelation rather than demonstration, Mrs. Eddy places before her chapter entitled "Genesis" in *Science and Health* the Scriptural text, "And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by My name Jehovah was I not known to them.—Exodus." Inspirational light always conceives of God as "Almighty," but God by the name of "Jehovah," which means "self-existence," is known only to progressive demonstration. Abraham, Isaac, and Jacob typed the inspiration of the great trinity of spiritual forces—Life, Truth, and Love; but Jehovah, or the understanding of "self-existence," must have a tribal demonstration, for "Jehovah [is] a *tribal* deity" (see paragraph bearing this marginal topic, S. & H. 524). Abraham typed Life, or Fatherhood; Isaac as "the only begotten son" of Abraham and Sarah typed Truth, and his two sons potentially represented the full range of Truth—Esau, typing lawful birthright, and Jacob, typing inspirational light; and Jacob in his individualized expression typed Love, for his twelve sons represented the full range of heaven and earth in one. As previously pre-

sented, because Jacob as inspirational light bought his brother Esau's lawful birthright and stole his brother's final blessing, he was forced to first fulfill his brother's lawful obligations in type by accepting Leah, the elder sister, typing Law, before he could spiritually claim Rachel, typing Love. Thus Leah when claiming the *joining* of the forces of heaven and earth for her first three sons had the inspirational light of the trinity of spiritual forces for her basis, which must be subsequently lawfully demonstrated on the basis of Principle. Hence inspiration seems to always claim what Principle alone demonstrates.

"Therefore was his name called Levi"—As previously presented, the name "Levi" means "*joined*." Levi became the link that "*joined*" earth and heaven in prophecy only, for this Levi-"zone" typifies Mrs. Eddy's consciousness in her endeavor to *join* the "light" of priestly Levi's "Urim," S. & H. 596:11, which inspirationally declares the always-perfection of man, with Levi's "Thummim," S. & H. 595:11, which is "the eternal *demand* of divine Science" for the "perfection" of the human consciousness. This demand of the "Thummim" for perfection, symbolized by the open Bible in this picture (in contrast to the closed Bible in the seventh picture), evidences man's need for the Bible's progressive symbolic guidance to demonstrably reach the "Urim" as the "light" of Woman's consciousness, which enabled her to declare "the end from the beginning," Isa. 46:10. In other words, the "Thummim" and the "Urim" type the divided mission of manhood and womanhood, the "Thummim" being manhood's constant demand for unattained perfection (which in the words of Jesus' manhood says, "*Be ye . . . perfect*," Matt. 5:48) that wars against the "light" of the "Urim," typing Womanhood's vision of the ever-perfection of man (which in the words of Mrs. Eddy's womanhood says, "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).

The Levitical priesthood were all drawn from the tribe of Levi. While all Levites were not priests, all priests were Levites under the Mosaic dispensation. The whole tribe lived in forty-eight walled cities—the walls typing the limitation of ecclesiastical church. It was the only tribe that was not given a definite physical apportionment in the "Promised Land" (Joseph's two sons, Ephraim and Manasseh, being given Joseph's portion)—its inheritance being spiritual in type, though walled by ecclesiastical limitation.

Inasmuch as Mrs. Eddy says that Levi is "mortal man" and that he

is the “denial of the fulness of God’s creation” as well as “ecclesiastical despotism,” Levi is “the determination to hold Spirit in the grasp of matter” (S. & H. 28:6, symbolized by the hissing serpent [typing the dragon] behind the woman in this third picture) as an undertow in the human consciousness demanding Church until the last step in Church as the walled City foursquare (S. & H. 575:7) expands, through the medial footstep of “no temple therein” (S. & H. 576:10), to the “city of our God” without “boundary nor limit,” S. & H. 577:12.

THE FOURTH PICTURE

“CHRISTMAS EVE”

THE SCRIPTURAL “bases” (Chr. p. 55) given by Mrs. Eddy in the “Glossary” of *Christ and Christmas* for the stanzas of the Poem corresponding to this fourth picture, as well as for this fourth picture as illustrative thereof, are:

“The tabret, and pipe, and wine, are in their feasts:
but they regard not the work of the Lord, neither
consider the operation of His hands.—ISAIAH.”

“Man that is born of a woman is of few days, and full
of trouble.—JOB.”

The first Scriptural “basis” describes the general aspects of this picture as being that of formal *commemoration* of Jesus’ birth without spiritual quickening, as evidenced by the fact that in this picture the tree is lopped off at the top and so points to nothing; neither is there the symbolic star in the tree top to signify a higher conception than the emotional pleasure of those present suggests; and above all there is no light of star, typing a spiritual source of life, shining from without, the light in the room being wholly artificial, in contradistinction to that of all of the other pictures in *Christ and Christmas*. In other words, those participating in this *commemoration* (with the exception of the woman in the wheel chair and the man in the extreme left-hand boundary of the picture standing behind the tree with his back turned on the festivities) fail to see “the operation of His [God’s] hands,” or the spiritual idea behind the symbols of “the work of the Lord”; as expressed in the first stanza of the Poem

applicable to this picture, they fail to see the Christ as the "living Vine," which must be lived rather than commemorated.

The celebration of the birth of Jesus with no conception of the "Christ, eternal and divine" consigns this picture to the plane of human generation that has both beginning and ending, as expressed in the second Scriptural "basis" for this picture—"Man that is born of *a* woman is of few days, and full of trouble." The result of human generation (family) is that woman is placed under the domination of man, for Mrs. Eddy says that "man is the family name for all ideas,—the sons and daughters of God," S. & H. 515:21; and thus in the second stanza of the Poem applicable to this picture, she speaks of the women in this picture, who (in reversal of true Womanhood, typing Spirit) are placed wholly at the bidding of men, typing form, as "Eves, by Adam bid." "Man that is born of *a* woman" is shut out from the light of Womanhood, as "*a* woman" is merely a species of "man [which] is the generic term for all humanity," * Un. 51:14; while Woman as symbolizing generic man * (S. & H. 561:22) is an indivisible whole, and her conception is never a single man or woman. Such multiplication of "creation" is the seeming divisibility of Woman into women, or into separate units, each of which is called "*a* woman." So "man that is born of *a* woman is of few days, and full of trouble" because such generation "divides Mind into minds, Spirit into spirits, Soul into souls, and Being into beings [causing constant warfare between divisible units] . . . and is of human instead of divine origin," Ret. 56:6. This fourth picture is wholly characterized by such divisibility and, therefore, is wholly human in aspect.

Inasmuch as the characterizing men in this picture tower above the women, whom Mrs. Eddy has spoken of as "Eves, by Adam bid" (despite the fact that she said in substance from the first to the last edition of *Science and Health* that "woman was a higher idea of God than man," first edition, p. 249, present edition, p. 508:21-23), and inasmuch as Mrs. Eddy says that the illustrations in *Christ and Christmas* present both "the *type* and *shadow* of Truth's appearing in the womanhood as well as in the manhood of God," Mis. 33:9, an affirmative reversal of these towering men and the "Adam bid" women

* That manhood types (individual) "humanity" is seen in Mrs. Eddy's statement, "John saw the *human* and *divine* coincidence, shown in the *man* Jesus, as *divinity* embracing *humanity*" (S. & H. 561:16); while the fact that Woman types *divinity*, or generic (whole) man, is seen in her statement, "The woman in the Apocalypse symbolizes generic man . . . ; she illustrates the coincidence of *God and man* as the *divine* Principle and *divine* idea" (S. & H. 561:22)—*divinity* always being whole and complete.

must yet be identified as the "type" of this fourth picture—the "shadow" only of human manhood and womanhood having been spoken of thus far as generally characterizing it.

The "type" in this picture is identified by the woman sitting in an invalid's chair and by the man standing behind the tree with his back turned on *woman* particularly and on the whole scene in general, for the dead rites rather than the "living Vine" of such setting has shut out (invalidated) the Christ as the Spirit of Womanhood and rejected the form of true manhood. Note that both this typical woman and this typical man are verily clothed in the black "sackcloth" of duality and rejection, as prophesied of the "two witnesses" in the eleventh chapter of Revelation (this prophecy immediately succeeding that of the man-angel bringing the "little book" in the tenth chapter of Revelation, the subject of the third picture), which reads, "And I will give power unto my two witnesses, and they shall prophesy . . . clothed in sackcloth," Rev. 11:3.

Mrs. Eddy defines these "two witnesses" as "Christ Jesus and Christian Science," My. 347:1, which in their very names characterize them as Jesus in his first appearing and Jesus in his "second appearing," respectively, of which latter Mrs. Eddy says, "The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science" (Ret. 70:20)—Jesus' first appearing witnessing to the manhood of God, and his "second appearing" witnessing to the womanhood of God. The witness of manhood to human sense is that of self-denial, cross-bearing, persecution "for righteousness' sake," suffering, and crucifixion,—epitomized in Jesus' statement of his own mission, "Think not that I am come to send peace on earth: I came not to send peace, but a sword," Matt. 10:34. The witness of womanhood is that of the forever allness of Good and the perfection of man, which declares of even humanhood, "The more I understand true humanhood, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker," Un. 49:8.

The method of manhood as typed by Jesus in his first appearing was declared by Jesus as, "Get thee behind me, Satan," Matt. 16:23, and by St. Paul as, "Forgetting those things which are behind," Phil. 3:13, as symbolized by the man in this fourth picture who has turned his back on the scene of festivity, thus putting it "behind" him. The method of womanhood as typed by the "second appearing of Jesus" as the Christ is that of facedly redeeming all human problems by spiritually discerning their underlying realities, of which they

are the claimed reversals. These two methods are epitomized by St. Paul in the following words: "So Christ [meaning in this instance Jesus in his 'first appearing'] was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without [the consciousness of] sin unto salvation," Hebr. 9:28. And Mrs. Eddy even more trenchantly presents their distinctive methods in the following words: "But the beast bowed before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love," Hea. 10:5.

Of these "two witnesses" the Bible records: "And when they shall have finished their [dual] testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them," Rev. 11:7. This beast is the dragon (drag-on) of Old Theology, which claims the bottomlessness (endlessness) of evil, that reverses the allness of Good as the mission of Woman. Man but measurably meets this warfare of the beast through ascending purification to the point of virginity through denial, as typed by the Lamb that "stood on the mount Sion, and with him an hundred forty and four thousand," Rev. 14:1, who had reached virginity through the conquest resulting from Christian warfare; while Woman witnesses to the forever virgin purity of the Bride as Word, My. 125:26, which Word was "in the beginning . . . with God, and . . . was God," John 1:1.

Mrs. Eddy defines this beast, or dragon, as "lust," S. & H. 567:28, and St. John defines "lust" in its full trinity of worldliness as "the lust of the flesh, and the lust of the eyes, and the pride of life" (I John 2:16),—all of which reign supreme in this picture as resistances by which the "two witnesses" of manhood and womanhood (typed in this picture by the man who is standing behind the tree with his back turned on the whole scene, and by the woman sitting in the invalid's chair) are slain to the human sense of everyone participating in the festivities. Thus the distinctive messages of manhood and womanhood are slain by the beast of Old Theology because the witness of manhood (Christianity) and the witness of Womanhood (Science) cannot stand together, since one resists evil, and the other knows nothing of its claim in line with Mrs. Eddy's statement, "It is Truth's knowledge of its own infinitude which forbids the genuine existence of even a claim to error," No. p. 30:19. In other words, woman must not continue to share her mission with a manhood witness which invalidates

her message but must come into her own individualized mission as distinguished from man's, and not only *repeat* "what the Beloved knew and taught" but *complement* it, in line with Mrs. Eddy's statement: "As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator *completed* this figure with woman, typifying the spiritual idea of God's motherhood," S. & H. 562:3.

The invalid (invalidated) woman in this picture, who types Mrs. Eddy's consciousness at this stage of the progressive unfoldment of the Word of *Science and Health*, is not only detached from her surroundings but is detached from her manhood as well. In this connection it will be remembered that in the first edition of *Science and Health* Mrs. Eddy (in fulfillment of the prophecy that the man-angel would bring "the little book") had revealed the manhood of her own consciousness as separated from her womanhood, and in this fourth picture she (typed by the woman in the invalid's chair) seeks to recover her initial vision of Womanhood in order to preserve her distinctive mission, which static Christianity (her students' lack of understanding) had unwittingly sought to slay; for Mrs. Eddy's consciousness has already revealed Womanhood as embracing manhood in the third edition of *Science and Health* from which the second edition of *Science and Health* (under which this picture rests) was extracted, as later presented under the comments on this picture.

As an evidence that the invalidism of the woman in the wheel chair has no relation to physical illness, who ever heard of an invalid whose lap on such occasion (Christmas Eve festivities) was not piled high with gifts as tokens of affection in an attempt at human compensation for that invalid's affliction? As this woman has no gifts, it indicates that she is not only detached from her surroundings and manhood, but that her detachment is felt by others. In other words, her seeming physical condition types the invalidation of woman to the consciousness of the "Eves" and "Adams" who generally characterize this picture. Therefore they have no capacity to discern the vision of Womanhood dawning upon the woman in the wheel chair, her invalidism suggesting her futility in conveying her message at this point.

In the original first two editions of *Christ and Christmas*, in 1893, the then second stanza of the Poem applicable to this picture (which is now the first, Mrs. Eddy having not only transposed it to its present first position when she restored *Christ and Christmas* to the Field in

1897 but entirely changed its former wording) portrayed a state of human helplessness in the sense that it read,

“Creatures of dust, of woman born,
Are mortals frail;
But Christ eternal! Naught forlorn
Pales this glad tale!”

Note that in this stanza “Christ” (outside of man) “pales” the error, thereby placing upon man no inherent responsibility; whereas the present substitute for this stanza, which reads,

“Thus Christ, eternal and divine,
To celebrate
As Truth demands,—this living Vine
Ye demonstrate”

opens the way for a human demonstration of the Christ.

The Bible after recording the death of the “two witnesses” next presents the following statement, “And they that dwell upon the earth shall rejoice over them [the slain witnesses], and make merry, and shall send gifts one to another,” Rev. 11:10. It will be noted that in this fourth picture merriment and gift-making between each other to the exclusion of the man standing behind the tree with his back turned on the whole scene and the woman in the wheel chair are its most notable features, and in line with this merriment the present second stanza of the Poem corresponding to this picture speaks of the “merriment” of those who are sending gifts to each other. In this stanza as it appeared originally in the first two editions of *Christ and Christmas*, in 1893, the words “merry feast” were used instead of the word “merriment.” Inasmuch as this picture was then the same as now, wherein there is no evidence of a physical “feast,” the words “merry feast” suggested that Mrs. Eddy then intended and now intends that this fourth picture convey more of a gloating thought than a literal “feast.”

The message of this fourth picture can be epitomized in these few words—Behold the “home” that man and woman as coördinate witnesses make when Christianity as manhood is the dominant factor (which he must be under the characterization of manhood as “*tender, intellectual, controlling*,”—all three of these characteristics persisting in *Science and Health* from the first edition until manhood rose to the vision of Womanhood, as presented in the fiftieth edition, wherein manhood was merged into Womanhood, as subsequently presented).

Notice that *tenderness* ("tender") is manifested in the loving gifts manhood has provided and bestowed upon one and all except upon the woman in the wheel chair and the man behind the tree with his back turned on the festivities. That man as "intellectual" (his second characteristic as defined by Mrs. Eddy at this stage) is satisfied with the "mass" (*Christmas*), or form, of the idea is evident by features previously mentioned, such as the lopped-off Christmas tree, which points to nothing but material pleasure, and the artificial light, the room being devoid of even a window through which a star might shed its glimmer of heavenly idea. That man is "*controlling*" is symbolized by the fact that the men are standing protectingly and dominantly over the women who are seated. Children as "sensual and mortal beliefs," in embryo and not in maturity (S. & H. 583:1), are much in evidence in this fourth picture as the Christian, or manhood, sense of multiplying and replenishing the earth. Well may we expect the woman in the invalid's chair, typing the subjective consciousness of Mrs. Eddy (which gained a pre-view of the Christ before sharing her vision with others) as struggling under the earth weight of human manhood, to seem dazed and confused over the result of her endeavor to share with others her sense of home, only to find that she was forced to share with them *their* sense of home, which was under the domination of human manhood; for had not Mrs. Eddy in *Science and Health* exalted manhood over womanhood when she characterized man as "controlling." Thus the invalid's chair types the seeming invalidization of the message of Womanhood at this point.

The entire aspect of this picture symbolizes the fact that the home that is "woman's world" (Mis. 287:28), and to establish which Mrs. Eddy wrote the first edition of *Science and Health*, could not be founded under the control of manhood, typing theological Christianity, which wars with womanhood at this point. While it is not intended to convey the impression that this picture actually portrays the literal happenings in Mrs. Eddy's home at the time identified by this picture, it nevertheless is evident that this fourth picture types the phases of thought—"earth's stupid rest" (Mis. 398:8) in static Christianity—which occasioned the struggle with manhood in her home, in a Christmas setting applicable to *Christ and Christmas* ("Christmas" being the negative subject of this book), "earth's stupid rest" of her students renewedly fulfilling the prophecy concerning the occasion for Jesus' suffering—"the chastisement of our [stagnant] peace was upon him," Isa. 53:5.

At this period the struggle between Mrs. Eddy and the *men* (typing the demoralization of static Christianity) in her Cause (which struggle was not limited to her home but was manifested without as well) was so great as to seemingly almost wreck the new Movement. This will be seen in Sibyl Wilbur's *The Life of Mary Baker Eddy* in the chapters: "A Conflict of Personalities," "A Strange Conspiracy," and "Organization of Church and College." In this struggle one *man*, who was then Mrs. Eddy's student, appropriated without her knowledge or consent the entire proceeds from the first edition of *Science and Health* and applied them to the liquidation of the small publishing company that had been formed by a few of her students for the publication of *Science and Health*, leaving Mrs. Eddy no funds with which to release her new revision of *Science and Health* then in the press; another *man*, who was also her student, plagiarized over thirty pages of *Science and Health*, forcing a lawsuit to establish Mrs. Eddy's copyrights; another *man*, also her student, brought a lawsuit against her for all his personal services in the interest of her Movement; another *man* started a counter Movement in Boston; still another *man*-conspiracy, involving *men* students, resulted in the indictment and arrest of Mrs. Eddy's husband, Dr. Eddy, and another of her students for murder while the alleged *man*-victim was in hiding in order to insure the success of such conspiracy.

This attempted domination of manhood in both Mrs. Eddy's home and "church" had its roots in the then stage of unfoldment of *Science and Health*, as will be presented under the following topical heading.

THE SECOND EDITION OF SCIENCE AND HEALTH, PUBLISHED IN 1878, AS CORRELATING THIS PICTURE

This picture corresponds to the second edition of *Science and Health*. Due to terrific conflicts in the Movement, Mrs. Eddy was so impoverished financially as to be unable to remove from press her then-currently prepared edition of *Science and Health* (which when later published was called the third edition), prepared in two volumes. She was, therefore, forced to extract material therefrom for the second edition, which was called "Volume II" (when there was no Volume I). Mrs. Eddy's description of this process of extracting the second edition as "Volume II" from the belated third edition appeared in the "Introductory" of her second edition of *Science and Health*, page five, and read as follows: "In a new edition of 'Science and Health,' a

book of over five hundred pages, we have given a fuller synopsis of our metaphysical system [later published as the third edition], and briefly *extract* from the pages of that work to publish in smaller size this volume." This "Volume II," which constituted the entire second edition of *Science and Health*, contained the following five chapters only: "Imposition and Demonstration," "Physiology," "Mesmerism," "Metaphysics," and "Reply to a Clergyman." Only *one* of these chapter titles in this thin-volumed second edition persisted through all of the editions of *Science and Health*, including the first edition, and that was "Physiology." The materials in this second edition were, in the main, so revised in the third edition of *Science and Health* as to defy comparison. Thus "Volume II" was distinct within itself rather than a borrowed volume to be subsequently reproduced in the third edition.

This second edition of *Science and Health* was called the "Noah's Ark Edition," for it had a Noah's Ark with turbulent waters beneath and clouds overhead on the front cover. Since Mrs. Eddy defines "ark" in the "Glossary" of *Science and Health* as "safety," was not this Noah's Ark a symbol of prayer for the safety of her Cause while riding the storm of prophesied turbulence in the death of the "two witnesses"—the subordination of the mission of Womanhood as Science to the mission of Jesus as manhood, or Christianity, before his crucifixion? This turbulence was unavoidable in view of the great disparity between the ordinary conception of Christian form-worship and the height of the statements in *Science and Health* under which the Movement was placed at this point.

Like the first edition of *Science and Health*, the statements in this second edition of *Science and Health* were strikingly high in comparison with the ability of the *then* human consciousness to demonstrate them, this line of demarcation being symbolized in this fourth picture by the disparity between the detachment of the woman in the wheel chair and the "merriment" of her surroundings. Some of the statements in the second edition of *Science and Health* were as follows: *

"At present we know not what we are, but certainly we shall be Love, Life, and Truth, when we understand them," p. 19. Inasmuch as Mrs. Eddy in the third edition of *Science and Health* defined the "Elohim" as the "sons and daughters of God," saying, ". . . and this

* Copious quotations have been made from this second edition of *Science and Health* because the copyright has expired and cannot be renewed; therefore this second edition legally belongs to the world.

earth and heaven are now and forever the male [typing 'Truth'] and female [typing 'Life' and 'Love'] of Spirit, *alias* the Elohim, or sons and daughters of God," p. 120, Vol. II, 3rd ed., and in our present edition interprets God as the Elohim, or "the tri-unity of Life, Truth, and Love," S. & H. 515:16-20, this statement should not seem so startling, particularly in view of the fact that Mrs. Eddy further says in our present edition, "Principle and its idea *is* [not are] one," S. & H. 465:17.

". . . for man is not governed in science except by his own Spirit, even the Principle of man," p. 46. This statement might have been construed to permit man the leading of "his own Spirit" before it was lifted to the divine Spirit, and such was the effect on Mrs. Eddy's students, as previously and subsequently presented.

"Spirit is never individualized: it is infinity, and there is no medium for it," p. 117. Having conceded Spirit to man, in this second edition man became infinite without the individual footsteps leading to this infinitude, as in Mrs. Eddy's present statements in *Science and Health*: "Soul is . . . individualized, but not in matter," S. & H. 477:22; and "Soul is Spirit," S. & H. 223:11. In other words, in accordance with the present edition of *Science and Health*, if Soul is Spirit, and Soul and Spirit are one, Spirit *is* individualized. Thus Mrs. Eddy changed this statement as it appeared in the second edition both in its letter and practice when she was forced to establish the medium of "intelligence" in man for the individualizing of Spirit, as subsequently presented.

"Our Master, meekly and yet as a victor bore the mockery of his self-conscious God-being . . . and established the proof that the 'I' is Christ, and that Christ is God, the Soul and Life of man," pp. 65, 66. Thus Mrs. Eddy lifted the subjective consciousness of Jesus to the Christ of his "second appearing" as his only self-conscious "I"; while she founded the First Organization of the Christian Science Church in Boston, as presently presented, on "the word and works" of Jesus in his first appearing.

". . . that woman is but another and higher term for man; that man or woman is the compound idea that includes all other ideas of God, which represent Life, Truth or Love," p. 144. Note that in the second portion of this statement (which is quoted from the twelfth statement [at that time] of what Mrs. Eddy has since called the "platform" of Christian Science), man and woman, respectively, were placed in identically the same position, for each separately was "the

compound idea." The contrast between this statement in the second edition and Mrs. Eddy's higher presentation of woman in the first edition as, "Woman was a higher *idea* of God than man" (p. 249), rather than merely a "higher *term* for man," shows clearly the reason for the "death" of the "two witnesses" of manhood and womanhood; for the human consciousness of Jesus in his first appearing as manhood warred against the divine consciousness of Jesus' "second appearing" (in the sense that a lower position always resists a higher position until the two become one), thus tending to defeat the message of Womanhood and to rob it of its vitality, or life, and likewise the message of Womanhood in Jesus' "second appearing" in *idea* being progressive over his first appearing in *person* left the message of Jesus' first appearing (as separated from his "second appearing") unprotected from the drag-on of Old Theology, which slew it until manhood and womanhood became one in response to the unified "spirit of life from God [that] entered into them," as prophesied in the eleventh chapter of Revelation.

"Intellect or the reason cannot grasp Truth. . . . the Spiritual understanding of Spiritual things comes from Spirit," p. 146. And yet despite this statement (which was taken from the seventeenth statement of the then "platform" of Christian Science under the chapter title of "Metaphysics"), Mrs. Eddy beginning with the first edition of *Science and Health*, in 1875, up to the fiftieth edition, in 1891, characterized the human man as "intellectual" and "controlling," thus setting him apart from Spirit, and his ability to understand it.

". . . that Jesus is the name of a man. The conception of Jesus was spiritual, if Joseph was not his father. The superior spirituality of Mary might have been the transparency, through which immortal Mind reflected, somewhat, the idea of God, giving that better likeness of Truth and Love, in the good and pure Jesus. Into Mary's idea of God and conception of man, the male, or sensual element of thought might not have entered to taint the idea, thus it was, that Jesus became the mediating or intervening belief between Spirit and matter, Truth and error or Soul and sense, which belief opposed not God; and that Truth that healed the sick, dispelled the illusions of sense, or the belief of Life and Intelligence in matter, and revealed the impersonal Truth, namely, that Soul and God are one and the 'I or the Father,'" p. 147. Compare the first portion of this quotation (which was taken from the eighteenth statement of the then "platform" of Christian Science) with the majestic statements in our present edition of *Science*

and *Health* which read, "The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus . . . Jesus was the offspring of Mary's self-conscious communion with God," S. & H. 29:17, 32, and with the statement in Mrs. Eddy's *Message for 1901* which reads, "Jesus, the only immaculate, was born of a virgin mother," p. 8. Thus it will be seen that when Mrs. Eddy wrote this statement quoted from the second edition of *Science and Health*, her consciousness of the divine was so clear that her sense of the human seemed unimportant, the necessity of her students later forcing her to a clearer expression of the human as needful medial footsteps to lift them to her own initial consciousness.

"That our church is built on Christ, not a person, but the Principle that Jesus told us is Christ, namely, 'The Way, the Truth, and the Life;' that Christian Science is the Way and its foundations are eternal. That in reality we unite with this Church, only, as we become unselfish and pure, and are new-born babes into the Life that is Truth, and Truth that is Life . . .," p. 147. This statement (which was taken from the nineteenth statement of the then "platform" of Christian Science) shows that Mrs. Eddy's concept of Church even at this time was wholly spiritual and beyond the foundation of the First Organization of church (founded under the régime of this second edition), which was "designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing," *Manual* p. 17. This Church described by Mrs. Eddy in this quotation from the second edition of *Science and Health* was the inner Church of the consciousness of man as Truth, that embracingly goes beyond the *commemoration* of "the word and works of our Master" before his crucifixion in his first coming, as presented under the next topical heading.

The first four preceding quotations taken from the second edition of *Science and Health*, in somewhat different forms, appeared in the first edition of *Science and Health* and are used here merely to indicate the position of the revelation at the time of the founding of the First (sustained) Organization of church in 1879, which was founded under the régime of the second edition of *Science and Health*. Also these quotations show that the single "Volume II," which contained the entire second edition, was not a mere supplement to the first edition (and hence called "Volume II") but was a distinct extraction from the subsequent third edition, this third edition being very different in character from the first edition.

The essence of all the statements quoted from the second edition of *Science and Health* is borne out by the following quotations which are also quoted from the second edition:

"Let us regain our God-being . . . ," p. 120.

"When we become Spirit, we shall be infinite, and One, for there is no room for more than one, if that One *is infinite*; * do we yet understand the Principle of that saying, 'I and the Father are one'? We must reckon the I, from the stand-point of a Principle and leave individuality without Life or *Intelligence*. The identity or idea of all that really is, continues, but there is neither Life nor *Intelligence* in the idea," p. 7.

The natural consequence of too-high abstractions, as quoted from the second edition of *Science and Health*, is a static humanity until the footsteps bridging the human and the divine are demonstrated. These footsteps had not been demanded by the revelation of Science at this period, for the human "Footsteps of Truth" by which the human and divine become one had not been revealed in *Science and Health*; therefore the tendency was to ignore the human upon the basis of a higher theory of divine existence, although the human lives of Mrs. Eddy's students were not measured sufficiently to the divine to dissipate the human as was the case with Jesus: so both the human and divine positions were untenable. Hence the inevitability of the "death" of both "witnesses" in accordance with Bible prophecy.

CHURCH ORGANIZATION

In 1876 Mrs. Eddy and six of her students formed the Christian Scientist Association † (later called the Massachusetts Metaphysical

* The italics are Mrs. Eddy's.

† As presented under the chapter title of "Mission of Christ and Christmas," associations always basically characterized their subsequent church expressions, such as the Christian Scientist Association was the basis of the First Organization of the Boston Church, composed in the main of Mrs. Eddy's students. This organization (then called the Massachusetts Metaphysical College Association) was dissolved at the time of the dissolution of the First Organization and resolved into an Assembly of Christians (*June Journal*, 1890) out of which the Second Organization of church came forth; likewise each individual branch church was initially the outgrowth of the Association of a field teacher. The National Christian Scientist Association was the aggregation of all Associations—this Association being dissolved at the time of the dissolution of the First Organization and resolved into the Universal Assembly (*July Journal*, 1890), its last meeting being held at the World's Parliament of Religions at the Chicago World's Fair in 1893. However, this Universal Assembly was never terminated; for it basically awaited the establishment of a generic branch church, which would figuratively bear the world on its spire,

(Footnote cont. as the last one on next page)

College Association) upon which to base a church. In 1879 Mrs. Eddy and twenty-six of her students formed in Lynn, Massachusetts, the First (sustained) Organization of the Christian Science Church. (This was under the régime of the second edition of *Science and Health*.) Inasmuch as this "church" * was "designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing," *Manual* p. 17, it was founded on the human Jesus (whom Simon Peter, having been given "the keys of the kingdom of heaven," denied "thrice" on earth) and not on the divine "Rock, Christ" (*Manual* p. 19) of Simon Peter's conception when he declared, "Thou art the Christ, the Son of the living God," Matt. 16:16, upon which conception Jesus said he would build his Church (this latter being subsequently the basis of the Second Organization of church, as later presented).

Mrs. Eddy was forced to found this First Organization of church upon the Christian outer commemoration of "the word and works" of Jesus in his first coming because her students' lives were not yet attuned to his "second appearing . . . as in Christian Science," which demanded an inner consciousness of Truth. Thus it will be seen that as this fourth picture is merely a *commemoration* of the birth of Jesus, upon which basis the First Organization was founded, it not only depicts the thought-conditions in Mrs. Eddy's home at this period but in this First Organization of church as well, commemoration being but a dead rite rather than the "living Vine" ("the Christ-idea"), as expressed in the words of the first stanza of the Poem applicable to this fourth picture.

So, as the First Organization of church was founded on the *com-*

* As previously presented, inasmuch as Mrs. Eddy never put "Life" in her definition of even spiritual Church ("the structure of Truth and Love," S. & H. 583), this First Organization of church founded in 1879 might be considered merely an "Assembly of Christians" instead of a church; and, as such, "church" will always appear within quotation marks when the First Organization is referred to. The words, "Assembly of Christians," are taken from Mrs. Eddy's characterization of the Massachusetts Metaphysical College Association (which, under its initial name of "Christian Scientist Association," was the basis of the First Organization of the Boston Church) after she dissolved it in 1890, shortly after the First Organization and College were dissolved.

as subsequently presented. The General Teachers' Association, which was formed in 1903 as a basis for the Extension, terminated in 1908 when the branch churches were separated to their own individual communion and the "Executive Members" as the erstwhile figurative spiritual body of The Mother Church were disbanded—the "Executive Members" (previously called "First Members") having been the only voting body of The Mother Church. The significance of the General Teachers' Association and the disbanding of the "Executive Members" will be presented later on.

memoration of "the word and works of our Master" in his first appearing before even his crucifixion, the more Mrs. Eddy in her preaching and teaching poured into it the treasures of Truth and Love of Jesus' "second appearing" from the hue of her own consciousness in line with her higher vision of Womanhood (as revealed in the third edition of *Science and Health*, from which she had extracted the second edition), the darker the "church" grew and the more its actions reflected but *commemoration* rather than the demonstration of the "living Vine," or "the Christ-idea." Since the foundation of this "church" on Jesus' first appearing was inadequate to bear the message of Jesus' "second appearing," which Mrs. Eddy defines as "Christian Science," Ret. 70:20, the struggle between the "two witnesses," which Mrs. Eddy defines as "Christ Jesus [Jesus' first appearing] and Christian Science [Jesus' 'second appearing']," My. 347:1, prophetically began; for the next Biblical prophecy (of Jesus in his great Revelation concerning his Church which he promised to build) after the man-angel bringing "the little book" (in the tenth chapter of Revelation) was the testimony of the "two witnesses" in "sackcloth," terminating in their being slain by the dragon of Old Theology (in the eleventh chapter of Revelation), the "two witnesses" typing the distinct messages of man and woman as Christianity and Science.

At this point it should be remembered that Mrs. Eddy in 1875, contrary to her own revelation, had permitted a "church" to be founded in the Reuben-consciousness of her students; but as this "church" had ended in rebellion the same year, the unsolved demands of rebellion forced their necessities upon the Simeon-consciousness of her students in this First (sustained) Organization founded in 1879. Thus the Reuben-"church" of 1875, whose revelation was beyond its demonstration, soon attempted to shape a destructive end for this Simeon-"church" of 1879—the first sustained "church"; for the members of both churches were the same, and the unredeemed human always seeks to take the life of the spiritual idea and its channel, Mrs. Eddy having said, "Material beliefs would slay the spiritual idea whenever and wherever it appears," S. & H. 542:3. In other words, the "instruments of cruelty" which Jacob prophesied in the "habitations" of Simeon and Levi (Gen. 49:5) were brought forward from Mrs. Eddy's students' Reuben-consciousness (the unsustained "church" of her students, which originated in their evening resistance to her repudiation of church organization in the first edition of *Science and*

Health, written in the morning light of her Levi-consciousness) to their Simeon-consciousness of "church" (which in this fourth picture types the evening pressures of Mrs. Eddy's Judah-consciousness, she always being two steps beyond church inasmuch as her Reuben- and Simeon-steps were taken in her own consciousness before she wrote the first edition of *Science and Health*); for the "instruments of cruelty" could not have existed in Simeon and Levi had they not incipiently originated in the rebellion of her students' Reuben-consciousness of "church."

Thus began to ferment a rebellion that sought to destroy this First (sustained) Organization after violently attacking its Pastor, Mrs. Eddy, in the following statement:

"We, the undersigned, while we acknowledge and appreciate the understanding of Truth imparted to us by our teacher, Mrs. Mary B. G. Eddy, led by Divine Intelligence to perceive with sorrow that departure from the straight and narrow road (which alone leads to growth in Christlike virtues) made manifest by frequent *ebullitions of temper, love of money, and the appearance of hypocrisy*, cannot longer submit to such leadership. Therefore, without aught of hatred, revenge, or petty spite in our hearts, from a sense of duty alone, to her, the cause, and ourselves, do most respectfully withdraw our names from the Christian Science Association and Church of Christ, Scientist."

This document was written in October 1881 by charter members of Mrs. Eddy's "church" who would have defeated its charter had their resignation been accepted. However, Mrs. Eddy rose to the occasion and dismissed each and all of them, thus circumventing the necessity of accepting their resignation, and thereby preserving her charter and her "church." Hence the morning light of Judah began to dawn above its pressures, remembering that, in reversal of natural phenomenon, the evening of each day in the first chapter of Genesis precedes its morning. (All of the facts regarding the rebellion that sought to destroy the First Organization are taken from *The Life of Mary Baker Eddy* by Sibyl Wilbur as given in the chapters previously enumerated.)

"Life" in "church" at this stage was the untrammelled *life* of its members, the glad tidings of the perfection of God and man reaching them inspirationally with only such "letter" demands in their lives as their relative preparedness permitted; for this footstep of "*Life*" ("creation") was undisciplined by the footstep of "intelligence," this

additional footstep of "intelligence" in Mrs. Eddy's present statement of "the ideal man" (S. & H. 517:8) not having appeared in *Science and Health* for seven years after the First Organization was founded. The quotation previously quoted among those typical of the second edition of *Science and Health* which read, ". . . for man is not governed in science except by his own Spirit, even the Principle of man," p. 46, placed no restriction upon man's conduct under his own undisciplined self-leading. Thus this First Organization of church, founded in 1879 during the régime of this second edition, meant to each only what the lens of his own life revealed.

It was but natural that a "church" founded on the *man* Jesus, as was this First (sustained) Organization, should have exalted the *men* (as previously presented) out of all wholesome proportion to their place in the Movement, which was primarily based in Mrs. Eddy's consciousness on the Womanhood of God as the source of the conception of man's always-perfection. Jesus had prophetically exhorted man to "*be . . . perfect, even as your Father which is in heaven is perfect,*" but he at the same time rested this inspirational exhortation upon the final basis of there being no distinction made in the mind of God between evil and good, as he said that such a *perfect* "Father which is in heaven . . . maketh this sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" alike, Matt. 5:45. And we know that Jesus left us no *affirmative rule* for such mental generosity, but rather a constant negative charge to deny both evil and injustice upon the basis of their having no right to a divine blessing. Thus Jesus' lack of discrimination between good and evil in his description of a perfect Father, which he exhorted man to emulate, could be sustained only on the basis of infinite perfection that knows no evil—the message of his "second appearing," that he inspirationally pre-glimpsed in his two statements just quoted.

Woman alone revealed the Principle by which *evil* could be ruled out of man's consciousness as unreal, as attested by Mrs. Eddy's statement: "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. Mrs. Eddy had relied much upon *men* as agents by which the material aspects of the First Organization could be best subserved, and many in the most prominent positions of organic trust had presumed upon such dependence, thus forcing her to rise above a *man-controlled* "church" founded upon the manhood of Jesus in his

first appearing as "Master," below the vision of Womanhood wherein the manhood of Jesus' first appearing was embraced in the Womanhood of his "second appearing . . . as in Christian Science," Ret. 70:20.

"ZONE TO ZONE"

The "zone" of the "fast circling" star in this fourth picture is Judah, the fourth son of Leah and Jacob (or the fourth tribe of Israel). The name "Judah" means "praise the Lord," and his birth is recorded by the Bible in the following manner: "*And she [Leah] conceived again, and bare a son: and she said, Now will I praise the Lord: therefore she called his name Judah; and left bearing,*" Gen. 29:35.

(Identical Fulfillment)

"*And she [Leah] conceived again, and bare a son*"—Leah having failed to "join" her husband to herself in Levi, her third son (which Mrs. Eddy defines as "mortal man"), after coming down to the plane of his own consciousness for that purpose, was forced to bear her fourth son above the manhood plane of consciousness in order to preserve her own subjective consciousness of Womanhood to the end that Jacob might rise thereto. In other words, Leah saw that the earth fruits of the third day of consciousness had been futile as a means of uniting Jacob with herself and that she could never lift him to her own consciousness so long as she remained on the plane with him seeking his favor, for man must become one with woman on the plane of Womanhood.

Likewise Mrs. Eddy had found that when she revealed the manhood of her own consciousness in the first edition of *Science and Health* (in which the man-angel of her own consciousness brought the "little book," Rev. 10:2, presenting manhood as the "controlling" element over woman), thereby dividing her manhood from her womanhood, she had not succeeded in placing her own manhood in control over "church" consciousness but had unwittingly put in control the imperfect manhood of her "church's" consciousness, which had no vision of womanhood other than as under the mastery of man. So, as prototyped by Leah, Mrs. Eddy, like Jesus of the tribe of Judah, was forced to ascend above earth (manhood) in order to escape the "ecclesiastical despotism" of Levi, which had crucified

Jesus; for just as Jesus had suffered himself to be baptized of John the Baptist, a Levite, in order to lift his disciples to the plane of Judah, his own nativity (for all Jesus' disciples were drawn from the fold of John the Baptist's own disciples, and while John the Baptist was not a Levitical priest, his father and mother were Levites—his father being a Levitical priest), Mrs. Eddy had placed herself upon the plane of Levi when she founded a "church" with her students, thereby being baptized in the "church" consciousness of her students (she having previously subjectively repudiated church organization in the first edition of *Science and Health*, p. 166) in order to lift them to her consciousness of Womanhood. Thus just as John the Baptist preached repentance for the remission of sins in line with Levitical lore, while Jesus preached, "The kingdom of heaven is at hand" (Matt. 10:7) in line with his own nativity, so Mrs. Eddy's students who formed the First Organization of church, founded on Jesus' first appearing, were baptized into repentance for remission of sins, while her consciousness preached, "The kingdom of heaven is at hand."

In other words, as Mrs. Eddy had subjected her womanhood to be baptized in her own manhood (below her subjective consciousness of Womanhood) when she wrote the first edition of *Science and Health* and then to be baptized in the "church's" manhood for the purpose of joining manhood as Christianity in the demonstration of her students to her own consciousness of Science as Womanhood, she was forced by the pressures of the evening consciousness of Judah to ascend to her own subjective consciousness of Womanhood, wherein Truth as manhood and Love as Womanhood are inseparable, in order to reestablish the link between her own manhood and her own womanhood, which she had prophetically severed when she revealed the first edition of *Science and Health* in manhood in fulfillment of the prophecy of the man-angel's bringing the "little book," Rev. 10:2. This ascension of Mrs. Eddy above the pressures of Levi in the evening consciousness of Judah (for the limitation of the morning light of the preceding tribe always presents the evening pressures of the succeeding tribe, which is more progressive) forced her to bear another son, or to unfold another tribe—Judah, typing the ascending consciousness that turns away from man to "praise the Lord."

"*And she [Leah] said, Now will I praise the Lord*"—Leah after rising to the morning light of Judah said, "Now will I praise the Lord," thus lifting her consciousness *heavenward* towards Womanhood as Love; for Mrs. Eddy immediately after defining the highest

attribute of Woman as "Love" says, "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. 517:10, and Mrs. Eddy also said in the third edition of *Science and Health* (from which the second edition was extracted) that "heaven . . . now and forever" types the "female of Spirit," Vol. II, p. 120. Thus to "praise the Lord" was to praise Love as typed by Woman instead of Truth as typed by man at his highest point of unfoldment, S. & H. 517:8.

Likewise Mrs. Eddy, as prototyped by Leah, after unfolding the fourth tribe of Israel to her own consciousness, as typed by this fourth picture, turned wholly away from man and looked heavenward towards Love, Womanhood, as her initial vision, wherein man as Truth is embraced in Woman as Love; for Love, which is the "generic term for God" (My. 185:14), embraces both Life and Truth, this being Mrs. Eddy's subjective discovery nine years before she wrote the first edition of *Science and Health* as the expression of her own manhood, S. & H. 107:1. Thus Mrs. Eddy turned her consciousness towards praising the Lord in "the temple of God [which] was opened in heaven," Rev. 11:19, typed by the "female of Spirit."

The seeming calamities attendant upon each man's following "his own Spirit" undisciplined by Truth, which characterized the First Organization of church, were prophesied by Moses as the redemptive incentive to Judah to rise from his evening consciousness, expressed as: "Hear, Lord, the voice of Judah, and bring him unto his people [generic Womanhood]: let his hands [the strength of his own consciousness] be sufficient for him; and be Thou an help to him from his enemies [evening resistances of Levi below his own consciousness]," Deut. 33:7. Praising God and not man will always raise up enemies for Judah which his own hands (strength of his own consciousness) must meet, as Judah, like Joseph, is always separated from his brethren and has no *earthly* friends, inasmuch as his consciousness turns from earth in tending heavenward.

"Therefore she [Leah] called his name Judah"—As before noted, the name "Judah" means "praise the Lord," but not man. And also, as before noted, Leah's turning from man to God at this point prophesied the immaculate conception of Jesus of the tribe of Judah when Mary of the tribe of Judah likewise turned from man to God for her conception. Hence Judah is a type of ascension which Jesus

of the tribe of Judah fulfilled as the result of his mother's "self-conscious communion with God," S. & H. 29:32.

Likewise Mrs. Eddy in turning away from man at the point of her unfoldment of the tribe of Judah fulfilled the prophecy of the immaculate conception of Mary by rising to the consciousness of the feminine "representative of the spiritual idea" that embraces its manhood as the immaculate idea of Jesus' "second appearing" instead of the personal Jesus of his first appearing, which was the basis of the First Organization of church. For Mrs. Eddy in the third edition of *Science and Health* (from which the second edition, which is the subject of this fourth picture, was extracted) in her interpretation of the twenty-seventh verse of the first chapter of Genesis had presented "the female idea" as embracing "the male idea" in line with the initial light of her subjective discovery of Christian Science.

Mrs. Eddy in the "Glossary" of *Science and Health* defines "Judah" as, "A corporeal material belief progressing and *disappearing*; the spiritual understanding of God and man *appearing*," S. & H. 589. The first portion of this definition of the tribe of Judah—"A corporeal material belief progressing and *disappearing*"—is applicable to Jesus' first coming, which culminated in ascension above earth. Thus the prophetic "disappearing" of Jesus as "the masculine representative of the spiritual idea" from earth in the tribe of Judah is identified in this picture by the mental detachment of the woman in the wheel chair (her body being moved about wholly by the direct hand of man, as is the case with all who reach the point of ascension in Judah; for heaven is Judah's sole vision, earth being left under the control of man), and the subsequent *reappearing* of Judah in the new light of Womanhood as expressed in the third edition of *Science and Health* (which was not yet released from the press) will be identified in the comments on the sixth picture, whose type is Womanhood.

As confirming the heaven-tending character of Judah, Mrs. Eddy in the "Glossary" in *Science and Health* defines all nine tribes (for she defines but nine) as the sons of Jacob except Judah and Joseph. These two tribes are always considered identical in characteristic tendencies by Bible commentators—both being of heavenly origin in the sense that Leah's conception of Judah turned her wholly from man to God, and Joseph [being the son of Rachel, Love] was always a heavenly idea. In other words, Judah was a heavenly ascending idea, while Joseph was a *forever* ascended idea; thus Joseph was the heavenly goal of Judah.

Jacob prophesied in his blessing of Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come [Woman, as 'generic man, the spiritual idea of God,' S. & H. 561:22]; and unto him shall the gathering of the people be," Gen. 49:10. Thus, as later presented, Judah was the limit of the conception of the First Organization of church founded on the individual Jesus, the Second Organization being founded on the generic "Christ [Truth]" as the Shiloh unto which "the gathering of the people [should] be."

Since the collective church was always two steps behind Mrs. Eddy because of her subjective consciousness of the written Word, this fourth picture presents Judah (typing Mrs. Eddy's then consciousness) as seeing only the spiritual idea of earth's symbolism. In other words, Judah is the heavenly conception of earth; while the earthly conception of Simeon (typing the First Organization at this point) knows nothing of heavenly values. It is needless to add that the references quoted from the second edition of *Science and Health* in the comments on this picture are the heavenly conception of Simeon, to which Judah rises in its repudiation of earth. In Judah's praising the Lord, he rises above Levi's would-be encompassing form of earth for heavenly vision.

"*And [Leah] left bearing*"—Never did Leah (typing Life) as *separated from Rachel* (typing Love) bear again.

Likewise Mrs. Eddy never again was forced to separate her own manhood as her founding consciousness, prototyped by Leah, from her revealing consciousness, prototyped by Rachel, but rather forced church to rise to her revealing consciousness, as subsequently presented.

That it was inevitable that Leah should have "left bearing" in the fourth tribe of Israel, Judah, corresponding to the fourth day of the first chapter of Genesis (the first day that ascended above earth to the sun, moon, and stars, the third day, typed by Levi, corresponding to the fruits of earth), is borne out by the following facts: Mrs. Eddy calls the first chapter of Genesis "the Science of creation" (S. & H. 537:23) and implies that each ascending day of consciousness is a stage in the order of Christian Science when she speaks of the third day as "the third stage in the order of Christian Science," S. & H. 508:28. She also says that the tribes of Israel are "the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea," S. & H. 562:17, and defines "Gad," the seventh tribe of Israel,

as "Science," S. & H. 586:21. Thus the seventh tribe of Israel corresponds to the finished ascent of the seven days of ascending consciousness in the first chapter of Genesis, which Mrs. Eddy likewise calls "Science"—"the Science of creation," S. & H. 537:23, "the Science of Mind," S. & H. 557:24, and "the Science of Genesis," S. & H. 525:22. So the previous ascending days must be stages "in the order of Christian Science," the illumination of which must come from the unfolding order of the twelve tribes of Israel. Thus the fourth day of ascending consciousness, as the fourth "stage in the order of Christian Science," corresponds to Judah, the fourth tribe of Israel; and, therefore, Judah is the first tribe that entirely ascends above earth, each previous tribe as a progressive footstep making but a partial ascent thereto. So Mrs. Eddy correlates the fourth day in terms of ascension, S. & H. 509:16, 25. Hence the tribe of Judah ascends above earth, as did Jesus of the tribe of Judah, and leaves "bearing" on earth to earthly sense.

It was likewise inevitable that Mrs. Eddy, as prototyped by Leah, should have "left bearing" the founding weight of the First Organization of church in Lynn, Massachusetts (which had caused her so many pressures in the evening of Judah), at this point and have symbolically risen above this incubus, seeking and finding a new home on a higher and broader plane both mentally and "physically." Thus in February 1882 (a few weeks after the third edition of *Science and Health* was released from the press), Mrs. Eddy not only transferred her "church" activities to Boston but rose into her Rachel, or revealing, consciousness, as subsequently described, leaving the First Organization of church on its same foundation of Christian conception. Thus, figuratively, Mrs. Eddy heard a voice from heaven saying, "Come up hither," Rev. 11:12, and the "two witnesses," the manhood and womanhood of her *own* consciousness, ascended *together* (as presented by the two angelic figures in the fifth picture) to the consciousness of "the temple of God [which] was opened in heaven," Rev. 11:19, as presented in the sixth picture.

THE FIFTH PICTURE

“CHRISTMAS MORN”

THE SCRIPTURAL “basis” (Chr. p. 55) given by Mrs. Eddy in the “Glossary” of *Christ and Christmas* for the stanza of the Poem corresponding to this fifth picture, as well as for this fifth picture as illustrative thereof, is:

“Before Abraham was, I am.—CHRIST JESUS.”

The “I” in this statement of Jesus as the Scriptural “basis” of the stanza of the Poem applicable to this fifth picture (that admonishes, “Yet wherefore signalize the birth of him ne’er born?”) indicates that this picture illustrates the “birth” of the Christ-idea of Jesus’ second coming as Truth to the human consciousness and not the birth of Jesus in his first coming, despite the fact that this statement was made by Jesus in his first coming as “the impersonation of the spiritual idea” as the Christ-idea, S. & H. 565:13.

Only the ascending angels in this picture can even measurably understand the meaning of this deep saying of Jesus, “Before Abraham was, I am.” Certainly it is not given the grave (beneath the angels), typing Christianity’s entombment of Jesus, to know it; for Christianity follows Jesus only to the point of crucifixion, regarding his resurrection and ascension as beyond Christianity’s demonstration. Nevertheless the grave of Christianity’s entombment of the Christ-idea in this picture cracks at this renewed voice of the Christ through Christian Science, which antedates the birth of Jesus, for Mrs. Eddy says that “Christian Science [is] as old as God,” S. & H. p. 146. Neither “womb” (beginning) nor “tomb” (ending) claims power over the Christ, both “womb” and “tomb” being on the same plane and both

presenting the same darkness of encompassment. Yet Jesus being born of "womb" was forced to triumph over "tomb," and Christianity lies between these two points of conception; while Christian Science starts in the human consciousness with resurrection and ascension, S. & H. 35:10-18, as typed by the angels in this picture, and therefore knows naught of either "womb" or "tomb." Likewise the long and toilsome Christian "highway" (Isa. 35:8) in this fifth picture, starting with the grave, knows nothing of this Scriptural text, "Before Abraham was, I am." And it is equally certain that the institutional churches to the left of the highway with their toilsome processes to attain an always-present goal (the perfection of man) know little of its meaning.

RESURRECTION AND ASCENSION OF THE "TWO WITNESSES"

This picture, in which the two angels (typing the male and female ideas) are ascending above the cracked grave, the roadside churches, and final temple, is entitled "Christmas Morn" as distinguished from "Christmas Eve," the title of the preceding picture. As the "evening" (in reversal of natural phenomena) is always recorded before the "morning" of each "day" in the first chapter of Genesis, these titles indicate that the fourth picture ("Christmas Eve") and this fifth picture ("Christmas Morn") belong to the same "day" of unfoldment; thus these two pictures bear out the eleventh chapter of Revelation where the "two witnesses" figuratively die in the evening of Judah (as illustrated in the fourth picture) and are resurrected in the morning light of Judah (as illustrated in this fifth picture) in fulfillment of the Scripture, ". . . the beast . . . shall overcome them, and kill them. . . the spirit of life from God entered into them, and they stood upon their feet," Rev. 11:7, 11. In other words, their death having been due to the nullifying difference of their seemingly separated missions (Christianity declaring in the words of Jesus, "Think not that I am come to send peace on earth: I came not to send peace, but a sword," Matt. 10:34, and Science declaring, also in the words of Jesus, "Peace I leave with you, my peace I give unto you," John 14:27 *), when the *same* "spirit of life from God entered into them, and they [unifiedly] stood upon their feet" (as typed by the

* The first quotation concerns the demands of Jesus' first coming; and the second, made at the close of his earthly mission, concerns the prophetic demand for the "Comforter" as "the Spirit of truth" (Science) in his second coming (John 14:16, 17) as embracing the full ends of his first coming.

fact that the angels in this fifth picture are basically unified) in resurrection, they ascended, the Scripture stating, "And they heard a great voice [the same voice at the same time] from heaven saying unto them, Come up hither. And they ascended [together]," Rev. 11:12.

These figures of the angels, respectively, represent the mission of woman as typing Science and the mission of man as typing Christianity. The woman as a type of "spiritual discernment" (sight, S. & H. 586:3) is looking beyond the ken of manhood into her own consciousness of Womanhood; while the man as a type of "spiritual understanding," or "spiritual perception" (hearing, S. & H. 585:2), is worshiping his spiritual perception of her mission as embracing the full end of his own. Mrs. Eddy, as previously presented, interprets only two senses in the "Glossary" of *Science and Health*—those of sight ("spiritual discernment") and hearing ("spiritual understanding"), and she makes these two senses one in her definition of generic "Bride" (S. & H. 582:14) by placing the article "a" before the word "sense"—"a sense of Soul, which has spiritual bliss and enjoys but cannot suffer." Thus "Bride" prophesies the encompassment of hearing by sight, or of man by woman, in fulfillment of Jeremiah's prophecy, "A woman shall compass a man," Jer. 31:22. In this connection it is interesting to note that Mrs. Eddy interprets "bridegroom" as "spiritual understanding," S. & H. 582:17, thus making it synonymous with "ears," or hearing, S. & H. 585:1.

In the *Journal* of June 1886, p. 61 (the *Journal* being so completely under Mrs. Eddy's supervision that she claimed to be its "sole editor" at that time, My. 304:17), in an article entitled "Jacob's Ladder," the following statement was made: "Spiritual Understanding and Spiritual Discernment are the two highest faculties of Spirit, corresponding to hearing and sight . . . Spiritual Understanding came to the Apostles in Tongues of Fire." A "tongue of fire" (light) rests upon the head of each angel in this picture, showing that each has his separate impartation of revelation, or diversity of tongues (as on the day of Pentecost when each disciple spoke in a different language, Acts 2:3, 4, 6). But the two angels are outwardly conjoined in a unified mission as characterized by their blending forms, although their consciousnesses are entirely distinct as evidenced by their differences of concept, expressed as the *sight* of woman and the *hearing* of man.

Mrs. Eddy, in her article on "Christ and Christmas" in *Miscellaneous Writings* on page 374, speaks of the composite angel in this

fifth picture as "a woman," which shows that one phase of this angel types the manhood of Woman (Christianity) and the other phase the womanhood of Woman (Science)—both being phases of the same (composite) Woman. Her statement with reference to this picture reads, "Because my ideal of an angel is *a woman without feathers* [*italics are Mrs. Eddy's*] on her wings,—is it less artistic or less natural?" Mrs. Eddy also, in *Science and Health*, makes angels synonymous with their respective *messages*, S. & H. 566:29; 558:9; 574:10. The respective attitudes of the two angels in this picture illustrate these two premises—that together these angels type composite Womanhood and that separately they type their respective messages. Remembering that Judge Hanna in his article (approved by Mrs. Eddy) on *Christ and Christmas* stated that *Christ and Christmas* reveals "the God-anointed mission of our Leader" (Mrs. Eddy), and that, therefore, a corresponding identity to Mrs. Eddy's mission must be found in each picture, the female figure types Mrs. Eddy's consciousness as prophesying Womanhood as Bride, or Word (as symbolized by the book typing the Word under her arm), and as looking into the revelation of Womanhood in the unreleased third edition of *Science and Health* as her own consciousness, beyond the content of the closed (to her) embraced Word as the revelation of the manhood of her own consciousness in the first and second editions of *Science and Health*; while the male figure types the manhood of her own consciousness as worshipping Womanhood's past revelation of true manhood (in the first and second editions of *Science and Health*) as identifying the limit of manhood consciousness.

The attitudes of these two angels also illustrate the difference between the meaning of the words "homage" and "worship" as Mrs. Eddy distinguishes between them in *Science and Health* (page 541, lines 9-11) in speaking of the respective offerings of Abel and Cain, her statement reading, "Had God more respect for the *homage* bestowed through a gentle animal [Abel's offering] than for the *worship* expressed by Cain's fruit?" Thus "homage" (derived from *homo*, a man) is man-offering, or the "self-offering" (S. & H. 579:8) of Woman's own manhood to her own composite vision of Womanhood embracing manhood,—Abel's lamb typing the purified consciousness of the manhood of Woman; * while "worship" is symbol-offering, or worship

* In the sense that Eve claimed Abel as her own seed when she said after Abel had been slain by Cain, "God . . . hath appointed *me* another seed instead of Abel, whom Cain slew," Gen. 4:25.

through symbol,—remembering that the only fault of Cain before he slew his brother was limited conception in the presence of higher discernment, or the offering of “the fruit of the ground” of the third day of ascending consciousness in the first chapter of Genesis in the presence of Abel’s lamb-offering of the sixth day.

Mrs. Eddy defines “Abel” in her “Glossary” to *Science and Health* as, “Watchfulness; self-offering; surrendering to the creator the early fruits of experience.” Thus, as illustrated in this picture, the womanhood of Woman, typing the Abel-consciousness as “watchfulness,” is watchfully looking into a higher position than the book under her arm, typing her past revelation of manhood, has yet demanded. Therefore, as Mrs. Eddy typed this woman, her offering at this point is that of “homage,” or man-offering of her past revelation (as typed by the closed book under her arm) to her higher revelation of Womanhood, which she was about to release in the third edition of *Science and Health* (still held in press), wherein “the female idea” embraced “the male idea” as the wedded consciousness of “two individual natures in one,” S. & H. 577:6. The manhood of Woman, as illustrated in this picture, having reached the limit of his mission offers “worship,” which Mrs. Eddy associates with Cain’s offering of “the fruit of the ground”* (S. & H. 541:10), or earth demonstration as the exclusive mission of manhood. Thus the “two witnesses,” as illustrated in this picture, ascend in response to the voice of heaven to a unified consciousness of woman’s higher vision than “the fatherhood of God” could reveal through the manhood of Woman; for Mrs. Eddy says: “As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator *completed* this figure with *woman*, typifying the spiritual idea of God’s motherhood,” S. & H. 562:3.

When Mrs. Eddy speaks of these two angels in this fifth picture as “a woman,” Mis. 374:31, thus making the implication clear that these angels’ qualities are denominated by their highest unified characterization as “woman,” these angels as characterized by partially divided and partially blended forms are *approaching* Mrs. Eddy’s defi-

* In interpreting Adam’s condemnation to till the ground, Mrs. Eddy says: “The condemnation of mortals to till the ground means this,—that mortals should so improve material belief by thought *tending* spiritually *upward* as to destroy materiality,” S. & H. 545:7. Thus ascending consciousness results always from the tilling of the ground, or “thought tending spiritually upward.” Therefore “the fruit of the ground” is the fruit of man’s spiritual ascension.

dition of the Bride as, "The Lamb's wife [which] presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one," S. & H. 577:4. Since the oneness of the male and female ideas as the mission of *Christ and Christmas* is not yet manifested in this fifth picture, the "circle" which frames it is elliptical, having two foci; for woman as an encompassing idea demanding one focus has not yet come into the lead, typed by the ninth picture, which is framed by a true circle. ("Foci" means "points at which images are formed"; and the true circle, typing "the self-existent and eternal individuality or Mind," S. & H. 282:9, has one center, or focal point, where the two foci of the elliptical "circle" yield to a common focus.)

The stanza of the Poem pertaining to this picture in the first two editions of *Christ and Christmas* (published in 1893) read as follows:

"Why should ye *celebrate* the birth
Of one ne'er born?
Who can *depict* the glorious worth
Of that high morn?"

Note that the word "celebrate" used in this stanza was changed to "signalize" in the third edition of *Christ and Christmas*, in 1897. "Celebrate" suggests more of a formal commemoration; while "signalize" means, "To point out with care"—in this case, "To point out with" spiritual significance. Also the word "depict" was changed to "rehearse" at the same time. "Depict" suggests the original portrayal of an illustration; while "rehearse" suggests a *repeated* illustration.

To those familiar with old Bible pictures, the change of wording in this stanza of the Poem from "depict" to "rehearse" is most significant, as it is evident that Mrs. Eddy based her pictorial illustration of this fifth picture on an old Biblical picture entitled "Easter Dawn" ("Morn"). In both this fifth picture and in the original Biblical picture the landscape is the same. The two angels in both pictures, including their blending forms, are identical with the exception of the omission of the wings and the addition of the book under the woman's arm in this fifth picture. They are hovering over a stone in the same manner and in exactly the same attitude with the exception that in this fifth picture, "Christmas Morn," Mrs. Eddy has put the first angel (the male figure, which is closer to the foreground) a little in advance of the angel that is looking; while in the Biblical picture, "Easter

Dawn," the position of the angels was reversed, the second angel (the female figure) having been placed in the lead. Woman, as before stated, cannot lead at the point of this fifth picture, since she, as typed by Mrs. Eddy, is looking for more than the manhood of her consciousness has revealed—the womanhood of Woman in the third edition of *Science and Health*, which had not yet been released from the press. Therefore she merely *sees* unified Womanhood beyond the duality of her present position—the duality of her position being between what she sees in her own consciousness (and looks for a way to release to others) and what she has already revealed to the consciousness of others.

This fifth picture certainly does not represent the first "Christmas Morn" but the second, or *reappearing* of the Christ-idea, as the contrasting setting of all the underlying shadows below the two ascending angels indicates. There were no churches with up-pointing spires in Jesus' time as there are in this picture; also the house to the right with its chimney is far more representative of the house in which Mrs. Eddy was born than the stable containing the Bethlehem manger. The three churches in this picture were substituted for the three crosses in the Biblical picture previously described, although not in the same position. The meandering road, or "highway," Isa. 35:8, which Mrs. Eddy has added in this fifth picture, extends from the cracked stone grave to the peculiarly shaped building (prophetically suggesting the conjoined outlines of The Mother Church and the Extension) at the end of this Christian highway. However, this highway seems to fork into two different ways of reaching the same terminus, the left highway passing the three phases of church, typing divided Life, Truth, and Love, and the right highway passing the farmhouse,—both highways leading to what prophetically suggests the conjoined outlines of The Mother Church and the Extension. (The forking of these highways at the point of these churches on the one side and the house on the other side will subsequently be spoken of when this forking of the highway will seem more significant as presenting the division between Christianity and Science until at the end of both highways the two become one.) Other features in this fifth picture which were added by Mrs. Eddy to those in the Bible picture are: the water draining the mist and marshes of sense; the mysterious-looking trees suggesting confusion of "human doctrines, hypotheses, and vague conjectures," S. & H. 504:25; the two mist-figures rising from the marsh;

the three broad rays * at the extreme background of this picture, typing the trinity of spiritual forces—Life, Truth, and Love; and the twelve sheep without a shepherd lying under the large tree on the farther side of a broken fence.

Are not these symbols of the twelve "sheep of the house of Israel" (it was only to "the lost *sheep* of the house of Israel" that Jesus sent his disciples, Matt. 10:5, 6) in final analysis typical of the Christ-massing of *idea* rather than the massing, or collecting, of *people*; for it is "the twelve tribes of Israel" that "show the workings of the spiritual *idea*," S. & H. 562:11, 18, of which the conjoined angels in this picture are the unified type. (Note that these sheep are on the side of the road opposite the grave and the churches.) The twelve sheep typing the twelve sons of Jacob ("the revelation of Science," S. & H. 589:5), the twelve gates of the City foursquare, the twelve fruits of the "tree of life," Jesus' twelve disciples, and the twelve "star" members upon which Mrs. Eddy founded her Second Organization of the Christian Science Church, *Manual* p. 18 (as subsequently more fully described),—all refer to the same Principle of the *massed idea* as the compound of the twelve-in-one Principle of being. The orthodox Christian churches in their progressive steps have all aided in *massing* these twelve *ideas*, but they have tried to bind them within their own limitations, refusing to let them go beyond such bonds. Hence the broken fence surrounding these sheep to the right of the road suggests an open gate to infinity; for the twelve gates of the City foursquare persist (as "spiritual forces," S. & H. 293:14) not only beyond its walls but beyond the "tree of life," Rev. 22:14, which the tree above the sheep in this picture may type—although it is without fruit as yet.

The further significance of Mrs. Eddy's embracing the elements of the Biblical picture, "Easter Dawn," in this fifth picture, "Christmas Morn," is that Christian Science gives *rebirth* to the resurrection; for Mrs. Eddy says: "This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate. . . . They celebrate their Lord's victory over death . . . and his spiritual and final ascension above matter, or the flesh,

* There are five major rays in the background of this picture in the latest issue of *Christ and Christmas* as reconditioned many years after Mrs. Eddy left her finished work; while in all former editions and in the edition as Mrs. Eddy left it in 1910 there were but three rays. All of the features mentioned as pertaining to this picture, while pronouncedly distinct in all of the editions of *Christ and Christmas* before Mrs. Eddy left us in person, are now almost obliterated.

when he rose out of material sight" (S. & H. 35:10)—resurrection superseding all that Jesus ever said or did before his crucifixion. Thus while it is the idea of the ascension (beyond the resurrection) of the "two witnesses" in the consciousness of Mrs. Eddy which the angelic types in this fifth picture are intended to convey, the "shadow" of a merely cracking (rather than bursting, *Message* 1902, p. 19, line 2) entombment of Jesus (typed by the cracked grave in this fifth picture) is left on the plane of church consciousness as a type of resurrection to which the "church" (the First Organization of the Boston church) "designed [merely] to commemorate the word and works of our Master" (before his crucifixion) must yet rise as its third step in the order of Christian Science, Mrs. Eddy having said that "the third stage in the order of Christian Science . . . corresponds to the resurrection," S. & H. 508:28-2.

Thus it is but natural that the same qualitative angels that announced the birth of Jesus to the shepherds on Christmas morn should have announced his "resurrection" to woman as recorded by St. John in the Bible, "And [Mary] seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain," John 20:12, these two angels being typed by the angelic figures representing the manhood and womanhood of God in this fifth picture; and it was but natural that the same two qualitative angels should have announced Jesus' ascension, as recorded in the book of Acts, "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel," Acts 1:10.

This fifth picture, which illustrates the morning that succeeds the evening of the previous fourth picture, makes preparation for woman to come into her own mission as illustrated in the sixth picture, her mission being that of Science embracing Christianity after breaking Christianity's entombment. For *Christianity* reaches its height in *crucifixion*, as St. Paul said, "For I determined not to know *any thing* among you, save Jesus Christ, and him *crucified*," I Cor. 2:2; while Christian Science reaches its height in *glorification*. Mrs. Eddy after having quoted this statement of St. Paul, which entombed Christianity at the point of crucifixion, answered it in 1908 in the following manner, "Christian Science says: I am determined not to know anything among you, save Jesus Christ, and him *glorified*," S. & H. 200:27. Thus the bonds of Christianity's limitations were not broken in the Word of *Science and Health* until 1908 when Mrs. Eddy added this latter statement, as subsequently more particularly presented in its proper

order. So it took two thousand years to demonstrate this bursting tomb of Christianity which this fifth picture prophetically demands of Science.

Jesus burst the bonds of the tomb (as symbolized by the cracked grave in this picture), but he was unable to burst the bonds of the Judaic church (religion), which rejected and crucified him (his disciples not being drawn from the church but from the followers of John the Baptist, whose church was the wilderness of Judæa), since the Judaic church with its primitive forms and ceremonies established by Moses still goes on. Over and over history repeats itself; for no recipient of a higher light has ever been able to take that light to his past church environment. While Mrs. Eddy was taken into her old family church (the Congregational) at the age of twelve, protesting against its limited form, she never burst its bonds of limitation for others because the Congregational Church still goes on; and she abandoned the attempt even before she established a church of her own, for she was an attendant upon the Unitarian Church in her early teaching and practice of Christian Science and was united to Dr. Eddy by a Unitarian minister. (See Sibyl Wilbur's *The Life of Mary Baker Eddy* under the chapter "A Conflict of Personalities.") As in the case of Jesus and Mrs. Eddy, the history of church has ever renewedly been, "He came unto his own, and his own received him not," John 1:11. Just as the Catholic Churches (both Greek and Roman) were forced to adopt a new form of expression from that of the Judaic church, so the Episcopal, Presbyterian, Baptist, Methodist, Congregational, Christian,* Christian Science, Unitarian,† and Universalist ‡ was each forced to adopt a new form of expression from its preceding church denomination. This process, however, did not break the old form, or body, for each and every one of these churches still goes on. But static form could not hold those who were in the *doors* of their tents, Gen. 18:1, the *mouths* of their caves, I Kings 19:13, or at the *gates* of their cities looking out, Gen. 19:1. These watchers have always been the nucleus for a more progressive movement.

Thus while this *fifth* picture in its upper plane represents Mrs. Eddy's fifth objective step in the unfolding order of the twelve tribes

* Founded by Alexander Campbell in Kentucky.

† The names of these two churches are not placed beyond that of Christian Science because the denominations they represent are in advance of it, but because their names *type* expanding elements of Christian Science beyond its church walls—the name "Unitarian" typing Nation and the name "Universalist" typing the expanse of Nation to Universe.

of Israel, on its lower plane it types the demand put upon the First Organization of the Christian Science Church at this point to take the *third* step in the unfolding order of these twelve tribes. This third step demanded the yielding of the "ecclesiastical despotism" (evening consciousness) of Levi to "resurrection" (its morning light), for each tribe must yield its human counterpart (evening consciousness) to its spiritual identity (morning light), typed by a star on Woman's crown, Rev. 12:1. Therefore ascension, typing the spiritual progress of this fifth picture as illustrated by its conjoined angelic types in fulfillment of, "And they heard a great voice from heaven saying unto them, Come up hither. And they *ascended*," Rev. 11:12, lay at this point *in the consciousness of Mrs. Eddy* and not in the consciousness of her "church."

EVENING, MORNING, AND FULL-ORBED GLORY

The third edition of *Science and Health* is the basis of the fourth, fifth, and sixth pictures; for inasmuch as the fourth picture is based on Mrs. Eddy's extraction of the second edition of *Science and Health* from the third edition, and the sixth picture is based on the third edition, this intervening fifth picture must rest on the same basis as the other two. Thus the fourth and fifth pictures are the evening and morning, respectively, of progressive phases of the same illumination of Mrs. Eddy's consciousness as expressed in the third edition, this illumination of the third edition bursting into full-orbed glory in the sixth picture.

So just as the "evening" precedes the "morning" in each "day" of ascending consciousness in the first chapter of Genesis, which Mrs. Eddy calls "the Science of creation," S. & H. 537:23, the evening of the fourth picture ("Christmas Eve") precedes the morning of the fifth picture ("Christian Morn"). And Mrs. Eddy, as previously noted, indicates that each succeeding "day" is a "stage in the order of Christian Science" (S. & H. 508:28) and states in her interpretation of the "evenings and mornings" of the first chapter of Genesis: "The successive appearing of God's ideas is represented as taking place on so many *evenings* and *mornings*,—words which indicate, *in the absence of solar time*, spiritually clearer views of Him, views which are not implied by material darkness and dawn," S. & H. 504:16.

One may say, But these "evenings and mornings" (in the first chapter of Genesis) before the "sun" was progressively introduced in the fourth day would not be the same as the "evenings and morn-

ings" after the introduction of the "sun" (as pertaining to the first three days preceding the fourth). In reply to this, attention is called to Mrs. Eddy's interpretation of the fifth day (corresponding to this fifth picture) of the first chapter of Genesis (one day beyond the "creation" of the "sun" of the fourth day), of which she says: "In the record, time is *not yet* measured by solar revolutions, and the motions and reflections of deific power cannot be apprehended until divine Science becomes the interpreter," S. & H. 513:11. This indicates that time was not "measured by solar revolutions" until man "sought out many inventions," and in the fifth day man had not as yet been unfolded "in the order" of "creation" as a channel for such counterfeit conceptions, were the true man of Genesis even capable of them. So the "evenings and mornings" in the first chapter of Genesis have the general interpretation of "spiritually clearer views of Him [God]," S. & H. 504:19. In other words, each succeeding "evening" (remembering that contrary to natural phenomena the "evening" of each "day" precedes its "morning" in the first chapter of Genesis) is born of the resistance of the waning "morning" light of the previous "day," which "evening" finally yields to the "morning" light of its own "day," which in turn becomes the "evening" of the next preceding "day" before it yields to its "morning" light. This process is continuous up to the seventh "day," which has no "evening." Mrs. Eddy defines "morning" as "revelation and progress," S. & H. 591:23, and "evening" as typing "mistiness of mortal thought; weariness of mortal mind; obscured views; [static] peace and rest," S. & H. 586:1.

In terms of the ascending days of consciousness, wherein the "evenings" always precede the "mornings," the ascending angels in this fifth picture represent the morning light of Judah (the progressive idea which the evening light of the fourth picture resisted, this progressive idea of the fourth picture being typed by the worshiping man-angel, symbolizing Christianity, in the forefront of this picture) as becoming one with the morning light of Dan (typed by the woman-angel with the book, symbolizing Science, in this picture). Dan as the *fifth* tribe of Israel, corresponding to the *fifth* day of the first chapter of Genesis, in its morning light is in line with Mrs. Eddy's interpretation of the fowls of the air of the *fifth* day as "angels of His presence" (S. & H. 512:9) "soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love," S. & H. 512:1. Thus the angel of Dan is not satisfied with Judah's mere "praise the

Lord," Gen. 29:35, for the angel with the book under her arm, as portrayed in this fifth picture, is looking for the higher consciousness that praises men also and unifies them by uniting the qualities of manhood (typing Christianity) and womanhood (typing Science) in the indissoluble oneness that forever precludes the claim of "animal magnetism," typed on the lower plane in this picture by the grave, mist, churches, and other negative features.

Because Mrs. Eddy divides the fourth and fifth pictures into "Christmas Eve" and "Christmas Morn," or the evening and morning of the *same day*,—unlike any of the other pictures,—we find the evening of Judah in the fourth picture (typed by the "Eves, by Adam bid") and the morning of Judah in the fifth picture (typed by the angels symbolizing the manhood of Woman). And as each tribal unfoldment has but one angel, the two soaring angels in this fifth picture type Leah and Rachel at the point where Leah,* prototyping the morning light of Judah, and Rachel, prototyping the morning light of Dan, are prophetically becoming one; for in the Bible record, as previously presented, the "two witnesses," which Mrs. Eddy calls "Christ Jesus and Christian Science" (manhood and womanhood), subjectively heard the same voice from heaven at the same time saying, "Come up hither. And they ascended [together]," Rev. 11:12. Thus as Leah had "left bearing" and Rachel was always barren by reason of seeing only the vision of Womanhood, in this fifth stage of the unfolding tribes of Israel they (typed by the two angels in this fifth picture) are both barren of earth demonstration at the same time, as subsequently presented.

Hence the fourth picture, typing the evening of Judah, and the lower plane of this fifth picture, typing the evening consciousness of Dan, symbolize the collectively undemonstrated evening consciousnesses of Judah and Dan, respectively, which resisted the morning light of Mrs. Eddy's subjective consciousness of Judah and Dan. Thus when the morning light of Judah and Dan ascended above earth (as illustrated by the two angels in this fifth picture), it left the evening

* Inasmuch as Leah, typing Life (since her seeming separation from Love incident to her objectification of Reuben), has only the motherly mission of lifting man from Life to Truth, which is the highest point of manhood, her consciousness types the manhood of Woman; for she never leaves the plane of manhood consciousness from the beginning of her objective motherhood until both she and her "man child" are lifted to the consciousness of Rachel as Womanhood. However, as the angelic consciousnesses of both Leah and Rachel in this picture are embound in an elliptical "circle," they but prophesy, rather than exemplify, their future oneness.

consciousnesses of Judah and Dan for future church demonstration—the expression “future church demonstration” is used because to “church” consciousness the evening phases of the fourth and fifth pictures type but the Simeon- and Levi-footsteps, church consciousness being always two steps behind Mrs. Eddy’s objective revelation of Science.

These complementary pictures—the fourth, fifth, and sixth—as based on the third edition of *Science and Health* indicate stages of progress as tending to the seeming death of the “two witnesses” in the fourth picture, Rev. 11:7; the resurrection and ascension of the “two witnesses” in the fifth picture, Rev. 11:11, 12; and the opening in heaven of “the temple of God” containing “the ark of His testament” (Rev. 11:19), testifying to the heavenly union of the “two witnesses” (the male and female ideas), as identifying the mission of Woman in the sixth picture.

“ZONE TO ZONE”

The “zone” of the “fast circling” star in this fifth picture is *Dan*, the first son of Rachel by her handmaid of purpose, Bilhah (meaning “confused”), and the fifth son of Jacob (or the fifth tribe of Israel). The name “Dan” means “judgment,” and his birth occurred on this wise: “*And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. And Jacob’s anger was kindled against Rachel: and he said, Am I in God’s stead, who hath withheld from thee the fruit of the womb? And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan,*” Gen. 30:1-6.

(Identical Fulfillment)

“*And when Rachel saw that she bare Jacob no children, Rachel envied her sister*”—It will be remembered that Rachel’s sister Leah has been figuratively shown to be Rachel’s sister consciousness, or

the human phase of her own composite nature. Thus when Rachel "envied her sister" it suggests a conflict in her own consciousness between Love, typed by herself, and Life, typed by Leah, until they become one through the demonstration of Truth, typed by Jacob.

According to the *Standard Dictionary* the word "envy" means "to see upon" (*in, upon, + videre, to see*). Thus it might be paraphrased to mean "to look down upon from a higher point of vision." And as such, the meaning of the pertinent Bible question, "Who is able to stand before envy?" (Prov. 27:4) is quite apparent; for nothing can stand under the light of such point of vantage—that takes in a whole view of what is happening beneath. This view sees no footsteps between the beginning and the end, for the beginning and the end are both presented at the same time to an over-seeing view; while the toiler below plods his way from step to step.

Thus while Leah and Rachel were given to Jacob at the same time, showing the composite elements of Love, Rachel was barren until Leah finished her work of lifting Jacob step by step to Rachel's consciousness. Despite the necessity of these human footsteps Jacob chafed under their constraint because Rachel as his vision of Love had already revealed to him the "end from the beginning," Isa. 46:10. And Rachel being that end looked down with disfavor on a sense of "beginning," which to the consciousness of Love is "*the only,*" as interpreted by Mrs. Eddy in *Science and Health* on page 502. Hence when Rachel looked down upon her sister's childbearing with higher vision, she desolated childbearing as the objective human footsteps of Leah necessary to lift Jacob to Rachel's own always-consciousness of Love. Therefore it was at the point of the desolation of motherhood that Leah "left bearing" in Judah (typing ascension) and attempted subjectively to ascend to Rachel's consciousness without the further human footsteps necessary to demonstrably reach it; for when Leah attempted to subjectively ascend above her objective demonstration it was because of her initial affinity with Rachel's (Love's) consciousness, which was above childbearing.

As a Biblical illustration of the fact that Love, by a sense of its own inherent right thereto, desolates the human footsteps needful to reach "the fruits of Love," S. & H. 35:24,—when the children of Israel spied out the "Promised Land" with a view to seizing it as their inherent right, they brought back as a symbol of Love's consciousness (which always sees "the fruits of Love") a bunch of grapes so heavy that it

took two men to carry it, Num. 13:23. And because the Israelites were able to see and appropriate the fruits (final demonstration) of the "Promised Land" in their first vision, they later went in and exterminated the inhabitants (desolated the toiling human consciousness)—to paraphrase the words of the Bible, they took vineyards which they had not planted and wells which they had not digged, Deut. 6:11. (However, because the Israelites had gathered together the twelve tribes of Israel with no intelligent understanding of their progressive values, they could not maintain their nation but were scattered abroad throughout the entire earth, thereby being forced to await the intelligent demonstration of the toiling consciousness [which they in their first vision had desolated] in order to rightfully reach "the fruits of Love" with all mankind, for Love is generic.) Thus the female angel, typing the womanhood of Woman, in this fifth picture spies out the "Promised Land" of Womanhood, which desolates (makes barren) the consciousness below her vision (without dissipating her own barrenness as pertaining to earthly fruitfulness with others—Rachel's womb having been by divine plan closed to fruitage until Leah had finished her work, Gen. 29:31; 30:22) until such consciousness intelligently demonstrates the spiritual values of Love, which alone are permanently fruitful.

The origin of the word "envy" as given in *Webster's Dictionary* is "in, against, + *videre*, to see," or "to see against." This is the usual conception of the meaning of "envy"; however, it can be harmonized with all that has been based on the *Standard Dictionary's* definition "to see upon," since Love's higher position of revelation always *sees against* every human footstep of others necessary to reach its own always-finished "goal," which others can reach only through the travail of Life's * laboring effort, typed by Leah as objective human

* The quality of "Life" is capitalized inasmuch as Life is the divinity of earth, for "in the beginning God created [both] the heaven and the earth," Gen. 1:1. In confirmation of this Mrs. Eddy when not placing Life in the trinity of Life, Truth, and Love groups "Life" with "substance" and "intelligence," the latter two qualities being human, S. & H. 27:14; 185:19; 595:7; again, Mrs. Eddy speaks of "substance and Life" (as divided from Truth and Love) as "God's thoughts," S. & H. 286:21, although not God himself, who is the fullness of Life, Truth, and Love. In other words, despite the fact that Mrs. Eddy divides Life from Truth and Love (associating Life with human qualities), she always divinizes Life. Thus earth even though seemingly divided from heaven retains its divinity in the *divine* consciousness. So only to the human sense that divides earth as Life from heaven as Truth and Love must Life ascendingly become Truth (in response to Mrs. Eddy's demand for "Life which is Truth," S. & H. 35:22), that is one with Love, before Love descends to Life as the divinity of earth (as typed by the "tree of life" that grows on earth and not in heaven) for "the fruits of Love."

motherhood. However, Rachel as subjectively prototyping the Bride as whole ("adorned") Word (My. 125:26) had no affinity with human motherhood; for the Bride's conception is initially generic—"conceiving man in [not 'in man'] the idea of God," S. & H. 582:14. Such was the exact position of Rachel, Love, with reference to Leah, Life, at this point of unfoldment. In other words, Life never *reveals* (as does Love) but *acts* (demonstrates); while Love *is*, although always above the ken of the human consciousness until the human consciousness becomes demonstrably one with the divine in "the human and divine coincidence," S. & H. 561:16. (Hence the City foursquare—which, as the coincidence of the divine with the human, comes down to dwell with men, or with the human consciousness—was not founded on the prophets but on the "apostles [laborious demonstrators] of the Lamb [purified human consciousness]," Rev. 21:14.) In the meantime Love must be expressed, to the human consciousness, wholly in symbols; thus Love's expressions are *always* mere prophets to the human consciousness. That Love can merely prophesy to the human consciousness was a lesson in store for Rachel which subsequently forced her to yield the demonstration of her subjective revelation to objective Leah, since "spiritual teaching must *always* be by [the] symbols [of Life]," S. & H. 575:13. That symbols figuratively and progressively identify the consciousness of Love is illustrated by the fact that Moses after communing directly with God gave the Israelites only the "pattern" (symbol) shown him "in the mount," Ex. 25:40, despite the fact that his own consciousness was so illumined with the idea behind the "pattern" that he was forced to "put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is [later to be] abolished," II Cor. 3:13.

Remembering that Rachel prototyped Mrs. Eddy's consciousness as animated by her own initial vision of Womanhood (and Leah her founding consciousness), Mrs. Eddy's identical fulfillment of the prophetic position of Rachel in the sense that Rachel initially saw "the end from the beginning" will be readily seen inasmuch as Mrs. Eddy received her self-vision of Science at the point of Love as "*the only*" (S. & H. 502:25) without beginning, or end,—her statement of this fact reading, "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and *Love*, and named my discovery Christian Science" (S. & H. 107:1),—and she says that "Christian

Science [is] as old as God," S. & H. 146. This discovery was nine years before she revealed it to her followers in the first edition of *Science and Health* as the perfect manhood, or Truth, of her own consciousness, which was one with Love. Realizing the finished goal of Love's revelation in her own consciousness, Mrs. Eddy in the first edition of *Science and Health* (as previously presented in the comments on the third picture) strongly denounced church organization (the demand for church organization being even then in her students' consciousnesses, as evidenced by the fact that they started the unsustained previously mentioned Reuben "church" in 1875 at about the same time that she published her first edition of *Science and Health*), her statement being: "The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make . . . 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.

However, Mrs. Eddy had found that static Christianity, or old theological beliefs, had too strong a hold on the minds of her students to make it safe for them to dispense with some form of organization by which they could ascend above the static Christianity of their own lives to her revelation of scientific Christianity as Truth, which is inseparable from Love, Womanhood. Thus in 1876 Mrs. Eddy with her students established the Christian Scientist Association, which later developed into "church." This Association had undoubtedly been established with the hope that perhaps the teaching it would provide would be a channel for lifting the consciousnesses of her students above the need of church; but it will be remembered from the comments under the fourth picture that Mrs. Eddy in 1879 had been forced to go a step further and establish its complement, the First Organization of the Christian Science Church, on the basis of Jesus in his first coming, typing Life. The purpose of this "church" had been "designed to commemorate the word and works of our Master, which should reinstate primitive Christianity . . .," *Manual* p. 17; for church established as a means of lifting Mrs. Eddy's students to her own consciousness had had to be founded at the point of their own lives as Christians in the same manner as Jacob after receiving

a vision of Rachel as Love was forced to be lifted by Leah as Life * from the starting point of his, not Leah's, own life consciousness.

However, the labor of Mrs. Eddy's practice, teaching, and preaching, to which was added her struggle with "church" after her concession of the necessity therefor (each and all to the end of lifting the consciousnesses of her students to her own revelation), had so burdened her thought with the earth weight of her students as to have forced her Leah-consciousness to rise above "church" (typed by the angelic figure of the manhood of Woman in this fifth picture) towards oneness with Love in order to preserve the revelation of Womanhood as Love in her own consciousness (Life, Truth, and Love being *initially* one in Mrs. Eddy's consciousness). Mrs. Eddy's ascension above "church" temporarily obliterated to her own consciousness the Leah-footsteps of Life towards Truth needful to the consciousness of others to reach such goal.

Thus the true manhood of Mrs. Eddy's consciousness (Christianity as Truth, portrayed as the worshiping man-angel in this fifth picture), which she had seemingly separated from her vision of Womanhood when she wrote the first edition of *Science and Health* in fulfillment of the prophecy that the man-angel (in "cloud"-clothes) would initially bring the "little book," Rev. 10:2, no longer satisfied her as a means of lifting others to her own consciousness—and certainly the second edition (as an extract from the later third), which contained no statement of either manhood or womanhood, could not do so. So the womanhood of Woman in this fifth picture (portrayed as a female angel), identifying the consciousness of Mrs. Eddy as renewedly spying out (strainedly looking towards in her endeavor to recapture) the "Promised Land" of Love whose wells of ever-flowing Life were (to her consciousness) already digged and its vineyards already bearing "the fruits of Love," is looking towards the revelation of Womanhood as "the temple of God [which] was opened in heaven" (Rev. 11:19) in the third edition of *Science and Health*, that it will be remembered

* Leah typing Life as Motherhood, which never reaches beyond Truth as Mother (although Mrs. Eddy defines "Mother" as "Life, Truth, and Love," Love is her highest *potentiality* as Bride ["Love wedded to its *own* spiritual idea," S. & H. 575:3]—not as Mother), symbolizes the manhood of Woman and becomes the womanhood of Woman only when Life becomes Truth, that is one with Love, at which point Life as Truth for the first time brings forth "the fruits of Love"; for Mrs. Eddy speaks of "the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love," S. & H. 35:22.

had been written previously to her establishment of "church," but the vision of which she had seemingly lost in her struggle therewith. For while Mrs. Eddy had written this third edition, from which the second edition was extracted, before her establishment of the First Organization of the Boston church in 1879 (thereby lifting her own consciousness to its illuminating contents), she had had no access to it to the end of its letter utilization with the "church," inasmuch as she had been and was still unable to release it from the press due to the poverty to which the earth weight of her students had reduced her, as presented in the comments on the fourth picture pertaining to the second edition of *Science and Health*.

In this third edition of *Science and Health* the revelation of Womanhood was so complete in its spiritual embrace of manhood as to obliterate the human footsteps of manhood leading thereto and consequently the possibility of fruits (progressive children, remembering that the footsteps of Jacob from Life to Truth were expressed as children) from the revelation of Womanhood as Love. This obliteration of manhood was accomplished in the third edition by Mrs. Eddy's interpretation (for the first time) of the "male and female" of the sixth day of consciousness in the first chapter of Genesis * as, "The male idea corresponds to creation, Life, and Truth; the female idea to Life, Truth, and Love," Vol. II, p. 118. Thus it will be noted from this interpretation that "the female idea" in this edition embraced "the male idea" with the exception of its first step, "creation"; however, even the value of this footstep was removed from "the male idea" when Mrs. Eddy in this same third edition (under the chapter entitled "Creation") for the first time attributed "creation" in the first chapter of Genesis to the motherhood of God, calling God "*infinite* Mother," "She," and "Her" (as will be more particularly presented

* The first edition of *Science and Health* contained no characterizing distinctions between the "male and female" ideas in correlation of Gen. 1:27, the following statement characterizing its general trend, "Hereby we learn, man was a generic name; also that he reflected the Principle of male and female . . . ," p. 236; however, in Mrs. Eddy's remarks on the second chapter of Genesis in the *same* edition, she said, "Woman was a higher idea of God than man, insomuch as she was the final one in the scale of being . . . ," p. 249. The second edition of *Science and Health* contained no chapter wherein the "male and female" ideas of Gen. 1:27 were presented; however, in the chapter entitled "Metaphysics," in which our now "platform" of Christian Science was originally presented, was (as previously quoted) the following statement, ". . . woman is but another and higher term for man; that man or woman is the compound idea that includes all other ideas of God . . . ," p. 144.

under the comments on the sixth picture). Hence as Mrs. Eddy's interpretation of "the male idea" of the first chapter of Genesis (Gen. 1:27) was completely obliterated in this third edition of *Science and Health* other than as entirely embraced in "the female idea," no human footsteps of "Life" as expressed in "creation" were left to approach "Truth" (which is inseparable from Love) as in our present edition through the footstep of "intelligence"—the present interpretation of "the male idea" reading, "The ideal man [called 'the male idea' in the third edition] corresponds to creation, to *intelligence*, and to Truth," S. & H. 517:8.

The presentation of Womanhood in the third edition of *Science and Health* in its obliterating embrace of the human footsteps of manhood also theoretically eliminated the necessity for church (which is always founded on manhood, Womanhood being beyond church) whether founded on the basis of Jesus as manhood typing Life, as was the First Organization of the Boston church, "designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing," *Manual* p. 17, or founded on the basis of the "Christ [Truth]" of Jesus' "second appearing" (as was the Second Organization of the Boston church, *Manual* p. 19); for the sole mission of Church is to spiritually reunite the "male and female" ideas in the twenty-seventh verse of the first chapter of Genesis (which were seemingly separated in the second chapter of Genesis) in one consciousness, Mrs. Eddy having said, "Union of the masculine and feminine qualities constitutes completeness [Womanhood]," S. & H. 57:4. Thus the revelation of Woman as absolute Science in the third edition of *Science and Health* as presented to a "church" based on "primitive Christianity" left no human footsteps by which "primitive Christianity," typing manhood, could reach Science, typing Womanhood, in order to be embraced therein as Christian Science.

Therefore it will be seen that as both the spirit and the letter of this third edition of *Science and Health* completely obliterated manhood (as embraced in "the female idea" and in the motherhood of God as the source of "creation") and that as manhood had been the basis of Mrs. Eddy's practice of Christian (manhood) healing,* the basis of

* Mrs. Eddy 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 [or generic Love, typed by Womanhood]," Rud. 2:23.

her teaching (which for five years before she wrote *Science and Health* had been done on the basis of her "class-book," called the "Science of Man, or Moral Science," our now chapter of "Recapitulation" in *Science and Health*), and the basis of the foundation of her First Organization of church (each and all bearing fruit to her founding Leah-consciousness, for each and all were her founding footsteps in the human consciousness), her expectation of fruits either with Jacob as "the [progressive] revelation of Science" in her own unfoldment of the twelve tribes of Israel (her Leah-consciousness having previously unfolded but four of these tribes) or with the "church," which had borne its fruits on the previous basis of manhood, was foundationless.

Thus it might be said with reference to Mrs. Eddy at this point of her barrenness of fruit in individual and collective demonstration that she as Womanhood (prototyped by Rachel as Love) looked down upon, or "envied her sister" consciousness (prototyped by Leah) its previous Christian fruits in manhood under the régime of her previous (Leah) manhood ministrations, which her higher vision of Womanhood as absolute Science in the third edition of *Science and Health* had desolated by obliterating the foundational basis of manhood.

"And [Rachel] said unto Jacob, Give me children, or else I die"—Realizing that Love without fruit dies, Rachel at this point cried out for "the fruits of Love" (S. & H. 35:24) as expressed in the progressive twelve tribes of Israel, "which show the workings of the spiritual idea" and symbolically ultimate in "twelve manner of fruits" on "the tree of life," Rev. 22:2, or "the fruits of Love."

Likewise Mrs. Eddy, realizing that revelation without "the fruits [demonstration] of Love" dies, cried out to "the revelation of Science," typed by Jacob, "Give me children [collective fruits of my higher revelation], or else I [as identified with my Cause] die."

"And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?"—It will be remembered that in the comments on the first picture the seven rungs of Jacob's Ladder of Life were shown to correspond to the seven ascending tribes of Israel, which in turn correlate the seven ascending days of consciousness in the first chapter of Genesis. It will also be remembered that Jacob was required to work seven years to attain Rachel as his revelation of Love (and then was disappointingly given Leah), which seven years correspond to the seven

sons that Leah as Life must needs bear * in order to lift Jacob's life to Truth, which is one with Love. Realizing that this ascending progress was the Principle of Life which had been revealed to him in his vision of the Ladder of Life (upon which the angels first ascended the full seven rungs before they reached heaven, typed by Rachel as Love) and that Leah had borne but four children, typing but four ascending rungs of the Ladder of Life, "Jacob's anger was kindled against Rachel" in thus attempting to thwart God's revealed plan by demanding a child before Leah had completed her ascending course of Motherhood, inasmuch as it was to this end that God had closed the womb of Rachel, Love, and opened the womb of Leah, Life, Gen. 29:31. Thus although Jacob had chafed under the constraint which these medial footsteps demanded, he had accepted them and consequently resented Rachel's desire to thwart God's inexorable plan.

Rachel typing generic Love (and Love being "the generic term for God," My. 185:14) could never conceive with Jacob while he was taking the individual footsteps of Life, Life's footsteps always being individual, but must await the attainment of the "Life which is Truth" (S. & H. 35:22) in the consciousness of Jacob. Truth being generic (for it is one with Love) and Life individual, the fruits of individual Life (until it has reached the "Life which is Truth") were the domain of Leah as Life and should have been patiently awaited by Rachel as Love until her conception with Jacob as generic Truth was spiritually possible. In other words, Jacob had to be lifted to the consciousness of Truth through Leah before he could bring forth "the fruits of Love" by Rachel.

As prototyped by Rachel, who was forced to await Jacob's ascending footsteps on the Ladder of Life before he could reach Truth, which was one with her subjective consciousness of Love, Mrs. Eddy (despite the fact that she had subjectively discerned Womanhood as Love—the allness of good, the perfection of man, the beauty of holiness—nine years before she wrote *Science and Health*) after objectively writing *Science and Health* for the purpose of founding her revelation in the

* Inasmuch as each succeeding son embraced the elements of the previous sons, Leah's son Gad as Jacob's seventh, which Mrs. Eddy defines as "Science," compositely and spiritually embraced all of Leah's previous four sons and the two intervening sons of Rachel by her handmaid Bilhah—Dan, meaning "judgment," and Naphtali, meaning "wrestling." Thus symbolically Leah bore seven sons, corresponding to the seven ascending days of "creation" in the first chapter of Genesis, which Mrs. Eddy alternately calls "the Science of Genesis," S. & H. 525:22, "the Science of Mind," S. & H. 557:24, and "the Science of creation," S. & H. 537:23.

consciousnesses of her students (who were forced to take the steps from the Life of Jesus' first coming to the Truth of his "second appearing") was forced to bear with them in their step-by-step ascending course through the orderly footsteps of the first chapter of Genesis until they reached her subjective consciousness, each footstep of which she had classified as a "stage in the order of Christian Science" (when she spoke of the third day in the first chapter of Genesis as the "third stage in the order of Christian Science," S. & H. 508:28, as before noted).

When it is realized that the *Manual* of The Mother Church, first published during the Second Organization of the Christian Science Church (founded in 1892), was indited only to those Christian Scientists who were still "taking in the Ten Commandments and [still] scaling the steep [to them] ascent of Christ's Sermon on the Mount," My. 229:20, and that afterwards Mrs. Eddy was forced to place the entire church under the *Manual's* more and more insistent demands, the great distance between Mrs. Eddy's revelation of Womanhood and the unpreparedness of the students in the First Organization (and even in the Second) will be seen, which forced a future retracing by woman of the footsteps of manhood, that at this point of unfoldment were obliterated. Thus in the *Manual* Mrs. Eddy's founding consciousness, as prototyped by Leah, was not only forced to retrace the footsteps of Jesus' first coming, which was the basis of the First Organization, but to spiritually retrace the moral foundations of Mosaic Law in order to lay the foundation of justice instead of judgment in the consciousnesses of her students.

Therefore Jacob's question, "Am I in God's stead, who hath withheld from thee the fruit of the womb?" is equivalent to his saying in the fifth stage in the unfolding order of Christian Science to Mrs. Eddy in her Rachel, or seventh, stage (the *first* subjective "stage in the order of Christian Science" and the *seventh* objective "stage in the order of Christian Science" being one as subjective and objective Bride), in which she had revealed Womanhood to the obliteration of manhood in the third edition of *Science and Health*: It is not I, "the revelation of Science," that is at fault but the unprepared soil in which the seed is sown and to which you have given a revelation that at this time only the soil of your own subjective consciousness can individually sustain; therefore you must await God's time for Love's fruitage. In other words, Mrs. Eddy's Rachel, or revealing, consciousness had to await the spiritual evolution in the human consciousness

that alone could prepare its soil for the seed of Love's sowing, which demanded purity from "within" before the mission of Woman (that could never be imparted from "without") and its "fruits of Love" could be discerned. Thus Mrs. Eddy says that "spiritual evolution [which always starts from 'within'] alone is worthy of the exercise of divine power," S. & H. 135:9, and to attempt to substitute man's will "in God's stead" is fruitless.

Mrs. Eddy through her revelation of Womanhood and her obliteration of manhood (as embraced in "the female idea" and in the motherhood of God as the source of "creation") in the third edition of *Science and Health* was at this point attempting to place her objective "revelation of Science," typed by Jacob on the fifth rung on the Ladder of Life, with her own subjective consciousness on the seventh rung on the Ladder of Life (the seventh rung as a type of "the last" rung being one with her Reuben-consciousness as "the first" rung, its placement as the seventh rung, or "the last," however, being her subjective consciousness at the highest point of its [seemingly ascending] *expanse* rather than an objective ascent thereto as others were forced to make). In other words, she was attempting to lift the fifth "stage in the order of Christian Science" as corresponding to the fifth day in the first chapter of Genesis to its morning light, which soared above its undemonstrated evening demands.

While Mrs. Eddy now says to the subjective sense that "evil is destroyed by the sense of good," S. & H. 311:13, she also contrastingly says to the objective sense that "the dragon ['the sum total of human error,' S. & H. 563:10] is at last stung to death by his own malice," S. & H. 569:25, and that "error began and will end the dream of matter," S. & H. 532:27. Still again, she says that "every individual character, like the individual John the Baptist, at some date must cry in the desert of earthly joy; and his voice be heard divinely and humanly," Mis. 81:22; moreover when Mrs. Eddy says that "either here or hereafter, suffering [denials] or Science [affirmations] must . . . regenerate material sense and self," S. & H. 296:6, she leaves no escape to the mortal consciousness from the suffering which the manhood "evening" struggles of the first chapter of Genesis demand until Gad, the seventh day, which Mrs. Eddy defines as "Science" (S. & H. 596:21), is reached, for the seventh is the first day that has no evening. Therefore in Mrs. Eddy's attempt in the third edition of *Science and Health* to lift the human consciousness to her own subjective revelation before it had step by step met the evening resist-

ances of the ascending days of consciousness, she presented the process of affirmation, or of divine Science, which excluded the denials of Christian Science, and thereby obliterated the objective human, or manhood, footsteps needful to attain her own subjective revelation. As illustrative of Mrs. Eddy's attempt to lift the human consciousness to her own subjective revelation without its taking the objective footsteps thereto, the two angels in this fifth picture are rising above the evening necessities of their respective tribes of Judah and Dan to the affirmations of their morning light.

To epitomize: The angels in this fifth picture, which type Mrs. Eddy's own subjective consciousness of the morning light of the tribes of Judah and Dan, soar above the evening necessities of her followers and thus above the manhood ascending demonstration of their tribal consciousnesses. And inasmuch as the seventh day of consciousness is but the generic morning light of all of the ascending days of tribal consciousness, it is affirmative Womanhood, which knows nothing of the needful denials of manhood. Figuratively speaking, "Jacob's anger was kindled" against Mrs. Eddy for denying man his orderly ascending position on the Ladder of Life, for man as characterized by his denials types the "evening" necessities of the first chapter of Genesis rather than its "morning" overcomings. So while "evil is destroyed by the sense of good," "the sense of good" cannot be gained until its Science is reached. Thus Jacob (as Mrs. Eddy's objective revelation of Science in its fifth stage of unfoldment), so to speak, figuratively admonished Mrs. Eddy for soaring beyond the evening of the fifth day in the morning light of Judah and Dan (typed by the fowl of the air, which Mrs. Eddy interprets as "angels of His presence," S. & H. 512:9, "soaring *beyond* and above corporeality to the understanding of the incorporeal and divine Principle, Love," S. & H. 512:1) before the delving (evening) phase of the fifth day of the first chapter of Genesis (typed by the denizens of the sea, Gen. 1:19) had been demonstrably fulfilled.

"*And she [Rachel] said, Behold my maid Bilhah [meaning 'confused'], go in unto her; and she shall bear upon my knees, that I may also have children by her*"—Had Rachel heeded Jacob's warning that God alone had "withheld from [her] . . . the fruit of the womb," Gen. 30:2, she would have realized that the time had not come for her to bear directly with Jacob, for God had not "opened her womb" as He had Leah's. But she did not heed this warning and in her *confusion* prophetically fell to the level of the human law which said

that the husband of a barren woman could use the body of her maid to bear his wife a child (to which law Sarah because of her barrenness had descended when she gave her handmaid Hagar to Abraham in order to bear her a child), which descent of Love to the level of human law brought forth (as later presented) the child of "judgment."

As previously presented in the comments on the first picture, Sarah, prototyping Rachel as Love (which subjectively knows no law other than that of its own consciousness), could not descend to such lawful expedient as the use of a channel which prototyped the Law of Mount Sinai, that fixedly bestows its lawful judgments upon one and all alike (knowing nothing of Love's "impartial and universal . . . *adaptation*" as well as "bestowals" [S. & H. 13:2] according to the relative spiritual capacity of their recipients), without bringing upon her own act the retribution of violated justice—Hagar's rebellion (expressed in her despisal of her mistress) being the premature stirring of a sense of human justice (as typed by the Law of Mount Sinai) before mortal consciousness had been negated by the punitive judgments of the Law's exactions, for punitive judgments are the sole heritage of a servant-consciousness.

Thus because justice, as prototyped by Hagar, knows no distinctions between positions or persons, it is ever forced to rest under the "adaptation" of Love; hence Mrs. Eddy not only says that "justice is the handmaid [servant] of mercy" * (thus putting justice under the control of mercy as typing Love in its "adaptation" to mortals), S. & H. 36:9, but she also says that "mercy cancels the debt [of mortals] *only* when justice approves," S. & H. 22:30, which forces mercy to await the mandate of justice—that always comes to the servant-consciousness as judgment—before mercy can lift the servant-consciousness to its own thought-plane through justice, in order to cancel the debt of distinction between mistress and handmaid. That justice is "the [mere] handmaid [or servant] of mercy" is borne out by the fact that the Bible calls Moses a mere "servant of the Lord," Josh. 1:1, and Mrs. Eddy says in her definition of "Moses" as "a type of moral law" (or the channel for the Law of Mount Sinai) that "without . . . the union of justice and affection,—there is something spiritually lacking, since justice demands penalties [punitive judgments] under

* While subjective Love, typed by both Sarah and Rachel, knowing nothing below its own consciousness, makes no distinctions between positions or persons, mercy as objective Love, typed by both Sarah and Rachel when they descended to human law, is in a medial position between Love and law, from which position it can adapt its consciousness to the needs of others in order to lift them to the plane of its own consciousness.

the law," S. & H. 592:11. Therefore Mrs. Eddy says, ". . . let human justice pattern the divine," S. & H. 542:20, and even a lawyer prays the Court for a grant of equity (Love's "adaptation") as well as justice.

Despite the retributive justice that befell Sarah's use of her handmaid in order to bear a child for her husband, Rachel repeated the same expedient of proffering her handmaid (Bilhah) to Jacob for the purpose of bringing forth a child (which robbed her handmaid of any claim to a mind, or individual identity), and as a result it brought upon her own act the retribution of punitive judgment—in her case *God's* "judgment" (as well as mortal judgment), because Sarah had already proved that Love could not traffic with human law. Thus because of the mindless position in which such human expedient placed Rachel's handmaid,—the name "Bilhah" meaning "confused,"—Bilhah but typed the confusion of Rachel's own mind before Rachel proffered Bilhah to Jacob as her handmaid of would-be purpose.

It must also be remembered that because Sarah, typing heaven, or Love (that Sarah typed heaven is confirmed by St. Paul when he called her the "Jerusalem which is above . . . which is the mother of us all," Gal. 4:26, and Mrs. Eddy also said in the third edition of *Science and Health* that "heaven" is "now and forever the . . . female of Spirit," Vol. II, p. 120), in her barrenness had *first* given her handmaid Hagar, prototyping the Law of Mount Sinai as justice, to Abraham, typing earth, in order that Hagar might bear her an earth child (over fourteen years before she [Sarah] was given Isaac, her child of "promise," as the fruit of Love; in other words, that Sarah bore her child by law, prototyping justice, before she bore her child of "promise"), she *subjectively* embraced the Law of justice, which is the channel ("handmaid") of "mercy to mortals," S. & H. 18:7; and Mrs. Eddy says that "Love [typed by Sarah] fulfills the law of Christian Science," S. & H. 572:12, which (Love) embraces both heaven and earth. Yet despite the fact that Sarah had borne a child of heavenly "promise," she failed to find the twelve-gated "city which hath [earthly] foundations, whose builder and maker is God" (Hebr. 11:10) for which she and Abraham had looked, because afterwards (when Hagar's son "mocked" Isaac) she had cast out Hagar as the *objective* expression of Law, or earth foundation. At this point it is interesting to note that because Sarah failed to *objectively* embrace Law when she cast out Hagar, prototyping Law, Isaac had to remain but a child of "promise" until the Law was objectively fulfilled.

Therefore, inasmuch as mortal mind is redeemedly translated

from its "First Degree: Depravity" to its last degree of spiritual "Understanding" (S. & H. 115, 116) only through objective Love as mercy,* that, because of its inherent embrace of Law, descendingly seeks to *objectively* lift others to itself,—Sarah's casting out of her bondmaid as typing *objective* Law made it necessary for the same quality of inherent Love (typed by Rachel) mercifully to redeem what Sarah had cast out, even at the expense of bearing the "judgment" which a higher thought must always receive from a lower consciousness when seeking to lift it to its own thought-plane.

Thus Rachel as Love, prototyped by Sarah, in order to redeem the rebellious-to-law consciousness of Sarah's handmaid, or servant, must needs place her own handmaid in the same position, in order to lift rebellious mortal consciousness that had negated Law (by rebelling at its demands) to the position of unthinking obedience thereto; for by so doing she would bring the saving *judgments* of the Law into the mortal consciousness (for one on the plane of unthinking obedience to law has no other than the consciousness of a servant who "knoweth not what his lord doeth," John 15:15), which (mortal consciousness) must receive the lash of negating judgment until it is lifted to an intelligent understanding of the justice of such *judgment*. So while Rachel had hoped to bear "the fruits of Love" with Jacob on her own plane of consciousness, when she, heedless of Jacob's warning that God alone could "open her womb" to bear "the fruits of Love," descended to the plane of her handmaid's consciousness in her precipitate attempt to do so, she undoubtedly placed herself in line to receive the judgment which belonged only to the consciousness of a servant who "knoweth not what his lord doeth." Hence it will be seen that in Rachel's *confusion* between Love and law (in offering her handmaid Bilhah to Jacob to the end of bearing her a child) she unwittingly placed herself in the exact position of Sarah with her handmaid, which had eventuated in Sarah's casting Hagar out, with the difference that Rachel must needs bring forth and cherish her child of judgment as the negating "suffering" stage of mortal consciousness needful (in lieu of "Science," which must be affirmatively reached) to "regenerate material sense and self," S. & H. 296:6; for "the twelve tribes of Israel" must "show the workings of the spiritual

* While as elsewhere presented Mrs. Eddy under the title of "Scientific *Definition* of Mortal Mind" (now called "Scientific *Translation* of Mortal Mind") forced mortal mind to progressively define itself, it was only her progressively pouring in "truth through flood-tides of Love" that caused it to "extract" its own errors (S. & H. 201:17) one by one; since mortal mind, in common parlance, could not lift itself by its own "boot straps."

idea" by redeeming each and every cast-out concept of mortal consciousness to its own antecedent spiritual idea, in line with Mrs. Eddy's statement that "evil and all its forms are inverted good," Un. 53:2.

To state the foregoing premises in a different way for the purpose of more abstract generalization, when Sarah with God's approval (as noted in the comments on the first picture) attempted to lift judgment from Hagar's sin *vicariously* by cherishing Hagar and her son in her home for over fourteen years after her rebellion, she proved that Love (to which woman corresponds, S. & H. 517:10) by such *vicarious* effort but permits sin to multiply and perpetuate itself (as shown by Ishmael's mocking Isaac, the son of "promise," in renewal of his mother's contempt for Sarah), and that Love is neither a "saviour" nor a "redeemer" until the sin of rebellion through "judgment" suffers sufficiently to destroy itself. Hence Mrs. Eddy says of even the *vicarious* effort of Jesus (as typing manhood) to save sinners by his suffering for them, "Jesus suffered for our sins, not to annul the divine sentence for an individual's sin, but because sin brings inevitable suffering," S. & H. 11:18. So Jesus took on the inevitable suffering for our sins in his endeavor to lift them from us but could not "annul the divine sentence for an individual's sin." Thus Mrs. Eddy shows that Jesus could be but a way-shower to sinners in her statement reading: "While we adore Jesus, and the heart overflows with gratitude for what he did for mortals,—treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for us,—yet Jesus spares us not one individual experience, if we follow his commands faithfully; and all have the cup of sorrowful effort to drink in proportion to their demonstration of his love, till all are redeemed through divine Love," S. & H. 26:1.

However, as each and every deflection must be met at the exact point of such deflection, and as the twelve tribes of Israel must "show the [progressive] workings of the spiritual idea" in the process of the negation of error, as well as in the affirmation of Truth, it was seemingly needful that the negating futility of the Love of Sarah, as expressed in her attempt to save Hagar during the over fourteen years that she cherished her in her home after her rebellion and before she finally cast her out (thereby attempting to lift judgment from Hagar's consciousness before she had lawfully reached the point where she could see the justice of such judgment as a result of the suffering that it had occasioned her), should be manifested through Rachel as the exact

counterpart of Sarah, and through Rachel's handmaid Bilhah as the exact counterpart of Hagar.

Therefore the knocking of Hagar's rebellion at the door of Rachel's consciousness shows that the inexorable Law of divine justice (having no regard for the passage of time) never permits sin to escape from its inevitable judgment, no matter how long its hand may be stayed, and that it always knocks at the typical channel of its violation. So when Hagar's rebellion knocked at the door of Rachel's consciousness through the channel of Rachel's own rebellion, it was in order to bring Hagar's rebellion to judgment as a means for providing to mortal consciousness its first saving footstep of inevitable suffering, to the end of lifting it to an understanding of the justice of the judgments under which its (always) rebellion at the higher law of divine justice places it; * for Mrs. Eddy says, as before indicated, that "either here or hereafter, suffering or Science must . . . regenerate material sense and self" (S. & H. 296:6)—it being necessary for "Science," which is affirmative, to await the intelligent understanding by mortal consciousness of the reason for its judgments. Thus in view of Sarah's rejection of her lawful child, Rachel's heedless act resulting from the confusion between Love and law at this point was occasioned by the pressure of impelling Love forcing her to open the channel of "mercy to mortals" which Sarah had closed.

Thus because Sarah, typing Love, cast out her handmaid and her handmaid's son (prototyping moral Law, the Mosaic Decalogue) by reason of their rebellion against violated rights of moral justice, † it was inevitable that Rachel as the identical fulfillment of Sarah's consciousness as Love should find that she could not in the objectively unfolding process of the twelve tribes of Israel ("which show the [full]

* For St. Paul said, "The carnal mind [mortal mind] is enmity against God: for it is not subject to the law of God, neither indeed can be," Rom. 8:7.

† Such moral justice could never deprive a mother of her moral rights to her own child, despite the laws of the land which were then unbound by moral right but rather were responsive to inspirational patriarchal revelation, which God justified for the higher consciousness but condemned for the lower. Therefore Hagar (despite the embryonic stirrings of moral Law, which Hagar prototyped as the Law of Mt. Sinai, Gal. 4:25) should have obeyed the law of her mistress' higher will until moral Law (which Hagar prototyped) became the means of salvation by which a lower consciousness could reach the higher meanings of the divine Law, whose mandates are wholly spiritual and beyond the needs of physical justice. Through the footsteps of moral Law, the lower consciousness is finally able to say with St. Paul, "I *through the law* am dead to the law, that I might live unto God [as did Sarah, who had fulfilled the Law in permitting Hagar, prototyping moral Law, a child before her own]," Gal. 2:19.

workings of the spiritual idea [in both its human and divine 'adaptation']," S. & H. 562:18) bear "the fruits of Love" with Jacob until the law, typing justice which rouses the mortal consciousness with its judgments before the intelligence of its justice is possible of comprehension, had been fulfilled.

While Rachel had *demande*d a child of Jacob (saying, "Give me children [now], or else I die"), thus violating the Law of Love which "'seeketh not her own'" (S. & H. 538:1) and in her rebellion bringing herself upon the plane of the violated Law of Love, Sarah truer to the Law of Love (which never demands for itself, knowing that it has all) had made *no* demand for her child of "promise" as the fruit of Love—the promise of a child having been such a surprise to her that she laughed within herself when she overheard the angel's promise to Abraham that a child should be born to herself and Abraham as their unsought fruit of Love (hence his name "Isaac," meaning "laughter"). And Sarah having first fulfilled the human law up to the point of her child of "promise" as a *gift* of God (according to God's own will and time) was sustained by God in the casting out of her handmaid and her handmaid's son, leaving their redemption to the objective unfoldment of the tribes of Israel at the point where judgment for violated law needed to be brought into sustained recognition; for judgment is inescapable as a means of regeneration to mortals at the point where thought-processes are demanded, as typed by the delving and soaring in the fifth day of the first chapter of Genesis, which this fifth picture correlates. Thus spiritual evolution is not dependent upon time, for Mrs. Eddy now says, "The thunder of Sinai and the Sermon on the Mount *are pursuing and will overtake* the ages . . . proclaiming the kingdom of heaven on earth," S. & H. 174:17.

As Rachel, typing Love, prototyped Mrs. Eddy's revealing consciousness, and as Bilhah (meaning "confused") was Rachel's handmaid of purpose, Bilhah prototyped a confused "church" as Mrs. Eddy's "handmaid" of purpose at this stage of unfoldment. Thus just as Rachel had *confusedly* and *reluctantly* been forced to descend to her handmaid Bilhah—meaning "confusion" as typing her (Rachel's) own confusion—with the hope of bearing Jacob a child below the fruits of her own consciousness at the point of his fifth ascending footstep on his seven-rung Ladder of Life needful for him to rightfully reach "the fruits of Love" with Rachel, so Mrs. Eddy was *confusedly* and *reluctantly* forced to descend to her "handmaid" of confusion,

the "church" (the First Organization of the Boston church), with the hope that it might bear fruit with "the revelation of Science" (typed by Jacob) at the point of its own ability, which was far below her vision of Womanhood as revealed in the third edition of *Science and Health*. For while Mrs. Eddy's vision of Womanhood was at the point of the seventh rung on Jacob's Ladder of Life,* her objective revelation was on the fifth rung of its tribal unfoldment, and the "church's" position being two steps below Mrs. Eddy's objective revelation of Science was at the point of the third rung of the Ladder of Life. In other words, Mrs. Eddy had placed her revelation in the third edition of *Science and Health*, under which this fifth picture rests, at the point of her own vision of heavenly Womanhood as embracing heavenly manhood, or at the point of the seventh step, which was two steps beyond what the objective unfoldment of "the revelation of Science" as typed by Jacob should have been in the orderly unfoldment of the tribes of Israel as typing the progressive rungs of the Ladder of Life, and Jacob as "the revelation of Science" in his orderly unfoldment of the fifth step was two steps beyond "church" in its third step of organic church expression in the First Organization of the Boston church. (It will be remembered that the first two tribal consciousnesses—Reuben and Simeon—were wholly subjective to Mrs. Eddy, in the sense that she was self-dedicated in Reuben when she was audibly called to her mission at the age of eight and was self-consecrated in Simeon when she repudiated the *basis* for church in refusing to accept its *saving* mission at the age of twelve; and that because her students started the first [unsustained] "church" as their Reuben-consciousness in Mrs. Eddy's third unfolding step [her Levi], they were always two steps behind Mrs. Eddy's tribally unfolding consciousness.)

Thus because "the revelation of Science" (typed by Jacob) should have been at the fifth stage in its orderly, progressive unfoldment of the twelve tribes of Israel, Mrs. Eddy, when she precipitately lifted "the revelation of Science" which she revealed in the third edition of *Science and Health* (but had not yet been able to release to the

* Just as Rachel, typing generic Love, was always at the top rung of Jacob's Ladder where Life, Truth, and Love are one, so Mrs. Eddy's self-revelation, or her own subjective consciousness of Science, remained in this same position. However, when she at the point of Levi objectively presented her revelation to others in her first edition of *Science and Health* to the end of lifting their consciousnesses to her initial vision, she was forced to unfold the twelve tribes of Israel step by step (although two steps in advance of her students) in order to *objectively* (in collective demonstration) regain her subjective position.

Field) to the point of the seventh, or last, rung of the Ladder of Life by revealing for the first time her subjective consciousness of Life, Truth, and Love as unified in "the female idea" (placing man wholly in its embrace at the topmost rung of the Ladder of Life where man as Truth would become objectively one with Love*), was in the position that Rachel prototyped. This position was that of demanding "the fruits of Love" from Jacob in advance of the time for his orderly objective unfoldment; for it will be remembered that Mrs. Eddy wrote the third edition of *Science and Health* before 1878, over four years before she was able to release it from press, and that therefore her demand for "the fruits of Love" from her "revelation of Science" (typed by Jacob) during this period was but an expectation of fruits from the spiritual illumination of her own consciousness. However, when "the revelation of Science" as the *spirit* of her spoken and written word (manifested through her teaching, preaching, healing, writing, counseling, and chiding in the light of her revelation of the third edition) did not during this over four years' period yield the anticipated "fruits of Love" because the fifth rung of the Ladder of Life demanding manhood "intelligence" had been effaced by the obliteration of the ascending footsteps of man in his embracement in "the female idea" (which placed manhood beyond the need of further fruit in church because embraced in Woman which was never in church), Mrs. Eddy then attempted to obtain fruit through the "church" as her "handmaid" of purpose.

In *The Life of Mary Baker Eddy*, by Sibyl Wilbur, it is recorded that Mrs. Eddy at a time of great pressure threatened to place a "bridge" † between her students and herself (over which they could not pass to reach her) to the end that they would be forced to progressively reach her vision, starting at the point of their own capacity. It would seem that in the third edition of *Science and Health*, in which Mrs. Eddy revealed Womanhood to the obliteration of manhood, she

* This left the twelve tribes of Israel as typed by the twelve sheep lying under the "tree of life" with a gateway open to infinity but with no shepherd. This gateway when opened before the time of orderly unfoldment is more apt to be a broken-down fence of protection used by wolves of animal magnetism as a means of ingress than a gateway used by the sheep, typed by the twelve tribes of Israel, as a means of egress to infinity.

† "If the students still continue to think of me and to call on me I shall at last defend myself and this will be to cut them off from me utterly in a spiritual sense by a bridge they cannot pass over," *The Life of Mary Baker Eddy* by Sibyl Wilbur, under the chapter "A Conflict of Personalities." Was not this in line with Isaiah's prophecy of a highway of holiness over which the unclean could not pass? Isa. 35:8.

had all too unwittingly placed such impassable "bridge" between herself and her students.

The descension of Mrs. Eddy below her vision to the First Organization of the Boston church as a "handmaid" of purpose was, as before noted, only after she had unfolded the first edition of *Science and Health*, in 1875, as the revelation of manhood (Truth) of her own consciousness, and after she had practiced, preached, and taught in its illumination for about three years in an endeavor to lift her students' consciousnesses thereto, and, further, after she had failed to collectively bring forth the spiritual "fruits of Love," or Womanhood, with which her consciousness was illumined as presented in the third edition of *Science and Health*—for, it will be remembered, although the third edition was not released from the press until the very last of 1881 (about the time that Mrs. Eddy transferred her activities from Lynn to Boston in February 1882), the second edition of *Science and Health* was published as an extraction of the third edition in 1878, one year before Mrs. Eddy founded the First Organization in 1879. Mrs. Eddy had therefore preached, practiced, and taught in the illumination of the third edition of *Science and Health* for over a year before her futile demands for spiritual fruits from its vision of Womanhood, or Love, yielded to the lawful expedient of establishing the First Organization of the Boston church, which had been chartered under law (contrary to the later founding of the Second Organization of the Boston church).

So just as Rachel at the point of Womanhood, or Love, was forced to traffic with Law, as typed by her handmaid of purpose, in order to demonstrably embrace justice in Love for the sake of others, Mrs. Eddy at the point of Womanhood, or Love (as expressed in the third edition of *Science and Health*), was forced because of the necessity of others' consciousnesses rather than that of her own to traffic with law in her first approach to a demonstration of justice and to accept the fruits of her "church's" demonstration of the fifth tribe at its own point of Levi-consciousness; for (as previously presented) such was the position of the "church" at this time (as typed by the lower plane in which the churches are placed in this fifth picture), inasmuch as "the word and works" of Jesus as "Master" in his first coming were on the plane of Levi, which crucified him before he rose in his ascending consciousness to his plane of Judah.

This First Organization of the Boston church could not fail to identify the servant, or "handmaid," consciousness of Mrs. Eddy's

higher purpose, since its basis (the commemoration of the "word and works" of Jesus as "Master") and its purpose ("designed . . . [to] reinstate primitive Christianity") made no demand in the consciousnesses of its members beyond the standard of their own lives. The confusion of Mrs. Eddy's consciousness when she descended to the plane of her "handmaid" of purpose, typed by the First Organization of the Boston church, in her attempt to adapt her revelation to the needs of others is seen in that which follows:

In the third edition of *Science and Health* "the female idea" as the entire trinity of spiritual forces—Life, Truth, and Love—completely obliterated "the male idea" * in its definition other than as "creation" (and even this moiety of man's identity with "creation" was removed in this same edition and given wholly to the motherhood of God as a phase of the "female" consciousness under the chapter entitled "Creation," as more particularly presented in characteristic quotations from the third edition in the comments on the next picture); for, as presented under previous comments, Mrs. Eddy in the third edition of *Science and Health* in her interpretation of the "male and female" ideas in the first chapter of Genesis (Gen. 1:27) for the first time separately characterized these ideas as follows, "The male idea corresponds to creation, Life, and Truth; the female idea to Life, Truth, and Love," Vol. II, p. 118.

It will be noted that the quality of "Life" in the definition of "the female idea" was repeated as the second footstep in the definition of "the male idea." This repetition of "Life" as the second footstep in "the male idea" in this third edition of *Science and Health* gave to "the male idea" a quality which was in "the female idea" not only as defined in the third edition but as now defined in the present edition of *Science and Health* on page 517, line 10 ("The ideal woman [formerly called 'the female idea'] corresponds to Life and to Love"). The placing of "Life" as the second footstep in "the male idea," for which "intelligence" was afterwards substituted, allowed human man (typing the human consciousness) no possible approach to "Truth" as he now has in the footstep of "intelligence" as given in our present edition of *Science and Health* on page 517, line 8 ("The ideal man [formerly called 'the male idea'] corresponds to creation, to intelligence, and to Truth"). Both correlations of the male and female ideas

* A pertinent correlation to the obliteration of manhood in *Science and Health* was the fact that Dr. Eddy passed on almost immediately after the publication of the third edition of *Science and Health*.

in the third edition of *Science and Health* and in the present edition were and are interpretations of the same Scriptural text, "So God created man in His own image, in the image of God created He him; male and female created He them," Gen. 1:27.

Inasmuch as Mrs. Eddy did not give "man" the human characterization of "intelligence" (as his now second footstep) in her correlation of "the male idea" in the first chapter of Genesis until the sixteenth edition, in 1886 (on the contrary divinizing her correlation as "Life" and "Truth"), her sole human characterization of man was to be found under the chapter entitled "Marriage" from the third to the sixteenth editions as, ". . . man, [should be] tender, *intellectual, controlling*" (at the same time characterizing human "woman" as, "Woman should be loving, pure, and strong,"—see second page of chapter entitled "Marriage" *). Thus having completely embraced "the male idea" in "the female idea" in her spiritual interpretation of the male and female ideas in the first chapter of Genesis in the third edition of *Science and Health*, Mrs. Eddy according to her own characterizations had no other qualities of human "man" and "woman" from which to draw her materials for "church" as a "handmaid" of purpose than *intellectually controlled* woman and *intellectually controlling* man—both below the quality of "Intelligence" (subsequently decapitalized) as the now human footstep which she established in her interpretation of "the male idea" in the sixteenth edition through which "creation," its first step, could reach "Truth," its last step, the statement reading, "The male idea corresponds to creation, to *Intelligence* and Truth," p. 444. So a "church" which had been "designed [merely] to commemorate the word and works" of Jesus as "Master," whose only channel for expression was *intellectually controlling* manhood and *intellectually controlled* womanhood, was verily a servant-consciousness in which Mrs. Eddy sought to conceive "*in man* the idea

* While this characterization of "man" and "woman" was always in the chapter entitled "Marriage," it will be remembered that marriage was not only then encouraged by Mrs. Eddy as the highest *Christian* estate in the early days of Science, but Mrs. Eddy herself was married after her first publication of *Science and Health*, and even a full marriage ceremony performed in Christian Science churches appeared in the *Christian Science Manual* in 1899, seven years after the Second Organization was formed. Therefore Mrs. Eddy's characterization of "man" and "woman" in the chapter entitled "Marriage" was her highest expectancy of the human man and woman in the First Organization of the Boston church, the only channel she had with which to work, when she offered the "church" to Jacob as "the revelation of Science" as expressed in the third edition of *Science and Health* for the "church's" demonstration of "the fruits of Love" and Law, whose only possible child could be "judgment."

of God," despite the fact that she said in the chapter entitled "Platform of Christian Scientists" in this same third edition, "*Intellect or the reason cannot grasp Truth*," Vol. II, p. 196.

The necessity to adapt her subjective revelation to the objective consciousness of others explains the reason why Mrs. Eddy at first subjectively placed and then objectively removed the quality of "Life" in her definition of "the male idea" correlating Genesis first chapter. To Mrs. Eddy's consciousness Jesus in his first coming was "the offspring of Mary's *self-conscious communion with God*" as Life, or fatherhood embraced in Mother; for when Mrs. Eddy first defined "Father" and "Mother" in the "Glossary" of *Science and Health*, she gave the qualities of "Life, Truth, and Love" to "Mother" exclusively and not to "Father" (giving the quality of "Life" to "Father" only after the qualities of "man" and "woman" had been merged into woman in the fiftieth edition, in 1891, ten years after the third edition was presented to the Field). Hence to Mrs. Eddy's consciousness the manhood of Jesus in his second coming as Truth embraced the quality of Life as identifying Jesus in his first coming as the offspring of Life as the fatherhood of Mother (resulting from Mary's inspirational "self-conscious communion with God" as Life); while Truth as identifying his second coming was the expression of the motherhood of God as Truth embracing the fatherhood of God as Life.

Thus the prophetic confusion of Mrs. Eddy's attempt at this point to adapt her subjective revelation to others is strikingly apparent and persists even in the following instances:

Mrs. Eddy repeated in the third edition of *Science and Health* in the chapter entitled "Platform of Christian Scientists" a statement that was partially previously quoted in this book as having appeared in the second edition of *Science and Health*, which read: "That man is not an Intelligence, a mind, or a gender, and that woman is but another and higher term for man; that man *or* woman is the compound idea that includes all other ideas of God, which represents Life, Truth, or Love," Vol. II, p. 195. In the first phase of this statement Mrs. Eddy denied to man the "intelligence" which she afterwards made his necessary footstep in the definition of "the male idea" (as just presented) and in its last phase (" . . . that man *or* woman is the compound idea that includes all other ideas of God, which represent Life, Truth, or Love") placed "man" in the same position (as "compound idea") as she placed "woman," which conflicted with her interpretation of the

“male and female” of the twenty-seventh verse of the first chapter of Genesis as presented in this same third edition.

Another confusion of Mrs. Eddy at this point was that she did not see the inconsistency of Womanhood as the Bride, or completed Word, My. 125:26, conceiving “*in man* the idea of God.” In other words, she did not see the inconsistency of Woman impregnating the consciousness of man as “church” with her higher vision; for in the sixth edition of *Science and Health*, published two years after the third edition, to which she added our now “Glossary” to *Science and Health* as the sole *Key to the Scriptures*, she (in the same vein of thought) defined “Bride” as, “Purity and innocence conceiving *in man* the idea of God . . . ,” rather than as now defined in our present edition, “Purity and innocence, conceiving *man in* the idea of God . . . ,” S. & H. 582:14. Thus concurrently with the revelation of Womanhood as completely obliterating manhood (as embraced in “the female idea” and in the motherhood of God, which remained intact up to the sixteenth edition of *Science and Health*, in 1886), Mrs. Eddy presented a process by which she confusedly endeavored to lift the consciousness of her students from Life to Love through the impregnation of Truth from her own consciousness by preaching, teaching, rebuking, and exhortation.

This confusion of Mrs. Eddy is particularly seen in her then method of teaching (which she afterwards changed, as subsequently presented), the process of which followed the line of thought that read in the third edition, “To *empty* mortal mind of error is to pour in Truth through the floodgates of thought,” Vol. I, p. 84, and yet she did not present in the third edition of *Science and Health* the footstep of “intelligence” in the definition of “the male idea,” which alone is the channel for “thought.” Thus the emptying consisted of vacating the intellectual perception of the student of its previous theories and pouring the truths of her own consciousness into the emptied intellect, which truths the mortal mind could never grasp intellectually; for intellect is a consciousness built upon the theories and thoughts of others and not upon one’s own inner intelligence—the “Scientific *Translation of Mortal Mind*” (S. & H. 115, 116) from the “Physical” (“Depravity”) to the “Spiritual” (“Understanding”) being an intelligent rather than an intellectual process.

It will be remembered that the statement just quoted in regard to the process of emptying mortal mind is now presented in the present edition of *Science and Health*, after passing through several inter-

vening stages in line with the progressive revisions of *Science and Health*, as, "The way to *extract* [not 'empty'] error from mortal mind is to pour in truth through flood-tides of Love," S. & H. 201:17. Thus the former (vacating) method was devoid of the progressive processes of the Science of "truth" (note that the initial "t" in "truth" is de-capitalized by Mrs. Eddy, indicating that it is the individual, intelligent utilization of divine "Truth") with which to "extract" the errors one by one from "mortal mind," thereby preserving the good of this mind, as does Mrs. Eddy now in the "Scientific *Translation* of Mortal Mind," S. & H. 115:19-3. This process of emptying the mind of another to the end of impregnating it with one's own higher purpose, outlined in the third edition of *Science and Health*, typed the process of Rachel with Bilhah in *emptying* (vacating) the mind of her maid and filling it with her own demand for a child of higher purpose.

That Mrs. Eddy's confusion at this period was self-acknowledged will be seen in the fact that after confusedly (although prophetically) founding the First Organization of the Boston church she subsequently under the demands of the sixteenth edition of *Science and Health* dissolved it and also the Massachusetts Metaphysical College, saying with pointed denunciation of such expedients: ". . . material organization . . . wars with Love's spiritual compact . . . Christian Science shuns whatever involves material means for the promotion of spiritual ends," Ret. 47:2-11. Thus Mrs. Eddy, like Sarah, cast out her lawful expedients of "handmaid"-channels for her higher purpose after wrestling above them. But this, as has already been presented, was not until she had lifted intellect to the point of "intelligence" in the sixteenth edition of *Science and Health* whereby it could later lift its own servant-consciousness in the Second Organization of the Boston church (founded by her students at her request and not by herself) to the position of Truth as Sonship (S. & H. 569:2) through the channel of self-"intelligence" rather than "intellect"; for the First Organization of the Boston church had been founded on Jesus as "Master" ("without"), while the Second Organization of the Boston church was founded on the "Christ [Truth]" ("within").

That Mrs. Eddy's confusion was further self-acknowledged is also seen in the fact that she completely withdrew in the sixteenth edition of *Science and Health* (in 1886) the advanced statements made in the third edition of *Science and Health* (released from the press in 1881) regarding "the female idea" as embracing "the male idea" to man's obliteration, and in this sixteenth edition restored "creation" to the

fatherhood of God instead of allowing it to remain in the motherhood of God, thus attributing to man the quality of "creation" which she had but nominally given him in the third edition of *Science and Health* when she made Motherhood the source of "creation," as previously presented. The confusion evidenced by Mrs. Eddy's placing of "creation" in Motherhood instead of in Fatherhood in the third edition was emphasized by the fact that in the same third edition she said, "Mind is the only creator . . .," Vol. II, p. 97, and yet Mind is the only exclusive quality of Fatherhood which "Mother" never possessed, as defined by Mrs. Eddy in the "Glossary" added to *Science and Health* for the first time in 1883 (and which was never changed thereafter), three years before Mrs. Eddy transferred "creation" in the first chapter of Genesis from Motherhood to Fatherhood.

Mrs. Eddy's confusion in obliterating manhood as a foundational basis of Womanhood in the third edition of *Science and Health* was still further self-acknowledged by her when she added the following statement to the fiftieth edition: "I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. [Manhood is the reflection of Mind—the one Mind' being the only quality of 'Father' that 'Mother' does not embrace, S. & H. pp. 586, 592.] Other foundations [than manhood] there are none," S. & H. 269:22. This statement appeared in *Science and Health* simultaneously with Mrs. Eddy's adding the City foursquare to "The Apocalypse," of which City she said, ". . . it is 'a city which hath foundations,' " S. & H. 575:12, and the Bible declares these foundations to be "the twelve apostles of the Lamb [manhood]," Rev. 21:14.

In the sixth edition of *Science and Health* (published in the interim between the third and sixteenth edition) Mrs. Eddy in contrast to her obliteration of man in the third edition took cognizance of the Scriptural prophecy preceding the opening of "the temple of God" in heaven (Rev. 11:19) which demanded that "Thou shouldest give reward unto Thy servants the prophets, and to the saints" (Rev. 11:18) of the Bible—all of whom had been men—by adding our now "Glossary," then called the sole "*Key to the Scriptures*" (the Bible being written entirely by man was the book of manhood), in which she gave credit to human man for his past labor and sacrifice that had made possible her vision of Womanhood. Also in this *Key to the Scriptures* Mrs. Eddy defined the qualities of "Father" and "Mother," attributing to "Father" one quality that "Mother" did not embrace,

"the great forever, eternal Mind" (now called "the one Mind"), Vol. II, p. 192. Thus a demand had been made in the newly added *Key to the Scriptures* for the quality of intelligence in man as a reflection of the fatherhood of God. (The quality of "Life" did not appear in the definition of "Father" until eight years after the sixth edition; and as Mrs. Eddy did not define "Mother" until this sixth edition, the quality of "Life" placed in "the male idea" as its second footstep for the first time in the third edition was, as before noted, borrowed from "the female idea.")

In the sixteenth edition of *Science and Health* Mrs. Eddy having given to "the male idea" the quality of "intelligence," she for the first time laid a basis for man's reflection of "the one Mind" by which he could intelligently reach the consciousness that she had tried to impart from the hue of her own consciousness. This quality of "intelligence" in "the male idea" was a substitute for "Life," which had also been embraced in "the female idea" in the third edition, as before noted. Mrs. Eddy also in the sixteenth edition in addition to giving man the quality of "intelligence" accredited to him exclusively the quality of "Truth," which she removed from "the female idea" as defined in the third edition. Thus in the sixteenth edition "the male idea" was given for the first time its three exclusive footsteps—those of "creation," "Intelligence [later decapitalized]," and "Truth," as in the present edition, S. & H. 517:8, which demanded a new foundation of church to the end of ultimately uniting the male and female by taking the footsteps of manhood to Womanhood through "intelligence" and "Truth."

In this connection it will be noted that in the present edition of *Science and Health* Mrs. Eddy still entirely removes "Truth" from her interpretation of "the ideal woman" (called "the female idea" in the third edition) in correlation of the twenty-seventh verse of the first chapter of Genesis, and that she divides woman into two distinct phases, "to Life [prototyped by Leah] and to Love [prototyped by Rachel]" in order that man may rise from "Life" to "Love" through the medium of "creation," "intelligence," and "Truth," S. & H. 517:8-10. However, in the third edition (which obliterated man and, therefore, contained no "Glossary" as *Key to the Scriptures*) Mrs. Eddy had not defined Jacob as "the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life [prototyped by Leah] and Love [prototyped by Rachel]," S. & H. 589:5, and thus not having divided (as in definition) "Truth," typed by

Jacob, from "Life" and "Love" she had established no demand that her revelation of Science as well as "church" should take the human "footsteps of Truth" to absolute "Truth" in order to become one with "Life" and "Love."

Mrs. Eddy also in the sixteenth edition of *Science and Health*, as a further self-acknowledgment of her previous confusion in attempting to teach her higher revelation of Womanhood through the channel of *preaching* in "church" and *teaching* in the Massachusetts Metaphysical College, changed the definition of Bride (the highest point of Womanhood) from its necessity of conceiving "*in man* the idea of God" to its present position of conceiving "*man in* the idea of God," S. & H. 582:14, thus removing the basis of intellectual manhood, whose consciousness needed emptying for the purpose of impregnating it with the higher Truth of Womanhood; for the sixteenth edition while still *emptying* the consciousness of mortal mind (instead of intelligently extracting its errors one by one, as in our present edition) demanded the pouring in of Truth through "the floodgates of Science" rather than through the impregnation of another's thought, its demand reading, "To empty mortal mind of error is to pour in Truth through the floodgates of Science," p. 97. Thus man, as previously noted, was simultaneously given "intelligence" in the sixteenth edition to the end of his capacity to accept "Science." (Mrs. Eddy never presented the processes of the *extraction* instead of the *emptying* of mortal mind until the fiftieth edition, in 1891, simultaneously with her presentation of our now "Scientific Translation of Mortal Mind" [pp. 115, 116] and her merging of the qualities of "man" into "woman" under the chapter entitled "Marriage," which then read and now reads, "Both sexes should be loving, pure, tender [the only quality she had previously always given to 'man'], and strong," p. 57. It will be noted that this definition is the one she had previously always given for "woman" in the chapter entitled "Marriage" with the exception noted, and that the two characterizations of "man" as "intellectual" and "controlling" were dropped.)

Also as a further acknowledgment of Mrs. Eddy's prophesied (by Rachel) confusion in the First Organization of the Boston church, when Mrs. Eddy reestablished the Massachusetts Metaphysical College under the Second Organization of the Boston church, its teaching was upon the basis of the impersonal Word, which was to be assimilated by the intelligence of man (rather than by his intellect as under the First Organization of the Boston church, *Manual* p. 86, Sect. 3).

However, just as Rachel was in no sense confused in her demand for "the fruits of Love" with Jacob whom she subjectively saw as Truth, which is one with Love, but was only confused in her *precipitate* attempt to bring them forth before Jacob had demonstrably reached the position of Truth in his own consciousness (his own consciousness demanding the division of Womanhood into Life, typed by Leah, and Love, typed by Rachel, in order to lift his consciousness of Life to Truth as one with Love),—so Mrs. Eddy, prototyped by Rachel, was in no sense confused when she objectively presented in the third edition of *Science and Health* her subjective discovery of Christian Science as "the female idea" embracing "the male idea" (which was evidenced not only by her statement of her initial discovery of Christian Science as the *indivisible* trinity of "Life, Truth, and Love," S. & H. 107:2, but also by her trenchant statement indicating the completeness of composite Womanhood in her own consciousness when she said: "I do not find my authority for Christian Science in history, but in [subjective] revelation. If there had never existed such a person as the Galilean Prophet [typing manhood as separate from womanhood], it would make no difference to me. I should still know [from the fullness of subjective discovery] that God's spiritual ideal is the only real man in His image and likeness," My. 318:31-4), her confusion lying solely in her precipitation of Womanhood upon the consciousness of "church" (as founded on manhood) after she had objectively separated manhood from womanhood in her first revelation of *Science and Health* in fulfillment of the prophecy that a *man-angel* should bring the "little book." This separation necessitated manhood's orderly ascending course in order to reach the plane of heavenly Womanhood, at which point alone it could bear "the fruits of Love." In other words, Mrs. Eddy's confusion lay only in her precipitation in projecting composite Womanhood to the obliteration of manhood upon a "church" founded on manhood and her demand for fruit therefrom beyond the orderly processes in which this could be accomplished by her "church," thus forcing subsequent persistent adaptations for the sake of the consciousness of others.

However, after the foregoing premature incursion into the future dissolution of the human expedients that Mrs. Eddy used at this time and the advanced textual removals and substitutions which have been introduced at this point to show her later self-acknowledged confusion and the justification therefor, a return must now be made in these comments to orderly textual progress pertaining to this fifth picture,

which has to do with the confusion in the First Organization of the Boston church after the third edition of *Science and Health* was released from the press in the very last of 1881 and given to the Field, thus putting the demand upon the "church" for fruits with this third edition, typed by Jacob as "the revelation of Science."

"*And she [Rachel] gave him [Jacob] Bilhah her handmaid to wife: and Jacob went in unto her*"—At this point Rachel's persistence to the further degree of forcing Jacob's acceptance of her previously merely proffered plan of using her handmaid of purpose to bring forth the child of her own Love accomplished its purpose; for she at this point took her handmaid Bilhah and gave her to Jacob "to wife," and Jacob "went in unto her"—that is, he accepted the position in which Rachel placed him contrary to his own will and inherent light, or vision, of Womanhood, that he had initially gained in spirit from Rachel.

The First Organization of the Boston church having been founded by Mrs. Eddy with her students in her Leah-consciousness, typing Life, its confusion became even greater when Mrs. Eddy's revealing consciousness, prototyped by Rachel as Love, superimposed upon "church" at this point the higher revelation of Womanhood as Love in the third edition of *Science and Health*, that had just now been released from the press and given to the Field, the revelations of which were then beyond the ken of all church consciousness, especially that of a "church" founded on Life as manhood in Jesus' first coming; for Jesus, as before noted, declared his mission in his first coming to be Life—"I am come that they might have life," John 10:10. In other words, Mrs. Eddy gave to the First Organization of the Boston church, which was founded on Life, the revelation of Love before revealing the footsteps of Truth needful to lift Life to Truth, which is inseparable from Love. Despite this handicap of "church" in its foundation on manhood below Womanhood, wherein even human "woman" rested under the intellectual control of human "man," Mrs. Eddy at this stage gave her confused "church" (typed by Bilhah) to Jacob, "the revelation of Science," to "wife" with a demand for its fruitage.

Thus "the revelation of Science" (presented in the released third edition of *Science and Health*) as Jacob "went in unto" the "church" consciousness (prototyped by Bilhah) with the result of added confusion in the minds of Mrs. Eddy's students; for in establishing the First Organization of the Boston church on the foundation of man-

hood she had adapted her revelation to the lives of others, while her revealing consciousness of Womanhood in the third edition of *Science and Health* was in line with her *own* progressive life. Therefore it was but natural that the presentation of the letter of the third edition of *Science and Health* to the Field at this point should have caused great confusion in the consciousness of her students, whose lives were so far below its teachings; for confusion as the result of Love trafficking with lawful expedients (for such were the Massachusetts Metaphysical College and the First Organization of the Boston church—both being chartered under human law) brings forth the most uncomely human child of "judgment" in the name of "God's judgment" as justice, which is "the handmaid of mercy."

"*And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son*"—God's judgment of Rachel lay in the fact that she was "Love" trying to commune with "Life" as "creation" other than through the intervening channel of "intelligence," which alone is humanly responsive to "Truth," S. & H. 517:8. So when, heedless of the demands of this process of Principle, Rachel had taken her maid Bilhah, meaning "confused," and had given her to Jacob "to wife," she got the inevitable result of a son called Dan, meaning "*judgment of God*," which Mrs. Eddy defines as, "Animal magnetism; so-called mortal mind controlling mortal mind; . . . one belief preying upon another," S. & H. 583:26. And so it was; for Rachel controlled Bilhah's mind and more or less "confiscated" her body to her own higher purpose—thus "one belief [even though higher]" preyed "upon another."

Rachel's (Love's) conception in unregenerated Life as "creation" of necessity had to be outside of herself, because Rachel could not conceive until Life had been lifted to Truth. So her maid Bilhah typed the confusion that always arises when Love tries to assume the rôle of Life and bring forth its child in a servant and not in a Son-consciousness. Therefore Bilhah typed the servant-of-man-consciousness, or the thought that accepts control of an outside-of-itself mistress or master consciousness below the demand for the intelligent bringing forth of its own conception. Thus Rachel in using her own handmaid, typing a confused sense of Law (which rightly conceived is justice), attempted to prematurely do the future work that belonged to her sister Leah when Leah later resumed bearing through her handmaid, Zilpah, meaning "contempt of channel," or impartial justice,

which while conceived from "without" (for the Law of justice was given by Love to Moses from "without" his own consciousness, Moses saying, "And He [God] wrote them [the Ten Commandments] in two tables of stone, and delivered them unto me," Deut. 5:22) must be intelligently obeyed from "within" (unlike outer judgment, which, with no established basis "within," judges only those "without" its own consciousness, not understanding St. Paul's statement, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things," Rom. 2:1). So Rachel by claiming her handmaid Bilhah's child, Dan, meaning "judgment," let God's judgment from "without" fall upon her own consciousness (saying, "God hath judged *me*") until she wrestled above God's judgment through yielding her demonstration to Leah for rectification. Whereupon she rose above the necessity of using her handmaid and her handmaid's son, but not until their meaning—that Love cannot bear fruit with Life until disciplined by Truth—had been fully established in her own consciousness through judgment.

Just as Rachel sought to bear Jacob a son through her servant-consciousness, or the body of her handmaid, before she had reached her own freedom to bear, so Mrs. Eddy, prototyped by Rachel, sought to bear a child by her "handmaid," the "church," before the revelation of Womanhood as corresponding to Love (as identifying Mrs. Eddy's consciousness) was free to bear a child as "the fruits of Love," which freedom could only come after Life had been lifted to Truth, that is one with Love (Mrs. Eddy having called the Second Organization of the Boston church founded on the "Rock, Christ [Truth]," the "crowning ultimate" of church only after it had been lifted from Life to Truth). Thus in fulfillment of this prophetic compulsion, Mrs. Eddy gave her "church" as her servant, or "handmaid" of purpose (prototyped by Bilhah), at its point of "Life" without "intelligence" to her own "revelation of Science" (typed by Jacob) at the point of Love, Womanhood, as its channel for conception; for although Jacob in orderly unfoldment was on but the fifth rung of the Ladder of Life, necessitating the overcoming of two more negative footsteps as evening consciousnesses before he reached the nightless day on the seventh rung, the third edition of *Science and Health* presented only the affirmative morning light of the fifth day, which typed by its fowl of the air soared "beyond and above corporeality to the

understanding of the incorporeal and divine Principle, Love [Womanhood, on the seventh rung],” S. & H. 512:1.

In other words, as prototyped by Rachel, Mrs. Eddy’s subjective consciousness at the point of Love demanded fruit of Jacob, who was in orderly unfoldment two steps below her consciousness of Love; therefore she, like Rachel, was forced to give her handmaid, the “church,” which was in turn two footsteps below Jacob’s orderly fifth rung (Mrs. Eddy’s “revelation of Science” as Jacob being two steps beyond the “church”), to Jacob as “the revelation of Science,” to bear fruit below her own consciousness, as well as his, and the “church” brought forth a child which judged her own consciousness for its seeming precipitation of her revelation of Love beyond the orderly footsteps of its channel, Jacob as “the revelation of Science.” However, the third edition of *Science and Health* was presented two years before the sixth edition, in which Mrs. Eddy defined Jacob as “the revelation of Science” in her first “Glossary,” which definition demanded that he as “the revelation of Science” return to his orderly footsteps—hence Mrs. Eddy in her next revision (the sixteenth edition) objectively returned “the revelation of Science” to its orderly processes by demanding “intelligence” in “the male idea” as the medial footstep (typed by the delving of Dan as the fifth rung) to Truth. So the “church,” although two steps behind Mrs. Eddy’s “revelation of Science,” could bear with Jacob because a higher human thought can always bear fruit with a lower human footstep of Truth through which it has already passed (and therefore understands), but it cannot bear fruit with a higher consciousness (than itself) that it does not understand, for Mrs. Eddy says, “. . . we cannot do more than we are nor understand what is not ripening in us,” My. 195:14.

As a further elaboration of this line of thought, Mrs. Eddy, having prophetically (as prototyped by Rachel) demanded a child of Love in her revelation of “the female idea” in the third edition of *Science and Health* as Love embracing “the male idea” as Life and Truth (thus subjectively placing manhood at the point of Jesus’ ascended consciousness and leaving no human footstep for manhood thereto), subjectively presented Dan on the fifth rung of the Ladder of Life in its morning light of nightless day corresponding to its fowls of the air as “angels of His presence” that soar “beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love” (S. & H. 512:9, 1), typed by Womanhood, instead of at

the point of Dan's evening consciousness in the fifth day where its denizens of the sea delve (in the realm of Mind—"water" typing "the elements of Mind," S. & H. 507:3). So Mrs. Eddy was forced to return her revelation to the realm of Mind in the sixteenth edition by placing "intelligence" in "the male idea" as its medial footstep as typing Dan's denizens of the sea, which Mrs. Eddy in the third edition interpreted as "swimmer[s] in the sea of thought," Vol. II, p. 119. Inasmuch as "Mind" is typed by the "dry land [wilderness of earth]," S. & H. 507:1, "intelligence" was the evening of the fifth day, which must be humanly demonstrated before Dan's fowls of the air are humanly released to soar "above the earth in the *open* firmament of heaven" to the "incorporeal and divine Principle, Love" (S. & H. 511:29-3)—the "child" of which Mrs. Eddy demanded of Jacob (in fulfillment of prophecy) in the revelation of completed Womanhood in the third edition of *Science and Health*.

Thus Mrs. Eddy, prototyped by Rachel, as a consequence of her confusion in having interrupted the processes of Principle by attempting to bring forth "the fruits of Love" on the basis of "Life" before "Life" ("creation") had been lifted to "Truth" through "intelligence," brought forth "the judgment of God," prototyped by Dan; for when Love thus descends to unregenerate life, as did Mrs. Eddy, with its would-be blessing, it always falls under "the judgment of God," as well as under the judgment of those it seeks to bless because they are not ready to understand Love's processes.

That Mrs. Eddy acknowledged the spiritual fault of attempting to have Love impregnate the confused unregenerate thought is evidenced by her later dissolution of the First Organization of the Boston church and the Massachusetts Metaphysical College, both of which she had established as human expedients for the impregnation of a lower plane of consciousness with a higher purpose. In other words, Mrs. Eddy, by dissolving these human expedients, figuratively claimed Dan as her son of confusion, spiritually saying, as did Rachel, "God hath judged me" (because of my human expedients); for the only possible ultimate of trying to impregnate the confused unregenerate thought with one's own higher purpose, as Mrs. Eddy did, is wisdom born of experience, experience manifesting itself in judgment. Hence it may be seen that until justice (prototyped by Leah's handmaid, Zilpah) becomes the "handmaid of mercy," S. & H. 36:9, judgment alone is the final result of Love's would-be "mercy to mortals," S. & H. 18:7.

That Mrs. Eddy received harsh judgment from the "church" during the First Organization of the Boston church is evidenced by her pathetic article entitled "Parting Makes Tender" in the January *Journal* of 1890, written shortly after she had dissolved the College and this confused and discordant "church" in 1889 and when she was retiring to Concord, New Hampshire, to write the fiftieth edition of *Science and Health*, as subsequently presented. In this article among other things Mrs. Eddy said: "Having relinquished hitherto my own personal peace, time, and opportunity to help others . . . experience has shown that thus the balance was often lost, and the *blame always attached to me*. . . . My enemies mistake when saying that I, having *ruled arbitrarily*, now withdraw from the effects of this [judgment]."

Jesus couched his teachings largely in parables, saying that he did so in order that the unprepared thought might not understand, lest the human catch the tones of Spirit which "the pure in *heart*" alone have appropriated in their own lives, his statement being: "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand," Luke 8:10. But it was the unparabled teachings of Jesus that caused his seeming "death" as the result of judgment by the servant-thought when he plainly declared himself to be "the Son of God" beyond the ken of their ability to understand. (Hence the grave in this fifth picture attests the judgment that always arises from a servant-consciousness for its master.)

Thus when a revelator attempts to lift others to his vision by teaching and preaching as accessories to his written Word, as Mrs. Eddy had done with her students during the First Organization of the Christian Science Church, it is equivalent to a mistress' trying to lift her handmaid to her own conception. Confusion and judgment are inevitable, for the same processes of preparedness are never in the lives of the "called" and the "chosen"—the latter the initial revelator. Also, teaching and preaching give reflected eyes to intellectually perceive all that another has, but they do not necessarily spiritually quicken the consciousness of a student to an understanding of the vision of the revelator. This was the nature of the error with which Mrs. Eddy had to contend, for her truths were claimed by others as their own conception, and she was intellectually *judged* to be inconsistent with the premises of these truths because of her concessions to "handmaid" (or servant) necessities of her "church"; also her stu-

dents in the First Organization of the Boston church had assumed an equal footing due to their privileged opportunity of sharing the fruits of Mrs. Eddy's own life, but in mistaking her progress for theirs and claiming her demonstration for their own (in line with this the Bible speaks of Bilhah as *conceiving* her children, which were in spiritual fact Rachel's *conception*), they did not see the necessity for deducing the truths of the written Word by the progress of their own lives (which was the process of the Second Organization of the Boston church as prototyped by the offspring of Leah's handmaid, Zilpah, for Zilpah, according to the Bible record, never claimed to *conceive* as had Bilhah, Gen. 30:5, 10).

As an evidence of the great disparity between Mrs. Eddy's consciousness and that of her students in the First Organization of the Boston church and of their proof of the fact that the understanding of the justice of the Ten Commandments cannot be gained until the judgments of these Commandments have negated the mortal consciousness (typing the servant-consciousness of the "church" in the position of Levi at this point, for Mrs. Eddy defines "Levi" as "mortal man" as well as "ecclesiastical despotism," S. & H. 590:12), Mrs. Eddy said of this period of organic "church": "If ever I wear out from serving students, it shall be in the effort to help them to obey the Ten Commandments and imbibe the spirit of Christ's Beatitudes," Mis. 303:16. And as an evidence that it took the work of Leah's handmaid Zilpah (who brought forth Gad as "Science" and Asher as "spiritual compensation") to redeem the confusion of Rachel is the fact, previously presented, that after the re-organization of the Boston church (on the basis of Gad and Asher) Mrs. Eddy gave the *Manual* to her students in the Second Organization of the Boston church, inditing it to those "students, whose growth [was even then only] . . . *taking in* the Ten Commandments [its justices] and *scaling the steep ascent* of Christ's Sermon on the Mount," My. 229:20. The terms "taking in" with reference to the Ten Commandments and "scaling the steep ascent" with reference to the Sermon on the Mount in connection with the Second Organization of the Boston church show that one must ascend to "take in," and no one can ascend for another (or "take in," for that matter), as Mrs. Eddy proved in the First Organization of the Boston church, although Love always futilely tries to do so, for this is the nature of Love—to endeavor to lift everyone to its (Love's) own position, knowing no other than its own. Also as another evidence of the need of self-judgment by her students as a

precedent process to inherent justice, Mrs. Eddy said of this period of struggle with her students in the First Organization of the Boston church: "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.

"Therefore called she [Rachel] his name Dan"—Thus Rachel not only accepted the "judgment" of God for herself but called her child "Dan," meaning "judgment," to the divine end of bringing judgment to all people and conditions on the same plane of experience, judgment being the first stirring of the mortal consciousness to the wrestling which alone can lift it to an inner capacity for justice, inasmuch as the mortal consciousness of life must be judged before it demands an inner consciousness of Truth, Mrs. Eddy having said, ". . . mortal mind must waken to spiritual life before it cares to solve the problem of being . . . but when that awakening comes, existence will be on a new standpoint," S. & H. 556:26.

Mrs. Eddy likewise called her "handmaid's" child "judgment" in the sense that she defines "Dan" as, "*Animal magnetism*; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another," S. & H. 583:26. That the Christian Science Movement in its First Organization of the Boston church, as typed by the lower plane in this picture, had been the period of "animal magnetism," or "judgment," typed by Dan, is confirmed by the fact that Mrs. Eddy, in her effort to give the Movement a picture of the conditions which prevailed in the Field to the end of arousing its consciousness to meet them, established a special department in the *Journal* at that time by the name of "Department of Animal Magnetism." This department continued through the period corresponding to Dan ("judgment") but was "wrestled" above in the next period, corresponding to Naphtali (for this "Department of Animal Magnetism" continued throughout the dispensation of Rachel's handmaid's children—Rachel's handmaid's name being "Bilhah," meaning "confused").

"Ways That Are Vain" was one of the articles that particularly characterized this period of Dan, but it had no general application to the Field in its later periods of unfoldment; for this article was not only rejected by Mrs. Eddy for *Miscellaneous Writings* (which was published ten years after the article was written) in her pruning of past seasonal presentations from the Christian Science Movement

(Preface, Mis. xi:27-8) but was not chosen by her as a suitable article for *Miscellany*, in which it appears at present on page 210. Mrs. Eddy chose all articles for *Miscellany* and sealed them in a packet with the written inscription across its cover, "Nobody shall open this or read its contents during my lifetime without my written consent," and this article, "Ways That Are Vain," was not in the packet. (See authorized "Report of the Committee on General Welfare to the Members of The First Church of Christ, Scientist, in Boston, Massachusetts," p. 21.)

Another feature that strikingly shows the confusion of the Field at that time was the chapter entitled "Demonology" in the third edition of *Science and Health*, this chapter being one of the longest in the book. "Demonology" exposed the practice and the effects of "animal magnetism" upon its victims. The following is an excerpt from the third edition of *Science and Health* which shows how Mrs. Eddy exposed the claims of "animal magnetism" by even personal denunciation of its channel: "Some years ago, the history of one of our young students, as known to us and many others, diverged into a dark channel of its own, whereby the unwise young man reversed our metaphysical method of healing, and subverted his mental power apparently for the purposes of tyranny peculiar to the individual. . . . The husband of a lady who was the patient of this malpractitioner poured out his grief to us and said: 'Dr. K—— has destroyed the happiness of my home, ruined my wife, etc.;" and, after that, he finished with a double crime by destroying the health of that wronged husband so that he died. We say that he did these things because we have as much evidence of it as ever we had of the existence of any sin. The symptoms and circumstances of the cases, and the diagnosis of their diseases, proved the unmistakable fact. His career of crime surpasses anything that minds in general can accept at this period. We advised him to marry a young lady whose affections he had won, but he refused; subsequently she was wedded to a nice young man, and then he alienated her affections from her husband," Vol. II, pp. 1, 2, 6, 7. (Other cases of "animal magnetism" as pointed as these were also mentioned in this third edition of *Science and Health*.)

Inasmuch as the period of "animal magnetism" in the Christian Science Movement as evidenced by the "Department of Animal Magnetism" in the *Journals* continued throughout the period of Dan, the soaring angels in this fifth picture, which rise above the claim of "animal magnetism," or "judgment," can be identified only

in the consciousness of Mrs. Eddy, which rose to the revelation of Womanhood that brought forth the third edition of *Science and Health*. Thus this fifth picture has two distinct planes. The lower plane is the organized "church's" third position, or third step (Levi), as illustrated by the churches and the ecclesiastically demanded grave symbolizing judgment, for Levi, or the Levitical priesthood, demanded Jesus' crucifixion. The upper plane of this picture is Mrs. Eddy's fifth step of progressive, objective conception, as typed by the soaring angels rising to the consciousness of Womanhood. Both of these planes together (Levi, the plane of "church" consciousness, and Dan, the plane of upward-soaring processes) characterize the fifth day of "creation" in the first chapter of Genesis as Dan, wherein Dan's fowls (which Mrs. Eddy interprets as the "angels of His presence," S. & H. 512:9) are forced to soar "beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love" (S. & H. 512:1) as "the highest right" in order to redeem the lower consciousness of Dan, which as "animal magnetism" represents "the greatest wrong"; for Mrs. Eddy says that "the greatest wrong is but a supposititious opposite of the *highest* right," S. & H. 368:1. The lower plane of Dan's consciousness is represented by Dan's denizens of the sea ("tempest-tossed human concepts advancing and receding," S. & H. 536:6), which delve in the "supposititious opposite" direction, to the greatest depths of confusion and error.

Thus Woman, prototyped by Rachel, felt both the soaring and the delving of this fifth day of consciousness: the soaring element typing Rachel's first demand for a child by her own Love-consciousness (when she said to Jacob, "Give me children, or else I die"), and the delving element typing Rachel's descent from heavenly Love to earthly law through the channel of her lawful handmaid in order to bear a child by Jacob, which resulted in Dan as the clash between Love and law. Because of the great disparity between Love and law at this point of the unfolding tribes, Dan, as the fruit of Love and law, stirred the human consciousness to its lowest depths—the tendency of Love (which is a law unto itself) being to efface outer law, and the tendency of outer law (which has no consciousness of inner Love) being to efface Love. Thus Love neutralizing law * and law

* Subjective Love declaring, in the words of Mrs. Eddy, "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.

neutralizing Love * left the human consciousness with no moral standard, or guide (either inner or outer), placing it in the position of which Mrs. Eddy speaks when she says, "Sin makes *deadly* thrusts at the Christian Scientist as ritualism and creed are summoned [by Love] to give place to higher law [Love's law unto itself], but Science will ameliorate mortal malice ['malice' indicating the fruits of such stirring]," S. & H. 458:20. That this stirring of the human consciousness to the point of "mortal malice" was a needful process in the unfolding tribes of Israel is presented by Mrs. Eddy in her interpretation of the prophecy of Isaiah when she says: "In Isaiah we read: 'I make peace, and create evil. I the Lord do all these things;' but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness. The muddy river-bed *must be* stirred in order to purify the stream," S. & H. 540:5. Thus the spiritual import of Dan as Rachel's child of judgment in the unfolding tribes of Israel might be classified as, "Surely the wrath of man shall praise Thee [by stirring 'the muddy river-bed' of mortal consciousness]: the remainder of wrath [beyond the need of judgment as a negating means to the end of affirmative justice] shalt Thou restrain," Ps. 76:10.

As illustrative of the principle that the stirring of the mortal consciousness to anger, as in the stirring of the mob consciousness that crucified Jesus, is the "counterfeit [of] divine justice . . . called in the Scriptures, 'The anger of the Lord'" (in other words, that the "judgment" of God animates the judgment of man), S. & H. 293:24, —when Pilate told Jesus that he had power to either crucify or release him, Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above," John 19:11. God's "judgment" of Jesus (in the sense that Jesus said that Pilate could not condemn him unless God gave him the power to do so, and Pilate did condemn him) lay in the fact that, although Jesus individually was without sin, in assuming to bear the "sins" of others (in the words of Mrs. Eddy, "He suffered, to show mortals the awful price paid by sin, and how to avoid paying it," No. p. 35:13-15) he violated the law of infinite Good, God, by accepting the reality of sin and suffering incident thereto; for Mrs. Eddy says, "Jesus suffered for

* Objective law declaring, in the words of Mrs. Eddy, ". . . Christian Scientists . . . must either be overcoming sin in themselves, or they must not lose sight of sin; else they are self-deceived sinners of the worst sort," Mis. 319:10-16.

our sins . . . because sin brings *inevitable* suffering," S. & H. 11:18. Thus "the wrath of man" praises God; for had not "the wrath of man" been stirred to judgment in the case of Jesus, his prophesied crucifixion which gave Christianity to the world could never have been fulfilled. Again, in line with this principle, Jesus said to Peter when Peter smote the servant of the high priest and cut off his right ear, "Put up thy sword into the sheath: the cup which *my Father* hath given me, shall I not drink it?" John 18:11. Also in line with this principle, when Rachel stirred Jacob's consciousness to anger by her demand for a child before God's time, his anger was a fore-warning that her demand was in violation of a divine Law, which unheeded ultimated in the child of judgment, or the suffering needful to lift the human consciousness to an intelligent sense of divine justice; likewise when Mrs. Eddy stirred the "church" to anger in her endeavor to lift Life to Love without the processes of Truth, it served the divine purpose of initiating a demand for intelligent wrestling as the first inner footstep leading to Truth.

But there is a higher sense than punitive judgment that brings suffering, and that is "*righteous judgment*" (John 7:24) that sees no sin either "within" or "without" for which to suffer. This "*righteous judgment*" is the true idea of Dan, for Mrs. Eddy says that "*evil and all its forms* [including even Dan as 'animal magnetism'] are inverted good," Un. 53:2. Hence the true idea of Dan as one of the twelve tribes of Israel ("which show the workings of the spiritual idea") is subjectively forever one of the twelve heavenly stars of *promise* on Woman's crown (and, as such, one of "the lamps in the spiritual heavens of the age," S. & H. 562:17) and objectively becomes on earth one of the twelve pearly tribal gates in the City foursquare of finished church purpose. This last objective step is before its demand for "*righteous judgment*" (which knows no "within" as separated from the "without") leads consciousness beyond the City foursquare, S. & H. 575, through the footstep of "no temple therein" (S. & H. 576:10-14; Rev. 21:22) to the consciousness of the Bride as composite male and female, or "two individual natures in one," S. & H. 577:6, thus ending the twoness of the male and female which began in Adam's dream, for so long as there is a claim of twoness there will be a claim of "animal magnetism."

However, to mortal consciousness Dan as "*righteous judgment*" first comes as a punitive, or chastening, process, which begins with "the house of God" (I Pet. 4:17) in each *individual* consciousness

(remembering that St. Paul interprets punitive judgment as, "For whom the Lord loveth he chasteneth, and *scurgeth* every son whom he receiveth," Hebr. 12:6), and it is only through the process of inner wrestling (as presented in the comments on the next picture) and the affirmative justice of Science (as presented in the comments on the seventh picture) that Dan finally objectively reaches "the house of God" in the *generic* City foursquare, whose protecting walls of assumedly "*righteous judgment*" (as between the good "within" the City, declaring, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life," Rev. 21:27, and the evil "without" the City, of which the Bible declares, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," Rev. 22:15,—which evil "without" the City Mrs. Eddy interpretively dissipates when she says of the boundless "city of our God" that "its gates open towards light and glory both within and without," S. & H. 577:24) are dissipated by a more truly "*righteous judgment*."

This more truly "*righteous judgment*" of oneself and others is that which can say with both "heart" and "mind" (Hebr. 10:16), "[Love] leadeth me [and all] in the paths of righteousness for His name's sake," S. & H. 578:8. Thus the "walls [of] Salvation" (Isa. 60:18) of the City foursquare, which are protectingly but judgmentally erected between those "within" and those "without" (and which go down in the progressively prophetic footsteps of "no temple therein"), yield to its "gates [of] Praise" (that remain in the City foursquare after its walls have gone down), which Mrs. Eddy says "open towards light and glory both within and without" in "the city of our God" (or the wall-less City foursquare, where "gates [of] Praise" have been unified in one consciousness), that "has no boundary nor limit [church walls of judgment that punitively judge]," S. & H. 577:12, 24. Hence Dan as punitive judgment, as before presented, is not redeemed to church consciousness as "*righteous judgment*" until he descends as a pearly gate in the City foursquare—in the meantime (according to the Biblical record in the seventh chapter of Revelation) Dan is merely forgotten in further earthly ascent, Manasseh, meaning "forgotten," having taken his place on earth in the sealing of the tribes by the angel bearing "the seal of the living God."

Inasmuch as Mrs. Eddy has always defined "Dan" in the "Glossary" of *Science and Health* as "animal magnetism" and from the

sixteenth to the fiftieth edition of *Science and Health* defined the "dragon" (that was "cast out" of heaven, Rev. 12:9) as "Animal Magnetism," and inasmuch as the "dragon" has been presented in this book as the "drag-on" of Old Theology in the minds of Mrs. Eddy's students,—it will be seen why Mrs. Eddy's struggle with the dragon (for the sake of others) figuratively took place in the First Organization of the Boston church at the point of Dan, typing "animal magnetism," as the same point at which the church's later struggle therewith took place (for its own sake) in the Second Organization of the Boston church. Thus Jacob's definition of "Dan," "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall *fall backward*," Gen. 49:17, shows the back pull of Dan as the "drag-on" of Old Theology, "that biteth the horse [typing onward progress] heels, so that his rider shall *fall backward*" into old theological methods of thought and action.

THE SIXTH PICTURE

“CHRISTIAN SCIENCE HEALING”

THE SCRIPTURAL “bases” (Chr. p. 55) given by Mrs. Eddy in the “Glossary” of *Christ and Christmas* for the two stanzas of the Poem corresponding to this sixth picture, as well as for this sixth picture illustrative thereof, are:

“If Christ be in you, the body is dead because of sin; but the Spirit [God-likeness *] is life because of righteousness.—ST. PAUL.”

“But such as *I have* give I thee: In the name of Jesus Christ of Nazareth rise up and walk.—ST. PETER.”

These Scriptural texts indicate a striking contrast between the two stanzas of the Poem applicable to this sixth picture as well between the plane of consciousness of the man on the bed and the woman in the doorway as typing the first stanza and that of the woman in white as typing the second stanza.

The first of the two stanzas of the Poem corresponding to this picture, which negates the crucifixion of the “Christ” (“Christ was not crucified”) and remands crucifixion wholly to the “doom” Jesus in his first coming, has denunciatory application to the status of Christianity of the First Organization of the Boston church, typified by the man on the bed as its commemorative form and by the woman in the doorway as its beclouded spirit. This First Organization of the Boston church in its attempt to preserve its Christianity upon the basis of a crucified Jesus by forming its “church” to “commemorate

* This bracketed interpolation is Mrs. Eddy's.

memoration being but the 'dead body' of a previously living
 a] the word and works" of Jesus before his crucifixion *—beyond
 ch St. Paul declared that Christianity could not go when he as
 n highest evangel said, "For I determined not to know anything
 ng you, save Jesus Christ, and him crucified," I Cor. 2:2,— cruci-
 the "Christ" in Christian Science in the "second appearing" of
 us, of which Mrs. Eddy says, "The second appearing of Jesus is
 questionably, the spiritual advent of the advancing [not static]
 a of God, as in Christian Science," Ret. 70:20. And in specific
 itation of St. Paul's statement setting static bounds for Chris-
 ity Mrs. Eddy says, "St. Paul said: 'For I determined not to know
 thing among you, save Jesus Christ, and him *crucified*.' (I Cor.
 .) *Christian Science* says: I am determined not to know anything
 ng you, save Jesus Christ, and him *glorified*," S. & H. 200:25.
 Thus while the blood of a crucified Saviour in the first coming
 esus gave color to "Sharon's rose" (in the words of the first stanza
 he Poem applicable to this picture) which bloomed in the suffer-
 heart of Christianity, the "second appearing" of Jesus in Chris-
 a Science demanded its glorification as "the smile of God," S. & H.
 :10. This crucifixion of the "Christ" of Jesus' "second appearing"
 in the fact that the static Christianity of the First Organization of
 Boston church, which commemorated Jesus' first coming, per-
 ed the first Scriptural "basis" of this picture (which reads, "If
 ist be in you, the body is dead because of sin . . .") by presenting
 reversal in a "body . . . dead" to the "second appearing" of
 us as the Christ. However, the dutiful righteousness of even static
 istianity measurably keeps alive a seed of resurrection tending
 ards the Christ-idea as the Principle of "Christian Science Heal-
 ' (the subject of this sixth picture), typed in this picture by the
 ascitation of the man on the bed at the heavenly demand of the
 man in white for a higher Christianity than that which merely
 oms in "human heart." In other words, *Christian Science* is the
 elligent understanding of the "Christ," which the "human heart"
 acts as being beyond its *emotional* ken.†

Jesus neither taught nor healed after his crucifixion, merely explaining the Scrip-
 to two of his disciples on the walk to Emmaus, Luke 24:13, 15, 27.
 remembering that Mrs. Eddy attributed Mary's conception of Jesus in his first coming
 ping Christianity to a "pure heart that sees God" in her statement which reads, "No
 ncing modes of human mind made Jesus [in his first coming]; rather was it their
 igation, and the pure heart that sees God," Mis. 360:32. However, it takes "intelli-

So the static Christianity of this man on the bed is the "sin" which Jesus prophesied would be the first of the three resistances to the "Comforter" as "the Spirit of truth," which would characterize his "second appearing"—his prophecy of this first resistance reading, "And when he [as 'the Spirit of truth'] is come, he will reprove the world of sin . . . because they believe not on me [in my second coming]," John 16:8, 9.

The second stanza of the Poem applicable to this picture presents the woman in white as typing the "Christ," which "comes in gloom and aye, with grace towards you and me, for health makes room by casting out the 'gloom' of Christianity, as typed by the woman in black in the doorway, who, in turn, as typing the man-controlled spirit of the Christianity of Jesus' first coming is still enshrouded in the "sackcloth" of its commemorative form, typing the crucifixion of its spirit; for according to the Christian teachings of St. Paul concerning marriage, "The husband is the head of the wife, even as Christ is the head of the church," Eph. 5:23, thus placing woman under the control of man, which obscures her light. This Christian subordination of woman to man in marriage was also Mrs. Eddy's characterization in *Science and Health* at this period, for under the chapter entitled "Marriage" in *Science and Health* (under which chapter her characterization of human man and human woman always registered the progress of church) she demanded that the human man in relation to the human woman should be "controlling," fulfillment of the prophecy that the revelation of Christian Science would first come as manhood—the man-angel bringing the "little book," Rev. 10:2. This prophecy of a man-angel bringing the "little book" was a demand for the initial revelation of the manhood of Woman in order that divine Science, typed by Womanhood, might be founded on Christianity, typed by manhood—Jesus having said "the Spirit of truth" that it would "bring all things to your remembrance, whatsoever I have said unto you . . . [in Jesus' first coming before guiding] you into all truth . . . and he will shew you things to come [in Jesus' second coming]," John 14:26; 16:13.

Thus human womanhood, typed by the woman in black, having called at this point to discern a higher light than commemorative

Science as Science to reach the Christ-mind of his "second appearing," for Mrs. Eddy asks, "Has God no Science to declare Mind ['intelligence'] . . . ?" (S. & H. 546:10) calling Science the channel through which the Mind ("intelligence") of his "second appearing" as Truth is perceived.

Christianity as manhood (typed by the First Organization of the Boston church), feels the weight of static Christianity. Therefore she, rather than the man on the bed, must wear Christianity's "cloud"-clothes until she is able to scientifically lift man above their "gloom"—the woman in white bringing man only an inspirational quickening. On the other hand, the woman in white in the light of her consciousness of heavenly Womanhood as embracing heavenly manhood (or the Christ as embracing the Jesus) has ejected the woman in black from the room and points upward to the ascended (above both crucifixion and resurrection) "Jesus Christ of Nazareth," who at this point, as discerned by the subjective consciousness of Woman, has become one with the consciousness of this heavenly Woman in the ark of His [God's] testament," Rev. 11:19. The "temple of God" containing "the ark of His testament [of man and woman]" has "opened in heaven" as a result of the ascension of the angelic consciousnesses of the "male and female" ideas, as illustrated in the sixth picture, which as the "two witnesses" of "Christ Jesus and Christian Science" (My. 347:1) together "heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud [to earth sense]," Rev. 11:12.

However, as this consciousness of *composite* Womanhood embracing manhood is entirely *subjective* to Woman as a *heavenly* idea that is not yet identified in earthly expression thereof, the woman in white as typing this subjective, heavenly idea still points to heavenly manhood (as her own subjective consciousness of manhood), whose name she vicariously heals earth's consciousness, typed by the man on the bed, saying, "But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk"; for it will be remembered that "the female idea" in the third edition of *Science and Health*, which this picture correlates, is definitively given the full heavenly trinity of "Life, Truth, and Love," from which she definitively gives to man out of the fullness of her own nature the qualities "Life" and "Truth." Thus the woman in white in this sixth picture types the heavenly composite "female idea" in the third edition of *Science and Health*, which this sixth picture correlates.

The second Scriptural text for this picture, "But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk," is a quotation from Peter's healing of the "weak-ankled" man *at* (not *having passed through*) the gate called "Beautiful" of the temple in Jerusalem, Acts 3:2, this temple being an earth symbol of "the temple of

God [which Jesus prophesied would be] . . . opened in heaven" (Rev. 11:19) only at the point of the revelation of Woman, whose mission it was to reveal the "beauty of holiness [the wholeness of her completed nature as embracing manhood, S. & H. 561:22]," S. & H. 553:2. However, when Peter said to the man at the gate called "Beautiful" of the temple on earth, "But such as *I have* give I thee: In the name of Jesus Christ of Nazareth rise up and walk," he referred to the faith that he had in an outer name—that of "Jesus Christ of Nazareth"—by which he was forced to heal because of his personal sense of the "Christ" outside of his own consciousness (inasmuch as he healed in "the name of [an *ascended*] Jesus Christ of Nazareth"), for he had not yet objectively made the heavenly ascent needful to the human consciousness to become one with the nature, or subjective consciousness, of him who bore such name.

Nevertheless the broad expanse of the prophecy of this Christian healing at the gate "Beautiful" on earth (its prophetic nature being seen in the fact that Mrs. Eddy now uses as her text for this picture Peter's healing injunction to the "weak-ankled" man, thus expanding this text to the point of "Christian Science Healing," which is the title of this picture) is requisitioned by Woman in her first step through the gate called "Beautiful" opened in heaven, through which she has passed to her distinctive earth mission (as illustrated in this picture); for the consciousness of Woman as typed by the woman in white in this picture has become one in *name* and *nature* with the ascended Jesus in the "temple of God . . . opened in heaven," Rev. 11:19, to which the angelic figures of the manhood and womanhood of Woman of the fifth day had ascended. Therefore the woman in white in this picture could truly say, "But such as *I have*," for she had objectively embraced the full consciousness of Christianity, or manhood, as the result of having passed through the gate "Beautiful" of the temple "opened in heaven" into the domain of (composite) Womanhood (although not yet in descended, earthly expression). Thus the woman in white in this picture (corresponding to "the female idea" in the third edition of *Science and Health*) types eternally Life, Truth, and Love, her sole deficiency being the human expression of collective manhood as typing generic Truth on earth, which she must yet bring forth, and which in the meantime forces her to vicariously heal earthly man in the heavenly name of his own nature from her fuller embrace of man's true source of Life, and vicariously and outwardly heals. However, the quality of Woman

Life is always animated by her higher sense of heavenly Love, which is inseparable from heavenly Truth, and in this sense "divine Love [without a specific knowledge of 'even a claim to error'] always meets and always will meet every human need," S. & H. 494:10, for heavenly Truth as inseparable from heavenly Love in the "knowledge of its own infinitude . . . forbids the genuine existence of even a claim to error," No p. 30:18.

Inasmuch as the intent of *Christ and Christmas* is to reveal "the divinely-anointed mission of our Leader," it is necessary to figuratively identify Mrs. Eddy in this picture. Thus it may be said that Mrs. Eddy's subjective consciousness at this point is typed by the heavenly man in white (that Woman was a heavenly idea is shown by Mrs. Eddy's having said in the third edition of *Science and Health*, which picture correlates, that "this earth and heaven are now and forever the male and female of Spirit . . .," Vol. II, p. 120), who had already passed through the gate "Beautiful" of "the temple of God [which] was opened in heaven" as Woman's domain, in order to reveal the "beauty of holiness [wholeness]" as composite Womanhood in the third edition of *Science and Health*—this third edition being beyond Mrs. Eddy's previous revelation of manhood in the first edition of *Science and Health* as an earthly idea, typing Christianity that was not privileged to do more than heal the man on earth through an outer name at the gate called "Beautiful"), upon which the First Organization of the Boston church was founded.

It is interesting to note that the text, "Heal the sick," which is the "basis" of the eighth picture, was the original second Scriptural "basis" of this sixth picture, the present second Scriptural "basis," "But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk," being substituted therefor three years after the first edition of *Christ and Christmas* was published,* and the original name of this sixth picture, "Christian Science Healing" remained unchanged—all of which shows an essential progressive analogy between the sixth and the eighth pictures. When Mrs. Eddy's text for this picture was Jesus' command, "Heal the sick," the woman in this picture (who is now healing the man while pointing upward to the star) then wore a black cape upon her shoulders, which suggested a weight of responsibility, and her head was in the position . . .

Christ and Christmas first appeared in two editions (published in the same month in November 1893 and after being withdrawn in the same month was restored the very first issue in 1897—making a three-year interim between the first two issues and the third.

of looking straight forward with eyes upturned—the position of both her head and eyes being then the same as that of Jesus' head and eyes in the second picture. Her* attitude was then one of self-reliance, as though finding within herself the God-resource (as indicated by her upraised hand pointing to the star overhead of heavenly manhood and womanhood, or to the conjoined star of Bethlehem and Boston presented in the first picture) for her healing work, but the point of self-reliant unfoldment in the human consciousness had not been reached in the ascending order of Science as typed by this sixth picture. So in 1897, at the time of the restoration of *Christ and Christmas* to the Field, three years after its withdrawal, Mrs. Eddy transferred this self-reliant Scriptural basis, “[You] heal the sick,” to the eighth picture, which “*crowns* the pale brow” of womanhood with self-intelligence and spiritual power, and substituted therefor in this sixth picture (as at present) *inspirational* healing “in the name of [the ascended] Jesus Christ of Nazareth” as Life; for *self-reliance* is not a quality of woman before she has demonstrated her manhood as Truth “within” rather than as Life “without” her own consciousness. And although this woman in white types Mrs. Eddy's consciousness of Womanhood in the third edition of *Science and Health*, her healing of others could not go beyond the inspirational position of her “church” (as the limit of her earth demonstration) at this time, which was founded on the “word and works” of Jesus in his first coming, before his crucifixion and resurrection in Life—Jesus' last step being that of ascension towards Truth as a heavenly idea, for Mrs. Eddy implies that it was “the Spirit” of “the Christ” rather than Jesus that said, “I am the way, the *truth*, and the life,” S. & H. 26:10.

At the same time that the Scriptural text, “Heal the sick,” was transferred to the eighth picture, this sixth picture was changed in all of the following respects: The white cape instead of the former black one was placed upon the shoulders of the woman in white, her entire physiognomy was changed, and the previous position of her head as looking straight forward was given its upturned attitude as now; the figure of the woman in black in the doorway, which in the first instance was but a shadowy form (suggesting the “past” as a shadow that had been ejected from the room of the future), took on a more definite form (suggesting a future utilization, or mission); the man on the bed was substituted for what seemed to be an old woman (who looked as ancient as Mother Eve and whose pillow was deeply

* This woman then looked very much like Mrs. Eddy.

indented as though she had lain there since the so-called "forbidden fruit" was proffered Adam); and a second bottle of medicine was added to the one bottle on the table beside the bed. In other words, this picture was changed to appear exactly as now. The addition of another bottle of medicine may seem a small detail; but in view of the fact that it was deliberately added by Mrs. Eddy, it certainly had the significance of a doubled problem for womanhood—that of never losing sight of the woman in white as typing "*Divine Science*" (S. & H. 55:29), in which are all of the promises, and yet at the same time bearing the human responsibility of the woman in black in the doorway to lift up manhood in *Christian Science* into oneness with these promises.

Assuming with every justification that the figure on the bed in the original picture was an old woman, this sixth picture as it first appeared entirely excluded man (in line with the obliteration of man other than as embraced in Woman as presented in the third edition of *Science and Health*, to which this sixth picture corresponds) and divided womanhood into three phases: the *woman* with the then black cape, the *woman* in black in the doorway, and the old *woman* on the bed,—none of which as divided womanhood typed true Womanhood, which is forever one. (The division of woman into three parts in the original picture was doubtless due to Mrs. Eddy's confusion at this point, as prototyped by Rachel's confusion, rather than to witting intent.) This exclusion of man placed upon woman alone the problem of lifting up divided womanhood to her own unified mission; whereas Woman as a type of the "Christ" is indivisible and pure, bearing no black robes of responsibility for human consciousness. When a black cape was worn by the woman in white, the weight of her own mission with herself only, or with womanhood, was felt. But when man was put on the bed, the white cape was placed upon woman's shoulders as an evidence of her inherent purity to fulfill her heavenly mission apart from human responsibility. Thus when this sixth picture was changed to its present form, the previous human responsibility of the woman in white (who was originally presented in a *black* cape) descended upon the woman in *black* in the doorway. This intensified the latter's shadowy form in the original picture to that of a clearly defined woman in black as in the present picture.

This sixth picture was the only one changed by Mrs. Eddy when she first restored *Christ and Christmas* to the Field in 1897, three years after its withdrawal.

THE WOMAN IN WHITE TYPING DIVINE SCIENCE

Mrs. Eddy by inference in the first stanza of the Poem applicable to this picture and by actual declaration in the second stanza calls the woman in white in this picture the "Christ" rather than "the Christ-idea," which latter she applies to Jesus in one of the stanzas of the Poem applicable to the second picture. Wherein does "the Christ-idea" differ from the "Christ"? Mrs. Eddy defines Jesus, the demonstrator of "the Christ-idea," as, "The highest human *corporeal* concept of the divine idea, *rebuking* and destroying error and bringing to light man's immortality," S. & H. 589:16; while she defines the "Christ" as, "The *divine* manifestation of God, which comes to the flesh to *destroy* incarnate [bodily nature, form, or personification of] error," S. & H. 583:10. Jesus as the "*corporeal* concept of the divine idea" preserved the flesh but *rebuked* and destroyed its specific error because he was, as the Bible terms him, "the Word [which] was made flesh," John 1:14, and Mrs. Eddy speaks of him as "the impersonation of the spiritual idea," S. & H. 565:13; while the "Christ" never rebukes specific errors but completely *destroys* corporeality as a whole, or the general *personification* of error called a corporeal mortal, because the "Christ" has no consciousness of humanity as an expression of earth.

The difference between the process of "the Christ-idea" and that of the "Christ," or that of rebuking errors and that of destroying errors with no consciousness thereof, is illustrated in the second and sixth pictures of *Christ and Christmas*, respectively, by the fact that in the second picture Jesus (as "the impersonation of the spiritual idea") takes the maid by the hand in order to lift her to a consciousness of Life; whereas in this sixth picture the woman in white (as the impersonal "Christ") holds out her hand as if to extend her message to the man on the bed, but while he reaches out to take her hand, his outstretched hand seems to fall short of reaching hers. His hand cannot reach hers, for he has been quickened to perceive her to be the impersonal Christ-spirit (rather than a bodily expression), that could be reached only by the same quality of spiritual discernment by which she intuitively casts the spirit of confusion (typed by the woman in black) out of the room. In other words, the man on the bed, typing "material organization [commemorative form], which wars with Love's spiritual compact," Ret. 47:2, cannot reach the Christ, typed by the woman in white, even though he is not deprived of its spiritual quickening, that heals him.

Thus it will be seen that the woman in white in this sixth picture as the channel * for the "Christ" is a figurative illustration of the revelation of Womanhood in the third edition of *Science and Health*, which obliterated manhood as an earthly idea by ascendingly lifting heavenly man as her own manhood consciousness into "the temple of God" in *heaven*, where heavenly woman and heavenly man become one, but still with no *earthly* demonstration (the progress of this sixth picture beyond the fifth picture being that in the fifth picture the manhood and womanhood of Woman are ascendingly *becoming* one, but the goal of oneness is not attained until they reach "the temple of God . . . opened in heaven," as correlated by this sixth picture). Therefore this woman in white as the "Christ" has no consciousness of humanity as *unredeemed* earth and consequently no capacity to save it (although she heals by beholding "in Science [heavenly consciousness] the perfect man" [S. & H. 476:32] as embraced in her own consciousness) to the end of accomplishing her own generic completeness by uniting manhood, typing earth, with womanhood, typing heaven; yet Mrs. Eddy demanded this union in the third edition of *Science and Health*, which this sixth picture correlates, when she said, ". . . and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God," Vol. II, p. 120. Thus heaven as "the female idea" and earth as "the male idea" must become one, for "in the beginning [as '*the only*,' S. & H. 502:25] God [Elohim] created [both] the heaven and the earth" (Gen. 1:1)—the word "Elohim" being a plural term (S. & H. 515:17) shows that God contains the elements of both heaven and earth.

Further evidence that this woman in white is wholly devoid of humanity is her seamless robe of Truth (which is "the vesture of Life," S. & H. 242:21) and her white cape as compared with the seamless robe and black mantle of Jesus in the second picture—Jesus' black mantle evidencing the fact that the full Christ, Truth, had not been manifested to human consciousness, for his highest demonstration of the trinity of Life, Truth, and Love was "Life," which "Father" types, S. & H. 586:9 (in present edition). However, as Jesus was but

* The woman in white in this picture has been referred to as the "Christ" in line with Mrs. Eddy's identification of her as such in the second stanza of the Poem applicable to this picture; to speak of her as the "channel" for the "Christ" is equally correct, for Mrs. Eddy makes angels as channels for their messages and their messages one by directly stating that the angels are their messages, S. & H. 567:26.

the *inspirational* sense of sonship (S. & H. 483:19) due to his immaculate conception in his first coming, an understanding of his true nature must be *scientifically* approached through the "footsteps of Truth" in Christian Science by every one who is "born after the flesh." These "footsteps of Truth," or the human sense of Truth, which must be intelligently taken by collective man (typed by church), were the earth deficiency of the heavenly woman in white in this sixth picture. As a prescience of this demand, "Footsteps of Truth" appeared as a chapter in *Science and Health* for the first time in this third edition, which this sixth picture correlates.

This heavenly woman in white could not be other than generically deficient in objectively collective earth-demonstration (both her own demonstration as typing Mrs. Eddy's revealing consciousness and that of Jesus being individual) at the stage of the unfoldment of *Science and Health* illustrated by this picture, for it will be remembered from previous comments that in the third edition of *Science and Health* (which this picture correlates) Mrs. Eddy defined "the female idea," which this woman in white types, as corresponding to "Life, Truth, and Love," and she defined "the male idea" as corresponding to "creation, Life, and Truth," Vol. II, p. 118. Therefore as "the male idea" did not yet definitively express "intelligence" as an emanation of "the one Mind" (the one needful human footstep leading to heavenly Truth, as in the present definition of "the ideal man [then called 'the male idea']," S. & H. 517:9), the collective human consciousness was unable to reach "Truth" as the last step of "the male idea" as embraced in "the female idea." In other words, the deficiency of the woman in white is that while she types the God-crowned Woman crowned with twelve stars of *heavenly promise*, which as Mrs. Eddy's revealing consciousness brought forth in the first edition of *Science and Health* her own manhood ("man child") as Truth, that she immediately "caught up unto God, and to His throne" in the third edition of *Science and Health* (in the sense that she presented "the female idea" as embracing "the male idea" in the third edition), her manhood as Truth must be collectively demonstrated, for while Life is individual, Truth is generic.

The fact that Jesus in his first coming accomplished the demonstration of his healing work and even his own personal triumph over death and the grave through denial of earth, above which he finally ascended, undoubtedly accounts for his prophecy of his second coming as the "Comforter" ("Divine Science," S. & H. 55:29), or "the Spirit of

truth [which] . . . will guide you into all truth," John 16:13, for "all truth" affirms both earth and heaven. In confirmation of this demand for a higher manhood as Truth (the last step then and now demanded of "the male idea" [now called "the ideal man," S. & H. 517:8] being "Truth"), Jesus further prophesied of the "man child" needful to the earthly generic completeness of the woman in white in the following words: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. . . . And she brought forth a man [not infant] child" as Truth, Rev. 12:1, 2, 5. Thus Jesus prophesied that the Woman in the Apocalypse, typed by the woman in white, would be forced to bring forth a "man child" as Truth in order to complete her own heavenly nature with earthly demonstration; and as the entire revelation to St. John was directed to church consciousness, the demonstration of Truth must be through collective church consciousness.

In the "Revised Edition of 1890" * of *Science and Health* Mrs. Eddy speaks of herself in her founding consciousness as being the human "deliverer" of the God-crowned Woman's "man child" as *Truth*, "He [the Revelator] sees a great red Dragon at the couch of the ideal [human] *deliverer* of this present age, causing her sore travail," p. 515. With Jesus' first coming, Mary, the mother of Jesus, delivered this forever divine Principle (of the Woman in "The Apocalypse," typed by the woman in white in this picture) of the first element of its composite being, *Life*—Life always being inspirational as the gift of God from "without" one's consciousness, in the words of the book of Job, "The spirit of God hath made me, and the breath of the Almighty hath given me life," Job 33:4. Therefore the demonstration of Jesus as inspirational Life (S. & H. 483:19-21) had to be retraversed as the letter of Truth in the human consciousness in order that all mankind might intelligently share the blessing; for heaven's earth can never be adequately expressed by a single man because all mankind is required to express it. Thus Mrs. Eddy says: "Their 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 indi-

* As late as 1908 Mrs. Eddy for the first time referred with approbation to this "Revised Edition of 1890" in the footnote on page 309 of *Miscellaneous Writings*. The alternate reference in the footnote is not hers.

vidually, to be the son of God," Mis. 164:23. This was the prophesied "man child" of the woman in white; and yet Jesus, so clearly recognizing that heaven and earth were one from the beginning, prophesied that the same woman which conceived and brought forth the "man child" would immediately draw it back from earth to heaven (for her "man child" must be "caught up unto God, and to His throne" as a symbolic pattern for the lifting up of the human consciousness from earth to heaven) to the point where both earth and heaven become one—in "human and divine coincidence" (before heaven descends to earth in the "coincidence of the divine with the human," Mis. 100:21), S. & H. 561:16. Thus man sees his reflection in "the mirror" of "*divine Science*" only "according to [his demonstration of] *Christian Science*," as Mrs. Eddy says in substance in the following statement, "Call the mirror *divine Science*, and call man the reflection. Then note how true, according to *Christian Science*, is the reflection to its original," S. & H. 515:29.

However, since this woman in white is wholly divine and types *divine Science*, she has no knowledge of the adaptation of *divine Science* to human apprehension as *Christian Science*, S. & H. 471:30, 31. So she with all her promises in *divine Science* must await the demonstration of *Christian Science* through the human consciousness of woman, typed by the Christian woman in black in the doorway in this sixth picture (whom the woman in white, in her lack of knowledge of human demands, has ejected from the room) as the future demonstrator of the revelation for which this woman in white as *divine Science* stands. Thus, as this *Science* by which earth reaches heaven must first scientifically unfold the ascent from earth to heaven through the "footsteps of Truth," this woman in white at this point types but the revealing consciousness of Mrs. Eddy; while the woman in black, which the woman in white intuitively ejects from the room, types the subsequent founding channel by which Christianity (manhood) must scientifically reach *divine Science* (Womanhood). Then *divine Science* and *Christian Science demonstrably* become one in the union of "the female idea" and "the male idea" as the oneness of heaven and earth.

THE WOMAN IN BLACK IN THE DOORWAY AS CHRISTIANITY'S WOMANHOOD

This suppliant woman in black in the doorway in this sixth picture, typing "church"-consciousness (prototyped by Bilhah) as man-

controlled "woman," or the First Organization of the Boston church as Mrs. Eddy's "handmaid" of purpose (as presented in the comments on the fifth picture), is now ejected from the room by the woman in white (typing Mrs. Eddy's revealing consciousness) because the woman in black's consciousness as typing "material organization . . . wars with Love's spiritual compact," Ret. 47:2; for when Woman (typed by the woman in white, corresponding to Mrs. Eddy's revealing consciousness) reached "the temple of God [which] was opened in heaven" (Rev. 11:19) at the point of the sixth tribe of Israel, typing the "male and female" of the sixth day of the first chapter of Genesis, she closed forever to her own consciousness the temple of man (typed by the fact that Mrs. Eddy dissolved * the First Organization of the Boston church) opened by her on earth as a human expedient, saying, ". . . Christian Science shuns whatever involves material means for the promotion of spiritual ends," Ret. 47:10. Thus the woman in white points to the union of man and woman in heaven, which dissipates the false claim of divided man and woman on earth that was the basis of the First Organization of the Boston church, founded as it was on Jesus as "the masculine representative of the spiritual idea," S. & H. 565:11.

Inasmuch as God's image and likeness is declared to be both "male and female" in the "Science of creation," or "Science of Genesis" (both of which Mrs. Eddy calls the first chapter of Genesis), and inasmuch as Adam's dream claimed to separate the "male and female" idea into two component parts by taking out a rib of man and forming woman therefrom, Mrs. Eddy says that "white-robed purity [as typed by the woman in white in this picture] will unite in one person masculine wisdom and feminine love" (S. & H. 64:23) and indicates that this union will be the Bride "as no longer two wedded individuals, but as two individual natures in one," S. & H. 577:5, or *re-ribbed* generic man—man embraced in his ascended consciousness of woman.† The word "ascended" is used because in the first chapter of

* The First Organization of the Boston church was the only branch church which Mrs. Eddy ever founded—the other branches being self-founded—and, therefore, the only one she had the spiritual right to dissolve.

† One may say that woman was taken out of man and, therefore, that woman should be restored to man rather than man embraced in woman, but Mrs. Eddy answered this when she said in her interpretation of the phase of the allegory concerning the rib, "Woman was a higher idea of God than man, insomuch as she was the final one in the scale of being; but because our beliefs reverse every position of Truth, we name supreme being masculine, instead of feminine," 1st ed., S. & H. p. 249. Thus Mrs. Eddy says in this

(Footnote cont. on next page)

Genesis woman is named "last in the ascending order of creation," S. & H. 508:22; thus woman to man's sense is in ascendancy—she descends to her sense only after her encompassment of man. The word "rib" is defined in dictionaries (in addition to the physical rib of man) as not only the offshoot of a central ridge, or backbone, of the structure of a building, but in some cases the very central ridge itself uniting two separate parts: the rib of a leaf, uniting its two divisional parts; the quill of a feather, uniting its two divisional parts; the rib of a ship, uniting its two divisional parts; and so on. May not this general conception of a "rib" as uniting two component parts be the significance of the figure of Adam's rib as prophesying woman in the light of generic man, S. & H. 561:22, or the composite "male and female" idea? The allegory surely never referred to a literal rib of a man, but rather a composite union of two parts, or elements, in one—Mrs. Eddy having defined the Bride (typing Womanhood) as "two individual natures in one," S. & H. 577:6.

The curse on Eve in the third chapter of Genesis put woman under the *control* of man in the following words, ". . . thy desire shall be to thy husband, and he shall *rule over thee*," Gen. 3:16. Thus the woman in black in this picture, that was but a shadowy figure in the first two editions of *Christ and Christmas*, assumed in the restoration of *Christ and Christmas* in 1897 the more definite aspect of the *Christian* wife, responding at all times to St. Paul's admonitions to woman: "Let the woman learn in silence with all subjection," I Tim. 2:11; "Wives, submit yourselves unto your own husbands, as unto the Lord. . . . Therefore as the church is subject unto Christ, so let the wives be to their own husbands in *every thing*," Eph. 5:22, 24; and, ". . . but the woman is the glory of the man. . . . Neither was the man created for the woman; but the woman for the man," I Cor. 11:7, 9. Yet despite this subordination of the *Christian* woman, it must be remembered that Mrs. Eddy says in regard to the importance of *Christianity*, "*Christian Science* may absorb the attention of sage and philosopher, but the *Christian* alone can fathom it," S. & H. 556:13. Therefore Mrs. Eddy, likewise, from the first edition of *Science and Health* up to the fiftieth (the latter revealing the descended Bride "as

same connection in the present edition of *Science and Health*, "Later in human history . . . there came a suggestion of change in the *modus operandi*,—that man should be born of woman, not woman again taken from man," S. & H. 528:31, this change presenting a truer symbol of the basic idea. Hence Mrs. Eddy says that "the woman in the Apocalypse symbolizes *generic man*," S. & H. 561:22.

two individual natures in one" rather than as "two wedded individuals" as suggested by the man on the bed and the woman in the doorway in this picture) put woman under the *control* of man in the chapter entitled "Marriage," saying of man and woman in relation to each other, as previously quoted under preceding pictures, "Woman should be loving, pure, and strong; man should be tender, intellectual, *controlling*." (This reference in changing form always appeared on the second page of the chapter "Marriage" from the first to the last revision of *Science and Health*. The words "should be" after the word "man," while previously implied, were not added to this quotation until the sixteenth edition.)

So human woman, from the time that Noah saved his own household of eight to the time that the marriage of the Bride and the Lamb in heaven Rev. 19:7) was ascendingly reached by man, was under the *control* of man, in the sense that human woman ("woman is the highest species of man," Un. 51:14) bore the responsibility of lifting man to the source of her own divine consciousness by quickening him to higher and higher conceptions; for even human woman was never driven out of Paradise, the Scriptures declaring, "So He drove out the man," Gen. 3:24. Scientific uplift must come from beneath in order to be understood by the object of its uplift; the uplift-process from above could only be inspirational and vicarious. It takes Woman's descending pre-consciousness of Love to be willing to remain *under* an object until it is lifted; contrastingly, man as the expression of Life ascends in his renunciations, denials, and their resultant desolating processes. Hence even the human symbol of womanhood necessarily responds to a higher calling than the human symbol of manhood, and as such always types Church-consciousness (or spirit), while man types its form.

Thus the woman in black in the *doorway* as divided from the man on the bed must be considered as typing the "church"-consciousness of the First Organization of the Boston church, which is two steps behind the revelation typed by the woman in white, the latter being at the point reached in this sixth picture by the "fast circling" star in its orbit of encircling being in Mrs. Eddy's consciousness. This places the woman in black in the line of *Christianity* at the point of Judah, the tribe of Jesus in his first coming. Thus she stands in the open *door* of Christianity; for Jesus said, "I am the *door*," John 10:7, and Mrs. Eddy says, "Jesus . . . stands alone in word and deed, the

visible discoverer, [and] founder . . . of Christianity [only]," My. 338:24.

This woman in black as Christianity lags behind the demand of divine Womanhood through the woman in white, the latter's healing demand being based upon a wholly spiritual conception of the ascended Jesus as the demonstrator of divine Life, she having no human capacity. The consciousness of the woman in black is based upon a suffering, sacrificial, crucified Saviour as her "*Master,*" the mission of the First Organization of the Boston church, which she types, having been "to commemorate the word and works of our *Master,*" *Manual* p. 17. That this "church" was under the *control* of man (remembering that in this third edition Mrs. Eddy said "man [should be], tender, intellectual, *controlling*") and under the *mastery* of the humanity of Jesus was also confirmed by the fact that its fourth By-law enjoined its members as follows: "The sacrament shall be observed . . . by sacred resolutions . . . to drink of his cup of *sorrows and earthly persecutions*, patiently for Christ's sake (Truth's sake), knowing that if we *suffer* for righteousness, we are blessed of our Father." (Quoted from By-laws of the First Organization of the Boston church, published in the *August Journal* in 1889, p. 259, shortly before the dissolution of the First Organization of the Boston church in October of the same year.)

It must be remembered that as Mrs. Eddy says that *Christ and Christmas* presents the "type and shadow of Truth's appearing" (Mis. 33:9), the "types" in these pictures refer to Mrs. Eddy's own evolving Church-consciousness, and the "shadows" refer to the "church's" reception of her revelation at the point of unfoldment in its own consciousness, that was always so far behind her own as to present an active resistance to her revelation. It is the equivalent of the principle that light, typing revelation, always reaches a spectator in advance of sound, typing demonstration; for the "church" was only a hearer and a respondent doer of what was heard, far behind what was revealed by Mrs. Eddy as the seer. So it was simply the difference between hearing and seeing—the "church" typing hearing as man (or the Christ-idea in Jesus' first appearing), and the revelation typing seeing as Woman (or the Christ in Jesus' "second appearing"). For instance, light travels about 186,000 miles a second, and sound travels about 1,087 feet a second under favorable atmospheric conditions (light being practically subject to no conditions). Therefore when light and

sound start at the same time, sound reaches the hearer a very long time after light reaches the seer. Hence time is not the element of measure in regard to the reception of light and sound; there exists simply the difference between the relative processes of the spiritual senses—sight and hearing. In line with this, Mrs. Eddy says: "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously [to the seer], whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence [to the laggard hearer]," S. & H. 504:23. These latter limitations were what forced the "church" to hear rather than to see.

Thus the woman in black undoubtedly types the church of "the called" making laggard response to the vision of Womanhood through the revelation of Mrs. Eddy as "the chosen," the latter symbolized by the woman in white,—"called" and "chosen" being the Biblical distinction between labor below vision and initial vision. When one calls others to his vision, he bears a continual responsibility to follow their footsteps *in his own consciousness* to the end of the expansion of his own vision to its final completeness. "The called" as the impelling force to this end are left to demonstrably follow the footsteps of the revelation at the point of its operation in their own consciousnesses in their own time but always in "the way" of the revelator's appointing, since he alone first discovers the true footsteps of thought leading to the finished goal. Thus the footsteps of church are far behind the footsteps of revelation, as *Christ and Christmas* illustrates; and yet revelation is dependent upon the former for its collective founding demonstration.

So the woman in black as the church of "the called," prototyped by Leah, must be the medial channel between Life and Love for the delivery of the quality of Truth as manhood from the composite fullness of the woman in white, but only after the *rebirth* of the woman in black as church in response to a second call from Womanhood as "the chosen" to found her (the woman in black's) church upon "the Rock, Christ [Truth]," *Manual* p. 19, as presented in the eighth picture. The second call demanded that through Science the woman in black lift up earth as the "man child" of heaven into the embrace of divine Truth as one with Love, its heavenly source. Thus until the work of the woman in black as the Leah-consciousness is accomplished, divine Science, typed by the woman in white as the Rachel-consciousness, is barren to earthly conception.

INSPIRATIONAL HEALING

In this sixth picture, entitled "Christian Science Healing," the healing of the man on the bed by the woman in white (typing the Womanhood of the third edition of *Science and Health*) could be done on no other basis than that of inspirational and vicarious divine Love; for the manhood of the woman in white being embraced in her Womanhood in heaven (after the manhood and womanhood of Woman, typed by the angelic figures in the fifth picture, had become one in "the temple of God . . . opened in heaven," Womanhood) left manhood on earth with no inherent quality by which he could be spiritually identified. So the healing by this woman in white is not accomplished in man's own name as the image and likeness of God but in the name of another, "the name of [the ascended] Jesus Christ of Nazareth."

Inasmuch as the only illness in this book is that of static Christianity commemorating the "word and works" of Jesus in his first coming instead of perceiving "the second appearing of Jesus" as "the advancing idea of God, as in Christian Science," Ret. 70:20, the illness of the man on the bed is that of clinging to Jesus as an outside-of-himself consciousness rather than being inwardly quickened by an ever-present consciousness of the Christ, which in the words of the Poem corresponding to this picture is "forever present, bounteous, free." Thus, as has been previously stated, this man on the bed types the static Christianity of the First Organization of the Christian Science Church (founded on "the word and works" of another), whose beclouded spirit is typed by the woman in black (in the doorway) as Love's "handmaid" of purpose. So the only possible "Christian Science Healing" which could be accomplished at this period of earth demonstration was the healing of human manhood of its claim of static Christianity by the casting out of the basis upon which the First Organization of the Boston church was founded as a futile human expedient through which to understand the message of Womanhood.

No vicarious "Christian Science Healing" is ever accomplished on any other basis than on the inspirational qualities of "the ideal woman" as the expression of divine Life and Love (hence the woman in white in this sixth picture points upward to the ascended "Jesus Christ of Nazareth" as her heavenly manhood, or Jesus as inspirational Life in his first coming, with which she had embracedly become one in "the temple of God [which] was opened in heaven," for Mrs. Eddy

says, "To . . . Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter," S. & H. 483:19; 144:30), S. & H. 517:10, Truth, or manhood, being the process of inner healing within one's own consciousness. So the woman in white is vicariously meeting man's need from her wholly divine nature, the process being, "Divine Love always has met and always will meet every human need," S. & H. 494:10. Whenever divine Love (rather than Truth) is relied upon to meet human need, the need is only temporarily silenced or cast out of the room, as is the woman in black in the doorway in this picture, and must at some future time be scientifically met. The "footsteps of Truth" (manhood) in the human consciousness alone permanently silence the seeming cause of human ills, for Mrs. Eddy says, "The *Science* of Mind . . . heals with *Truth* [not Love]," S. & H. 318:22.

Whenever Mrs. Eddy speaks of Truth-healing as being associated with Life or Love, it is healing by progressive argument on the basis of Truth. It is true that Mrs. Eddy says, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit," S. & H. 365:15, but this is vicarious *spiritual* healing outside of the patient's own consciousness and accomplishes little to the end of turning his feet into the pathway of Truth; and yet it preserves the divinity of Womanhood to the consciousness of the one who is the channel therefor. However, the outer healing of another's consciousness is always at the point of divine Love, the arguments in the practitioner's thought being needful to his own thought only in order to lift his consciousness thereto; for Mrs. Eddy says in the article, "Fallibility of Human Concepts," in *Miscellaneous Writings* that "one must either get out of himself and into God so far that his consciousness is the reflection of the divine [as is the case of the woman in white, who knows no other consciousness than divinity, and thus spiritually heals], or he must, through argument and the human consciousness of both evil and good, overcome evil [scientifically]," p. 352:23.

In view of the previous line of thought, there can be no doubt that "Christian Science Healing" as presented in this sixth picture is accomplished through the heavenly manhood-consciousness of the woman in white, which is wholly divine, her message being "in the name of [the ascended] Jesus Christ of Nazareth," which is outside of the consciousness of the man on the bed. Hence Mrs. Eddy says of such inspirational healing by practitioners: "Healing physical sick-

ness 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. Sin-healing is on a different basis, Mrs. Eddy having said: "The only difference between the healing of sin and the healing of sickness is, that sin must be *uncovered* * [through Truth] before it can be [scientifically] destroyed [this being an impossibility to the woman in white, who has no consciousness of sin], and the moral sense be aroused to reject the sense of error; while sickness must be *covered* with the [vicarious] veil of harmony, and the consciousness be allowed to rejoice in the sense that it has nothing to mourn over, but something to forget," Mis. 352:28, which latter is spiritual healing.

In further confirmation of the limitation of "Christian Science Healing," Mrs. Eddy warns practitioners healing on this vicarious basis not to explain "truth" to their patients too early lest the patients' thoughts be arrayed against their own interests in their ignorant resistance to "truth," Mrs. Eddy's statement being: "To fix truth steadfastly in your patients' thoughts, explain Christian Science to them, but not too soon,—not until your patients are prepared for the explanation,—lest you array the sick against their own interests by troubling and perplexing their thought," S. & H. 414:15. Note that vicarious healing is unable to take a patient beyond a human sense of Truth, as indicated by the decapitalization of "truth" in Mrs. Eddy's statement just quoted. The divine sense of Truth is an inner consciousness which is a revelation and cannot be imparted vicariously, for Mrs. Eddy says, "Truth is a revelation," S. & H. 117:27.

This woman in white as typing Love in this sixth picture, healing vicariously "in the name of [the ascended] Jesus Christ of Nazareth" as Life, knows nothing of humanity but heals and teaches wholly in the name of divinity. Even the earthly sense of Jesus made no demand upon her consciousness, which was in the same vein as Mrs. Eddy's consciousness when she in answer to the question in one of her classes, " 'How do you know that there ever was such a man as Christ Jesus?' " 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.* I should still know that God's spiritual ideal is the only real man in His image and likeness [her consciousness of Jesus being that of triumphant super-sensible Life],'" My. 318, 319. (The foregoing reply was concurrent

* Italics are Mrs. Eddy's.

with the line of thought in the third edition of *Science and Health*, wherein "the female idea" had embraced "the male idea" at the point of heavenly ascent.)

That this woman in white in this sixth picture, typing the God-crowned Woman, is above all human necessity is further confirmed by the fact that she, typing Mrs. Eddy's revealing consciousness, declared also contemporaneously with the line of thought in the third edition of *Science and Health*: "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. However, more latterly the whole trend of the humanly progressive consciousness in *Science and Health* was to the end of demanding of man an intelligent perception of Truth which required this very distinction between good and evil.

Truth-healing must be left to the processes of "Treating the Sick" as illustrated in the eighth picture, or the human footsteps of thought in their progressive course to the divine. This is the future work of the wilderness-woman, typed by the woman in black in this sixth picture, and not the necessity of the always God-crowned idea, Rev. 12:1, typed by the woman in white in this sixth picture.

THE THIRD EDITION OF SCIENCE AND HEALTH WITH ITS PRESENTATION OF THE MOTHERHOOD OF GOD AS "CREATOR"

The third edition of *Science and Health* was composed of two volumes. Volume I contained the following chapters: "Science of Being"; "Footsteps of Truth"; "Physiology"; "Recapitulation"; "Healing the Sick." Volume II contained the following chapters: "Demonology"; "Imposition and Demonstration"; "Creation"; "Marriage"; "Prayer and Atonement"; "Platform of Christian Scientists"; "Reply to a Clergyman."

"Demonology" was one of the longest chapters of this third edition of *Science and Health*, for the reason that when earth manhood is obliterated and the place which it has filled has, so to speak, been inspirationally and prematurely "swept and garnished" before being filled with Truth, it is like Jesus' parable which reads: "When the unclean spirit is gone out of a man [through heavenly or inspirational processes rather than through Truth's processes], he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return

into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first," Matt. 12:43-45. (It will be remembered that excerpts from this chapter "Demonology" have already been presented in the comments on the fifth picture.)

Inasmuch as the presentation of "the female idea" (the heavenly Bride of Spirit) as embracing "the male idea" in the third edition of *Science and Health* has been thoroughly presented and discussed in the comments on the fifth picture (the fifth picture being a medial footstep between the fourth and the sixth pictures), and inasmuch as it has also been the theme of the previous comments on this sixth picture, *the motherhood of God as "Creator"* will now be presented as the only other outstandingly characterizing feature of the third edition of *Science and Health*, which edition this sixth picture correlates.

That Mrs. Eddy made Motherhood the source of "creation" in this third edition of *Science and Health* is seen by her interpretation of the first chapter of Genesis, in which she changed the previous denominations of God from the masculine qualities of "creative Wisdom," "Intelligence," "Principle" in the first edition of *Science and Health* to "Mother"—see third edition, Vol. II, pp. 110, 118, 130. (The second edition of *Science and Health* contained no chapter entitled "Creation," in which the first chapter of Genesis had been interpreted in the first edition—the second edition being a fragmentary extraction of the third edition.) The following quotations from this remarkable third edition of *Science and Health* illustrate this point:

"And Spirit expresses first *Her* general ideas and beautiful representations of Life, corresponding to light, vegetation, flowers, trees, etc.; second, *Her* solid and grand ideas of Substance, corresponding to rocks and mountains; third, *Her* ideas of intelligence, corresponding to the animal and human species, where *Mind* becomes emphatic, reflecting individualized thought in the order of male and female," Vol. II, p. 114.

"Spirit creates man in *Her* own image and likeness . . . *She* also causes this idea to reflect *Her* dominion over all things. . . . This man of God, this infinite male and female idea, including all ideas, reflecting all forms of thought, male and female, co-existed with Spirit, and is forever making manifest this infinite *Mother* in

higher forms of earth and heaven, of flowers, trees, men, women, and all the *et cetera* of the universe," *Vol. II, pp. 117, 118.*

"And Spirit comprehends every idea that *She* creates before it is evolved . . . *She* rests from *her* labors, and the hush and stir of thought is the order of scientific evolution," *Vol. II, p. 119.*

In this third edition of *Science and Health* the composite male and female qualities of the motherhood of God are shown by the fact that "Her" creations are expressed as being in the male gender up to the sixth day, at which point "the female idea" becomes the culmination of "the male idea." This is shown in the following quotation interpreting the third day:

"And Spirit forms the gender of *Her* ideas. The tree is already named as having *his* gender . . . the feminine gender is not yet expressed . . . and the feminine idea the highest expression of creation, it is named last in the order of creation," *Vol. II, p. 111.*

(Note also that the Bible presents the ascending *male* idea as "his" expressed in herbs, trees, fowl, beasts of the earth, and creeping things up to and including "the male idea" in the unfoldment of the sixth day, which culminates in "the female idea.")

Such Motherhood quotations in the third edition of *Science and Health* culminated at the point of Mother's "heavenly rest" (Mis. 389:25) in heavenly Bride as "the female idea" with Mrs. Eddy's interpretation of, "Thus the heavens and the earth were finished, and all the host of them," as, ". . . and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God," Vol. II, p. 120,—the "Elohim" being the wedded consciousness of the "male and female" ideas as the indivisible union of earth and heaven in the sixth day of consciousness, as presented in the twenty-seventh verse of the first chapter of Genesis.

And yet as has been so frequently presented, this third edition of *Science and Health* for the first time definitively separated the "male and female" ideas in the first chapter of Genesis, twenty-seventh verse, into their component parts, saying, "The male idea corresponds to creation, Life, and Truth; the female idea to Life, Truth, and Love," Vol. II, p. 118. From this it will be seen that while "the female idea" embraced the *divine* qualities of "the male idea," "creation" as the *human* (earth) quality of "the male idea" was not definitively embraced by "the female idea." However, as "the female idea" is last in the ascending order of the first chapter

of Genesis and as each succeeding step embraces the preceding steps, "the female idea" in reality embraced all of "creation," including "the male idea." To state the embrace of "the male idea" inversely, as all "creation" was the emanation of "Mother" in the third edition of *Science and Health*, and as Mother was an unfolding phase of "the female idea," "the male idea" was wholly embraced in "the female idea."

The question may here arise, How could the motherhood of God (as a phase of "the female idea") embrace "creation" as the emanation of its own consciousness and yet the quality of "creation" not appear in the definition of "the female idea" as its (Motherhood's) culmination at the same time? The answer is that while both the "male and female" ideas are emanations of Motherhood in this third edition of *Science and Health*, "the female idea" as heavenly Bride must have awaited the full gathering ascent of the male "creation" before her heavenly completion was reached. In other words, so long as the "male and female" idea was divided into "the female idea," which types the full trinity of Life, Truth, and Love, and into "the male idea," which types earth as "creation" (the only distinguishing quality that it definitively had in this third edition from "the female idea"), "the female idea" must have awaited the completion of Motherhood that lifts up "the male idea" (her "man child") as earth to "the female idea" as heaven in order that "the female idea" might become the heavenly composite Bride.

Inasmuch as Mrs. Eddy's subjective discovery of Christian Science was that of Womanhood, typing Life, Truth, and Love, S. & H. 107:2, beyond that of manhood as Truth only, S. & H. 517:9, and inasmuch as this third edition of *Science and Health* (which this sixth picture correlates) objectively revealed for the first time Mrs. Eddy's subjective consciousness of the composite "female idea" as Life, Truth, and Love (her previously objective revelation of Christian Science in the first edition of *Science and Health* having been made in manhood, that objectively divided her subjective consciousness of "the female idea" as embracing "the male idea"),—it was necessary that she should present in this third edition the process by which her subjective consciousness of the first day of the first chapter of Genesis (wherein earth and heaven were typed by "the male and female of Spirit" in the "beginning" as "the only," S. & H. 502:24) was objectively expanded to the full measure of the sixth day of the first chapter of Genesis (wherein the same "male and female of Spirit," typing earth

and heaven, were objectively presented as the finished course of being; for Mrs. Eddy in this third edition of *Science and Health* correlated the first verse in the second chapter of Genesis, which refers back to the sixth day in the sense that "thus" draws a sequence from that day,* "Thus the heavens and the earth were finished, and all the host of them," with, ". . . and this earth and heaven are now and forever the male and female of Spirit . . .," Vol. II, p. 120).

In other words, the sixth day was subjectively to Mrs. Eddy's consciousness but an expanse of the one nightless day of the first chapter of Genesis, for the reason that she had repudiated the division of earth and heaven in the second day of the first chapter of Genesis, upon which all Church-consciousness is founded, as previously presented in the comments on the second picture. Thus Mrs. Eddy in affirmative correlation of, "God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day," could subjectively say in the first edition of *Science and Health*, "The express image and likeness of God was immortal man, and there is none other, or ever a man since created," p. 247.

So when Mrs. Eddy objectively revealed in this third edition of *Science and Health* the sixth unfolding tribe of Israel, corresponding to the sixth day of consciousness in the first chapter of Genesis, which this picture correlates, the expanding process from the first to the sixth day had become *history* to her, thereby enabling her to embrace "the male idea," typing earth, in "the female idea," typing heaven, at the point of finished earth and heaven; for this was Mrs. Eddy's initial discovery of Christian Science, and a discovery of a spiritual truth by a revelator is always made at the point of his own life attainments—Mrs. Eddy having said, "God had been graciously preparing me during many years for the reception of this *final revelation*," S. & H. 107:3. However, what to Mrs. Eddy's consciousness was history of "past" manhood accomplishment (in the sixth day, which was but the expansion of her subjective consciousness of the first day in the "beginning" as "the only") subsequently proved to be (contrary to her expectation at this point) a future objective motherly process demanded by others (who had received Christian Science at the point of

* Remembering that what Mrs. Eddy calls "the spiritually scientific account of creation," or the Elohist document (as distinguished from the Jehovistic, S. & H. 523:14-21), was continuous throughout the entire first chapter of Genesis and the first three verses of the second, S. & H. 523:22-25, and that the originally continuous manuscripts of which the Bible is composed were divided into chapters by a council of men.

the divided "male and female" idea of the second day upon which Church is founded) in order to reach the united "male and female" idea of the sixth day. In confirmation of the fact that (to Mrs. Eddy's sense) finished Truth, typed by "the male idea," as embraced in Love, typed by "the female idea," was the position of this third edition of *Science and Health* and that the human history of this Truth was behind it and the open door of Science before it, Mrs. Eddy stated on the first page of the Preface in the first edition, "Truth, independent of doctrines or time-honored systems, *stands at the threshold of history* ['threshold' is an exit as well as an entrance; and as history is always the 'past,' one could never enter history but only come out of it]. Contentment with the past. . . may no longer shut the door on science [which implied that the door was open *]."

That "Mother" (to others than the revelator) is an objectively progressive unfoldment of "the female idea," typing Life, Truth, and Love, which reaches its highest expression as Love only at the highest point of its objective unfoldment as Bride, follows from the fact that Mrs. Eddy now objectively defines the trinity of Life, Truth, and Love, "as Life, represented by the Father; as Truth, represented by the Son; as *Love*, represented by the *Mother*" (all of which qualities "the female idea" definitively embraced in this third edition), S. & H. 569:1, and by the fact that she also now defines "Mother" as likewise embracing the full trinity of Life, Truth, and Love in the "Glossary" of *Science and Health*. This unfoldment of "Mother" as creative Life in this third edition was undoubtedly based upon the assumption that "Mother" had at this point embraced "Father" as "Life," just as the definition of "the female idea," typing "Life, Truth, and Love," had subjectively embraced "the male idea" as "Life" and "Truth" in this third edition. But this assumption was premature in that "Life" was not given to the definition of "Father" in the "Glossary" of *Science and Health* until 1891, ten years after the third edition of *Science and Health* was published in 1881, and, therefore, "the female idea" and "Mother" were definitively the sole possessors of creative "Life" at this point of unfoldment in *Science and Health*.

Although Mrs. Eddy undoubtedly assumed from the hue of her

* Contrastingly, in the sixteenth edition when Mrs. Eddy removed "Truth" from "the female idea" (leaving it exclusively in "the male idea") for the demonstration of Truth to the consciousness of others, she placed Truth in the position of *knocking* at "the portal of humanity" for admission (or at the door closed to Science, else there would be no need for knocking), as in our present Preface of *Science and Health*.

own consciousness that the motherly process of the ascent of "the male idea" had been completed at this point, and as a result of this assumption had defined "the female idea" in this third edition as the full trinity of Life, Truth, and Love, she afterwards realized that the ascent of "the male idea" to the point of its heavenly Bride had not been completed to the consciousness of others. This realization forced her (in the sixteenth edition of *Science and Health*) to definitively divide the trinity of Life, Truth, and Love by setting apart Truth as the ascending goal of earth demonstration, as subsequently presented; for "the female idea," even though it typed the full trinity of heaven, was as incomplete without "the male idea" as "the male idea," typing "creation" as earth, was incomplete without "the female idea," Mrs. Eddy having said that the "union of the masculine and feminine qualities constitutes completeness," S. & H. 57:4. This incompleteness forces "the male idea" figuratively to ascend to become one with "the female idea" in the marriage of the Lamb and the Bride in heaven (Rev. 19:7-9) and forces the composite Bride to descendingly retrace the footsteps of man's upward flight in his repudiation of earth as "matter" (S. & H. 585:7) in order to redeem it to its affirmative identity as "compound idea" (S. & H. 585:8), for God created both the heaven and the earth—"heaven" being but a harmonious state of mind (S. & H. 560:10) and "earth" its demonstration. So there is reserved to "the female idea" as ultimate Bride a step beyond Motherhood, for the Bride conceives man *generically* only (S. & H. 582:14), and never *specifically* as Mother does.

The Bride might be defined as the heavenly expression of Woman, and Motherhood as earth's conception of the Bride. Because Mother was basically Woman as the full trinity of Life, Truth, and Love before she assumed the medial mission of Mother, she, therefore, retained the full consciousness of the subjective Bride as Life, Truth, and Love, which she finally regains as objective Bride after her motherly mission is complete. Thus while Mother never reaches beyond Truth (her "man child" as Truth being her full expression as Mother), her potential bridal consciousness is subjectively and objectively Love. Therefore Mrs. Eddy said seven years before the formation of The Mother Church: "I know not what the person of omnipotence and omnipresence is, or what the infinite includes; therefore, I worship that of which I can conceive, *first*, as a loving Father and Mother; *then*, as thought ascends the scale of being to *diviner*

consciousness, God becomes to me, as to the apostle who declared it, 'God is Love,'—divine Principle" (Mis. 96:8), or composite Bride.

To summarize: When "creation" emanating from the motherhood of God reaches, through the processes of spiritual evolution, "the female idea" that is last in the *ascending* order of "creation," the work of Motherhood is complete, and "the female idea" and "the male idea" become one in heaven, or in the consciousness of heavenly Woman (which still leaves earth without a witness of its own divinity—man having fled earth in his heavenward ascent—until "the male idea" and "the female idea" as Bride descends to earth to dwell among men, Rev. 21:3, so bringing the kingdom of heaven down to earth in fulfillment of the demands of prophecy). Thus the woman in white in this sixth picture typing "the [composite] female idea" as Bride also types the full heavenly potentiality of Motherhood. Hence, as previously stated, the outstanding features of this third edition of *Science and Health*, which this sixth picture correlates, were the position of "the female idea" * as "Life" and "Love" (the two qualities now interpreting "the ideal woman [formerly called 'the female idea']," S. & H. 517:10) embracing "the male idea" as "Truth" (the highest quality now interpreting "the ideal man [formerly called 'the male idea']," S. & H. 517:9) and the position of the Motherhood phase of "the female idea" as unfolding the process by which the heavenly "female idea" is objectively reached.

Just as the woman in white in this sixth picture as an expression of "the [heavenly] female idea" of Life, Truth, and Love definitively embraces as "the male idea" only the exact divine qualities of her own nature but is *deficient* in that "the male idea" in this third edition of *Science and Health* definitively omits the human quality of "intelligence" as an expression of "the one Mind" (which latter is an earth quality and the only characterizing quality of the fatherhood of God),—Mother is *also deficient* in this third edition in the sense that she as "Creator" with an ascending "creation"—which as progressive over the animal must become human (intelligent) before it can reach its heavenly estate as Truth—lacked the inherent quality of "the one Mind" (which quality Mrs. Eddy has always given to the definition of "Father" exclusively, "intelligence" being an emanation of "Mind") needful to lift her "man child" through "intelligence" to Truth, that

* It should be remembered that "the female idea" and "the male idea" (as well as "the ideal woman" and "the ideal man") interpret the "male and female" in the twenty-seventh verse of the first chapter of Genesis.

is one with Love as its heavenly Bride. In confirmation of this deficiency of Mother is the fact that while Mrs. Eddy said in this same third edition that "*Mind is the only creator . . .*," Vol. II, p. 97, "Mind" is the only quality that the definition of "Mother" does not now and never did possess (despite the fact that "Mother" had been presented in this third edition as synonymous with "Mind" and "Creator" in such expressions [that have already been quoted as characterizing the third edition] as: ". . . *Her* ideas of *intelligence*, corresponding to the animal and human species, where *Mind* becomes emphatic . . ."; "*Spirit creates* man in *Her* own image and likeness . . ."; "And *Spirit comprehends* every idea that *She creates* before it is evolved . . .").

Thus to the end of avoiding such confusion between "Mind" definitively typed by "Father" as the only "Creator" and "Mother" definitively devoid of "Mind" as "Creator" (remembering that this was a period of prophesied confusion), a demand was made for analytical definitions of both "Father" and "Mother," and this demand was met two years later (than this third edition, in 1881) in the sixth edition of *Science and Health* (published in 1883) by the addition of the "Glossary," in which Mrs. Eddy defined "Father" as, "The great forever, eternal *Mind*; divine Principle, named God [at the same time defining 'Creator' as 'Spirit,* *Mind*, *Intelligence* † . . .,' as now]," Vol. II, p. 192, and "Mother" as, "Divine and eternal Principle,—Life, Truth, and Love," Vol. II, p. 200. This analysis later impelled Mrs. Eddy to change the term "Mother" to fatherhood pronouns and synonyms, such as "He" and "Him," "Spirit," "Mind," "Intelligence," † as the source of "creation" in her interpretation of the first chapter of Genesis in the sixteenth edition of *Science and Health*, published in 1886, as a necessary precedent fact to adding "intelligence" (in the same edition) as the emanation of "the one Mind" to "the male idea" as its medial ascending footstep from "creation" to "Truth." This medial footstep of "intelligence" necessitated the earth ascension of man from "creation" through "intelligence" to "Truth," which is one with "Love," in order to *demonstrably* add to "the female idea" the male element of "intelligence"

* Jesus presented "Spirit" as a masculine synonym for God when he said, "God is a Spirit: and they that worship *Him* must worship *Him* in spirit and in truth," John 4:24, and Mrs. Eddy speaks of "the divine Spirit" as "Father," saying, ". . . the divine *Spirit*, or *Father*, condemns material man and remands him to dust," S. & H. 532:11.

† Decapitalized in 1903.

needful to "the female idea's" own completion as the composite expression of both earth and heaven.

However, while Mrs. Eddy had definitively given the quality of "Life" to "the female idea" (in the third edition) and to "Mother" in the trinity of "Life, Truth, and Love" (when "Mother" was first defined in the sixth edition), and gave "Life" to "Father" in the fiftieth edition of *Science and Health*, in 1891, she never said that "*Life is Mind, the creator reflected in His creations*" (S. & H. 331:5) until 1907, about sixteen years after she had given the quality of "Life" to "Father." Thus the "Life" that is "Father" is the "Mind" that "creates," which "Life" is the "Life" that "Mother" definitively embraces in order to bring forth her "man child" as Truth through the quality of "intelligence"—"Life" (as "Creator") being the first characterizing quality in the definition of "Mother."

Yet, even though Motherhood embraces the full trinity of Life, Truth, and Love, when Mrs. Eddy demanded the analytical separation of the trinity of Life, Truth, and Love as "a rule in Christian Science," she interpreted it in the fiftieth edition of *Science and Health* (as now) in the following manner, as previously quoted, ". . . as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother" (simultaneously giving the quality of "Life" to "Father" in the "Glossary" for the first time), S. & H. 569:1. Thus Mrs. Eddy's demand for this analytical division as a self-abnegating "rule" in "Christian Science" (S. & H. 568:32) was a demand only during the period of laborious ascension to the heavenly goal that she subjectively envisioned and objectively revealed for the first time in this third edition of *Science and Health*—such ascension leading to the heavenly goal of "the female idea" as Love.

However, this third edition of *Science and Health* had not yet reached the point where this separation of Mother into her ascendingly component parts—of Life as Father, Truth as Son, and Love as Mother as her highest potentiality as Bride—could have been introduced into *Science and Health* lest the analytical introductions of Father and Son into Mrs. Eddy's revelation of "the female idea" as embracing both Mother and "the male idea" should with their objective demands have obliterated her subjective consciousness of completed heavenly Womanhood (at this point) as her initial discovery of Christian Science. And although prophetic confusion (remembering that Mrs. Eddy's revelation at this point was under the period

prototyped by Rachel and her handmaid Bilhah, meaning "confusion") resulted from the lack of such analytical interpretation, the point of objective revelation of "the female idea" as Love reached by Mrs. Eddy in this third edition (wherein Mother had completed her highest potentiality as composite Bride—that was Mrs. Eddy's subjective consciousness of Christian Science) was the only placement of Mother that would not have conflicted with her own subjective discovery and objective revelation of "the female idea" as heavenly composite Bride; for in the sixteenth edition of *Science and Health*, where she provided for the ascending laborious labor of Motherhood in lifting up the human consciousness from Life as the Son of the Father (typed by Jesus' first coming) to Truth as the Son of Mother (typed by Jesus' second coming), she was forced to separate "the male idea" as "Truth" from "the female idea" as "Life" and "Love" for the intelligent demonstration of "Truth" in "the male idea's" final phase—the definitions of the "male and female" ideas in the sixteenth edition reading, "The male idea corresponds to creation, to Intelligence * and Truth. The female idea corresponds to Life and Love," p. 444.

To epitomize: Inasmuch as "the male idea" in the third edition of *Science and Health* corresponded to "creation, Life, and Truth," and inasmuch as "creation was presented as emanating from the motherhood of God instead of the fatherhood of God as in our present edition, and "Life" and "Truth" (in addition to "Love") were then stated as qualities to which "the female idea" corresponded, manhood was left without a witness of his identity as the Son of Father as "the one Mind," from which he must rise through "intelligence" to the Son of Mother as "Truth," in order to become one with "the female idea" as heavenly Bride, or Love. Carrying on this epitomization still further, when Mrs. Eddy originally presented this sixth picture wholly in womanhood (in the first two issues of *Christ and Christmas*) by depicting an old woman on the bed, the woman in black in the doorway, and the woman in white with the black cape upon her shoulders, she but portrayed her consciousness of the complete obliteration of Fatherhood and manhood † in this third edition

* This was not decapitalized until 1903.

† That this sixth picture in its original form typed the finished mission of manhood is further confirmed by the fact that in the same issues of *Christ and Christmas* in which it appeared in its original form, the tenth picture presented the Woman draped in white (as now) knocking on the door of "Mortal Mind" (the name then on the doorplate) with a plea that her distinctive message of "TRUTH" (then printed in large letters on her

of *Science and Health* during the five years' period (1881-1886) in which "the female idea" as heavenly Love (embracing Life and Truth) and the completed motherhood of God as heavenly Love, or "Creator" (embracing Life and Truth), held full sway on earth in the Word of *Science and Health*. However, when this picture was changed in the third edition of *Christ and Christmas* to its present form of a heavenly woman (indicated by her white cape), a man instead of a woman placed on the bed, and the outline of the woman in black in the doorway intensified (her faint form having previously typed the fading out of the mission of man-controlled woman), it was in line with Mrs. Eddy's realization that she had previously but revealed her own subjective consciousness, which others must reach objectively. Hence the necessity for her to provide the ascending footsteps of manhood in the sixth and sixteenth editions of *Science and Health* to the end that man as the Son of Father as Life (the "Life [that] is Mind," S. & H. 331:5) could through "intelligence" rise to "Truth" as the Son of Mother—all of which was necessary before Woman could objectively come into the full expression of her composite nature as the union of "the male idea," typing earth, and "the female idea," typing heaven, in the sixth day of the first chapter of Genesis, which corresponded to Mrs. Eddy's subjective discovery of Christian Science in the first day of the first chapter of Genesis.

Contrary to the treatment of the first chapter of Genesis in this third edition of *Science and Health*, which presented God as "infinite Mother," "She," and "Her," Mrs. Eddy's present correlation of God throughout her interpretation of the first chapter of Genesis is expressed by the pronouns "He" and "Him"; "Spirit" as "Father," S. & H. 532:11; "Mind"; and "divine Principle,"—the last two denominations being definitive synonyms of "Father," S. & H. 586:9. Thus the "infinite Mother" in this third edition of *Science and Health* yielded to Fatherhood—the fatherhood of God as "the one Mind,"

scroll) be taken in, and the eleventh picture presented a sturdy, almost brawny, man, whose face showed his past suffering and triumph thereover. This man had risen above a large double-trunked tree (in the center of the picture), typing "the tree of knowledge of good and evil," to the point of heavenly ascent, as typed by his being surrounded by many angelic faces, and was sending back to earth a white dove. Thus the unmistakable aspects of the sixth, tenth, and eleventh pictures in the original issues of *Christ and Christmas* were those of the completed mission of manhood at the highest point of heavenly ascent, as typing Mrs. Eddy's embracing "the male idea" in "the [heavenly] female idea," thereby obliterating man's distinctive mission as a future contingency.

S. & H. 586:9. So the Life that Mrs. Eddy subsequently gave to Fatherhood in the fiftieth edition of *Science and Health*, in 1891, was the "Life [that] is Mind"; whereas the Life that she had always placed in Motherhood was "the Life which is Truth," S. & H. 35:22.

As previously noted, the chapter entitled "Footsteps of Truth" was added to *Science and Health* for the first time in this third edition. However, as the "footsteps of Truth" must be taken by "intelligence," which did not appear in the definition of "the male idea" in the third edition, and which consequently "the female idea" did not embrace, this newly added chapter, "Footsteps of Truth," was forced to await a subsequent intelligent evaluation of advancing light.

SYMBOLS OF CREATION

All religions "since the world began" (up to the time of the revelation of Christian Science) have come through men as channels for, or reflections of, the fatherhood of God, and the result has been form-worship (for man types form), since Fatherhood as Life is but the spontaneous activity of Motherhood as Love—Mrs. Eddy having said that "Life is the spontaneity of Love," My. 185:16. Thus as Motherhood as Love is more basic than Fatherhood as Life, it took Motherhood instead of Fatherhood to translate the symbols, or forms, of Life in the first chapter of Genesis into the more basic spiritual ideas that lay behind their form-expressions. Mrs. Eddy, therefore, called this translating Principle "Mother" for the first time in the third edition of *Science and Health*, which this sixth picture correlates. Hence as Mrs. Eddy said in her pamphlet entitled "Historical Sketch of Metaphysical Healing," previously authenticated in this book, "Woman must give it ['divine Science,' the Principle behind the symbols] birth," p. 8; also Ret. 26:23.

More latterly in *Science and Health* (as now) Mrs. Eddy called the symbolic form-expressions of the basic ideas of the first chapter of Genesis "*matter*," saying for the first time in 1907 (as previously quoted): ". . . and the allusion to fluids (Genesis i. 2) indicates a supposed formation of matter [in the first chapter of Genesis!] by the resolving of fluids into solids, analogous to the suppositional resolving of thoughts into material things," S. & H. 510:22. Yet Mrs. Eddy in *Science and Health* immediately after speaking of the supposed "condemnation of mortals to till the ground" (carrying forward Adam's curse in the third chapter of Genesis) says: "The translators

of this record of *scientific creation* entertained a false sense of being. They believed in the existence of matter, its propagation and power. From that standpoint of error, they could not apprehend the nature and operation of Spirit," S. & H. 545:21. Note that here Mrs. Eddy calls the second account of "creation" in Genesis "*scientific creation*," while she calls the first chapter of Genesis "*spiritual creation*," S. & H. 521:7, which indicates that the human demonstration of "spiritual creation" unfolds its Science.

And again Mrs. Eddy says: "The translators of the older Scriptures presuppose a material man to be the first man, solely because their transcribing thoughts were not lifted to the inspired sense of the spiritual man, as set forth in original Holy Writ. Had both writers and translators in that age fully comprehended the later teachings and demonstrations of our human and divine Master, the Old Testament might have been as spiritual as the New. . . . 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. 187:12-5.

Mrs. Eddy says of Adam as presented in the second chapter of Genesis: "Divide the name Adam into two syllables, and it reads, *a dam* [italics are Mrs. Eddy's], or obstruction. This suggests the thought of something fluid, of mortal mind in solution. It further suggests the thought of that 'darkness . . . upon the face of the deep,'" S. & H. 338:14. This reference to "'darkness . . . upon the face of the deep,'" which is associated with Adam in *Science and Health*, was taken from the first chapter of Genesis in the Bible! This reference clearly shows the link between these supposedly contradictory first and second chapters of Genesis to be that of *ideas* and *symbols* in the first chapter behind the reversing *counterfeits* of the second chapter, which distinction *man* as the reflection of the *fatherhood* of God throughout the Bible had never perceived.

Thus when the *symbols* of the first chapter of Genesis and the *counterfeits* of the second chapter are translated into the underlying *ideas* behind the symbols of the first chapter, the reason for Mrs. Eddy's association of these particular chapters on the basis of their common underlying spiritual idea in the original Word is seen. Therefore Mrs. Eddy says, "'There went up a mist from the earth [in the second chapter of Genesis].' This represents error as starting from an idea of good [in the first chapter] on a material basis [in the second],"

S. & H. 546:12. Mrs. Eddy's first step to the end of denouncing even the symbols of the first chapter of Genesis as "dams," or obscurations of ideas, was taken in 1902, when she changed the expression, which had remained the same in substance since its first presentation in the third edition of *Science and Health*, "The infinite hath no beginning, and this word 'beginning' is employed to signify *the first*," third edition, Vol. II, p. 107, to, "The infinite has no beginning. This word *beginning* is employed to signify *the only* [these italics and those immediately preceding are Mrs. Eddy's]," S. & H. 502:24. However, it was five years after Mrs. Eddy made this change before she called the symbols of "creation" in the first chapter of Genesis "matter," as previously noted.

Mrs. Eddy's denouncing of the symbols in the first chapter of Genesis placed "creation" on the basis of self-existent idea "without father, without mother, without descent, having neither beginning of days, nor end of life" rather than upon the basis of creative accretion as the symbols of spiritual evolution, which latter demanded the footsteps of Truth in the first chapter of Genesis, the beginning of which would of necessity be called "the first." In confirmation of this, Mrs. Eddy, as if in explanation of this change from "the first" to "the *only*" in interpretation of the "beginning," immediately thereafter added to *Science and Health*: "Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe. Proportionately as human generation [of even progressive ideas] ceases, the unbroken links of eternal, harmonious being will be spiritually discerned," S. & H. 68:27. Therefore "creation" in idea never began, and the word "creation" is, consequently, a "misnomer" (although a convenient term to the human consciousness), as Mrs. Eddy later implied when she changed the statement, "The eternal Elohim has *created* the universe," to, "The eternal Elohim *includes* the forever universe," S. & H. 515:16. Thus Mrs. Eddy, as indicated by these progressive footsteps of Truth (starting with the "beginning" as "the first" to human sense and expanding it to "*the only*" to divine sense, in line with her always subjective consciousness), realized that the second chapter of Genesis in its process of analytical separation of the "male and female" ideas (as typing earth and heaven) was but the first step in fulfilling the demand upon the human consciousness to finally resolve the *symbols* of Fatherhood into the *ideas* of Mother-

hood, which were separated in this second chapter of Genesis, to the end of their finally demonstrated coincidence.

Since Adam as "*a dam*" suggests "the thought of that 'darkness . . . upon the face of the deep'" in the first day of the first chapter of Genesis, as presented in Mrs. Eddy's own words, would not the second day of the first chapter of Genesis where heaven, typed by "the female idea," is divided from earth, typed by "the male idea" (for Mrs. Eddy says in the third edition, ". . . and this earth and heaven are now and forever the male and female of Spirit"), suggest the separation of Adam and Eve as "male and female" in the second chapter of Genesis for the purpose of first working out true manhood, or humanhood, to the final end of Woman's being able to say as did Mrs. Eddy (after six thousand years of progressive demonstration in manhood, or the sixth day of consciousness), "The more I understand true humanhood, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker," Un. 49:8?

In confirmation of the fact that earth and heaven were separated for scientific demonstration, Mrs. Eddy defines "firmament" as "the *scientific* line of demarcation . . . between Spirit and so-called matter," S. & H. 586:15, and she also says of earth, "To material sense, earth is matter; to spiritual sense, it is a compound idea," S. & H. 585:7. Thus scientific demonstration consists of lifting the material sense of earth as "matter" to the spiritual sense of earth as "compound idea" upon the basis of its original spiritual unity with heaven. So immediately after the firmament was established in the first chapter of Genesis, the waters (symbolizing "the elements of Mind," S. & H. 507:3) under the firmament were "gathered together unto one place" and "the dry land appear[ed]" as earth, which Mrs. Eddy defines as illustrating "the absolute formations instituted by *Mind*" (or scientific demonstration), S. & H. 507:2.

In this connection in *Science and Health* on page 535, beginning with line 29, Mrs. Eddy correlates the curse of Adam to till "the ground" in the third chapter of Genesis with "the dry land" which appeared in the third day of the *first* chapter of Genesis. This paragraph in *Science and Health* correlative of Adam's curse in the third chapter of Genesis, which was not inserted until the fiftieth edition of *Science and Health*, is now under the caption of "New earth and no more sea"; whereas its caption formerly read, "The ground and water"—showing that Mrs. Eddy's intention then was and now is to correlate "the dry land" of the third day of the first chapter of Genesis

with "the ground" of the third chapter of Genesis, which Adam was cursed to till, at the same time establishing, as a remedy for both, the "new heaven" and "new earth" (wherein "there was no more sea," Rev. 21:1) of the Apocalypse. In this way Mrs. Eddy lifts Adam's cursed "ground" of the third chapter of Genesis to "the dry land" in the first chapter of Genesis as earth, and then redeems the symbol of earth from matter to Spirit as a fit habitation for the Apocalyptic Bride on earth; for she says that the City foursquare is "wholly spiritual" (S. & H. 575:21), and defines "earth" in the "Glossary" of *Science and Health* as, "To material sense, earth is matter; to spiritual sense, it is a compound idea," S. & H. 585:7. And as Mrs. Eddy speaks of the Bride as "compounded spiritual individuality," S. & H. 577:7, it will be seen that the Bride could never descend to earth until this very same "ground" that as "matter" was cursed for Adam had been redeemed to spiritual sense as "compound idea."

In other words, Mrs. Eddy correlates, "And unto Adam He said . . . cursed is the ground for thy sake," in the third chapter of Genesis with, "And God called the dry land Earth," in the third day of the first chapter of Genesis, and then lifts both symbols (the cursed ground and dry land) into idea with the Apocalyptic statement of St. John, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea," Rev. 21:1, following which Mrs. Eddy says, "In St. John's vision, heaven and earth stand for spiritual ideas," S. & H. 536:4. This statement of St. John just quoted was made immediately before the descent of the New Jerusalem as Bride, or the City foursquare, to dwell on (thus redeemed) earth with men, Rev. 21:2, 3.

Mrs. Eddy sums up in a general way in the following statements all that she implies by her indirect association of the first and second chapters of Genesis: "There went up a mist from the earth [Gen. 2:6]. This represents *error as starting from an idea of good on a material basis*," S. & H. 546:12; and again, "Now a lie takes its pattern from Truth, by reversing Truth. So evil and *all its forms* are inverted good," Un. 53:1; and still again, ". . . every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality . . .," Mis. 60:27.

The progressive trend of the first chapter of Genesis throughout the Bible (which chapter Mrs. Eddy states is both basic revelation in its first day [S. & H. 504:14] and subsequent demonstration in its

second day and thereafter, S. & H. 505:23)* places upon the progressive trend of the second chapter of Genesis throughout the Bible the demand for the accomplishment of the final purpose of uniting in one consciousness through scientific demonstration the "male and female" ideas that were separated as earth and heaven in the second day of the first chapter of Genesis and as "man" and "woman" (typed by Adam and Eve) in the second chapter of Genesis, thus translating the symbols of "creation" into their more basic forever spiritual ideas, which need no "creator." That this purpose was finally accomplished in the progressive Word of *Science and Health* as Bride was evidenced by the fact that Mrs. Eddy after decapitalizing the initial letter in the word "Creator" (in 1903), and thus reducing it to the plane of a mere human belief instead of retaining it as a divine quality, in 1907 changed the expression, "The eternal Elohim has *created* the universe," to, "The eternal Elohim includes [embraces] the forever universe," S. & H. 515:16. Hence "creation," the first step in "the ideal man," was brought to the point of Mrs. Eddy's statement in the first edition of *Science and Health* which read, "There could be no second creation after 'all was made that was made,' † nor ever a man formed since the full idea of God was given," p. 236. In other words, "creation" that "divides Mind into minds, Spirit into spirits, Soul into souls, and Being into beings" (Ret. 56:6) must yield to the divinity of "Life" as "the spontaneity of Love" (My. 185:16) as "the only" without beginning and without end, which had been counterfeited as "creation" in the garden of Eden.

It will be noted that in the second chapter of Genesis in this garden of Eden the "tree of life" was in the same position as the "tree of knowledge of good and evil" ("in the midst of the garden," Gen. 2:9; 3:3), which fact Mrs. Eddy clearly recognizes when she asks, "But is it true that God, good, made 'the tree of life' to be the tree of death to His own creation?" S. & H. 527:17. The answer is No, but as the double-trunked "tree of knowledge of good and evil" yielded to good only (for "evil is destroyed by the sense of good," S. & H. 311:13), one trunk, or body of evil and death, yielded to the other trunk, or unified

* Mrs. Eddy illustrates this divine order when she says: "After the stars sang together and all was primeval harmony [in the human consciousness where it first receives the revelation of Christian Science], the material lie [previous beliefs received into this consciousness] made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration . . . and to be caught up unto God,—to be found in its divine Principle," S. & H. 565:23.

† John 1:3, which refers to "the beginning" in John 1:1.

body of good, until the "tree of knowledge of good and evil" was seen to have always been the divided sense of man and woman, earth and heaven in type, which when unified in the "tree of life" bore its "twelve manner of fruits" as ideas in one consciousness, and thus "included" its own offspring as ideas rather than objectified "creation" outside its own consciousness, in line with Mrs. Eddy's statement that, "The eternal Elohim *includes* [instead of 'creates'] the *forever* universe," S. & H. 515:16.

At the same time that Mrs. Eddy changed the expression, "The eternal Elohim has *created* the universe," to, "The eternal Elohim *includes* the forever universe," she made divine Life and "creation" one in her textbook by adding the word "seems" to line 31 on page 507 in the following quotation: "The universe of Spirit reflects the creative power of the divine Principle, or *Life* . . . Creation is ever appearing . . . Mortal sense inverts this appearing [creation as Life] and calls ideas material. Thus *misinterpreted*, the divine idea [only] *seems* to fall to the level of a human or material belief, called mortal man," S. & H. 507:15-2.

Thus, to summarize, the translation of *symbols* into *ideas* necessitated the embracing of Fatherhood as Life by Motherhood as Love in this third edition of *Science and Health*. This was Woman's first step in the assumption of her mission—the uniting of heaven and earth.

LOVE MORE BASIC THAN LIFE AND TRUTH

Mrs. Eddy says, "Love alone is Life," Mis. 388:10, and also that "Love is the generic term for God," My. 185:14, and as generic Love embraces both Life as Father and Truth as Mother (neither of which is generic), Love is more basic than Life and Truth. Thus man must love in order to live rather than live in order to love. The assumption that Life is self-existent rather than based on the "spontaneity of Love" (My. 185:16) gives rise to the counterfeit claim of mortal mind as the origin of man as "creation"; for the activity of Life without its basic cause, Love, is just what mortal mind claims of mortal life.

As has already been proved under a preceding topic, Mother as Love was confusedly placed in the position of "Creator" in this third edition of *Science and Health* (which this sixth picture correlates) and was forced to later yield the quality of "creation" to Father as Life,—the "Life [that] is Mind, the creator reflected in His creations" (S. & H. 331:5),—in fulfillment of the letter-demand of this third edition which read, "Mind is the only creator," Vol. II, p. 97. It has also been

proved that "Life" in the definition of "Mother" is "the Life which is Truth," S. & H. 35:22, that embraces the "Life [that] is Mind" in Fatherhood, and, therefore, Truth is the only distinctive quality of Mother before she reaches her highest potentiality of Love as Bride—beyond Mother. Thus the Love that is more basic than Life and Truth is in reality subjective Bride, which was the estate of Mother before she objectified her "man child" as Truth. So "the [composite] female idea" as typing subjective Love as Bride (objectively expressed as "the [composite, heavenly] female idea" in this third edition and as symbolized by the woman in white in this sixth picture) is the Love that is more basic than Life as Father and Truth as Mother, this Love as Bride being the original Word that was "in the beginning . . . with God, and . . . was God," John 1:1.

As "Life" in this third edition of *Science and Health* was made the second step, *beyond* "creation," in the definition of "the male idea" ("The male idea corresponds to creation, *Life*, and Truth"), this unmistakably implied the basis of "creation" to be Love, else "creation" would be forced to originate itself as is claimed by mortal mind. The placing of "Life" as the second step, *beyond* "creation," in the definition of "the male idea" in the third edition of *Science and Health* also showed that Mrs. Eddy pinnacled "creation" in "Life," Pul. 2:30, which would make creative Love (or Motherhood) Life's basic corollary, as Mrs. Eddy implied when she made "Mother" and not "Father" the creative basis of Life in the first chapter of Genesis. Love as basic creative consciousness was presented by Mrs. Eddy in her dedicatory address to The Mother Church when she spoke of the true temple as being "the superstructure of Truth, reared on the *foundation of Love*, and pinnacled in Life," Pul. 2:29.

In confirmation of the correctness of Love as being the basis of the first chapter of Genesis and Life but its creative spontaneity, in her poem entitled "Love" in *Miscellaneous Writings*, p. 388, Mrs. Eddy accords the *first day* of creative Life to the consciousness of Love in the following stanza:

"Through God, who gave that word of might
Which swelled creation's lay:
'Let there be light, and there was light.'
What chased the clouds away?
'T was Love whose finger traced aloud
A bow of promise on the cloud,"

Thus Mrs. Eddy says, "Love is the generic term for God. Love formed this trinity, Truth, Life, Love, the trinity no man can sunder," My. 185:14.

THE CLARION CALL OF WOMANHOOD

After the "two witnesses" are described in the twelfth verse of the eleventh chapter of Revelation as ascending up to heaven in response to the heavenly voice saying, "Come up hither," the Scriptural prophecy in the nineteenth verse, which is the last verse of this chapter, follows with, "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament . . .," and immediately thereupon the first verse of the twelfth chapter reads, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars [the sum of the seven manhood stars which Jesus held in his right hand plus the five additional stars typing the mission of womanhood]." Thus Mrs. Eddy says, "The woman in the Apocalypse symbolizes generic [universal, whole] man," S. & H. 561:22. Therefore "the temple of God" and "His testament" was that of Womanhood, and the theme of the entire Scriptural record that follows throughout the book of Revelation is Womanhood.

Thus the Woman "clad with the radiance of spiritual Truth" (S. & H. 561:26), as her own spiritual manhood, types "the [composite] female idea," or heavenly Bride (as defined by Mrs. Eddy as "the female idea" embracing "the male idea" from the third edition of *Science and Health* to the sixteenth edition—a period of five years), *before* she as Mother (in the sixteenth edition) brings forth her "man child" as Truth in "The Apocalypse" of *Science and Health* * and objectifies her heavenly consciousness of manhood for earth demonstration by definitively separating the previously embraced quality of "Truth" from the full trinity of "Life, Truth, and Love" as "the female idea," in the sense that Mrs. Eddy in the sixteenth edition defined "the male idea" as corresponding "to creation, to Intelligence and Truth" and "the female idea" as corresponding "to Life and Love" only, in correlation of the twenty-seventh verse of the first

* Note that Mrs. Eddy makes this distinction between the God-crowned Woman, crowned with the resplendency of her indivisible completeness (which she says symbolizes "generic man" *before* she brings forth her "man child" as Truth, S. & H. 561:22), and the Mother-phase of this God-crowned Woman *after* she divisibly brings forth her "man child" as Truth when she says of the latter phase, "Also the spiritual idea is typified by a woman in travail . . ." S. & H. 562:24.

chapter of Genesis. (See present interpretation of "the ideal man" and "the ideal woman" [previously called "the male idea" and "the female idea"], S. & H. 517:8-10.)

(It will be remembered that the Bible was divided into chapters by a council of men, the original manuscripts being continuous, which makes the account of the appearance of Woman in the first verse of the twelfth chapter of Revelation an uninterrupted sequence to the opening of "the temple of God" in heaven and the presentation therein of "the ark of His testament" in the last verse of the eleventh chapter of Revelation.)

Therefore in this sixth picture the heavenly, inspirational woman in white brings to the human consciousness through the third edition of *Science and Health* the first clarion call of Womanhood as "Divine Science" (S. & H. 55:29), which is beyond the utmost limits of ascended manhood in Christianity. Her clarion call is contained in the following stanza of the Poem corresponding to this picture:

"Christ was not crucified—that doom
Was Jesus' part;
For Sharon's rose must bud and bloom
In human heart."

After "Sharon's rose" was planted by Jesus as himself (manhood, "the human and divine coincidence," S. & H. 561:16) in the "human heart," watered and colored by his own precious blood ("sacrifice," S. & H. 25:3), he ascended into the "gentle beam of living Love" (Po. p. 29) in order to quicken this rose of Sharon with the divine light of Womanhood—"Spiritual sunlight," S. & H. 561, marginal topic. For henceforth the "body" (earth as matter, or static Christianity) had no nurture for this rose of Sharon, since in the first Bible "basis" for this picture "the body [typed by the man on the bed] is dead [in static Christianity] because of sin; but the Spirit [typed by the woman in white] is life because of righteousness," Rom. 8:10.

The Poem continues:

"Forever present, bounteous, free,
Christ comes in gloom;
And aye, with grace towards you and me,
For health makes room."

The words "Christ comes in" used in this stanza formerly read in the first two editions of *Christ and Christmas*, "Truth glows through."

"Glow through" presented a sense of static starlight that had always been there and which had gradually been dispelling the mists of material sense to the point of its being able to glow through the remaining gloom. But the expression "glows through" failed to convey Mrs. Eddy's sense of the "fast circling" star "from zone to zone" which had suddenly come into this sixth zone of activity, this zone being the beginning of woman's mission in world history. "Glow through" was therefore changed to "comes in," suggesting an active reappearing of "the Christ-idea" at an advanced point, or the "second appearing" of Jesus as expressed in the words of St. Paul: "So Christ was once offered to bear the sins of many; and unto them that look for him [suggesting the attitude of the woman-angel in the preceding fifth picture] shall he appear the second time without sin unto salvation," Hebr. 9:28. Also, in *Retrospection and Introspection* Mrs. Eddy graphically expresses this thought of Jesus' reappearance as, "The second appearing of Jesus is, unquestionably, the spiritual advent of the *advancing* idea of God, as in Christian Science," p. 70:20-22.

Again, note the distinction between the "*Truth*" that "glows through" and the "*Christ*" that "comes in." Truth is but one quality of the Christ and as such presents no impelling force from Life to Love; while the Christ possesses the three active forces of the trinity of Life, Truth, and Love, which is ever moving to the end of the unified goal of Love. Thus the contemplation of a single quality of the trinity of Life, Truth, and Love, disassociated from the other two, reduces that quality to a static force in the human consciousness. So the "eye single" of Christendom to the quality of Life, which Jesus specifically demonstrated in his first coming, resulted in a static Christianity.

Returning to this same stanza of the Poem just quoted, "And aye, with grace towards you and me, for health makes room,"—What is the change of *modus operandi* at this juncture? It is the inspirational acceptance by Christianity of the Christ, or true Womanhood, which latter makes room for itself and its higher declarations by ejecting the form-controlled spirit of Christianity (which has become static) from the room, typed by the woman in black in this sixth picture. This true idea of Woman appears in white garments of purity, for "woman's hour" (No. p. 45:19) had rung out its clarion call at least to one woman's consciousness, whose mission *Christ and Christmas* was designed to reveal.

However, as Mrs. Eddy says, "Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom

it," S. & H. 556:13, Christianity as manhood must be lifted from inspirational Life to Truth so that it can hear the clarion call of Womanhood as Love. Therefore the Scripture which presented the Woman as "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (typed by the woman in white in this sixth picture) uninterruptedly, from the standpoint of the Woman's unfoldment, continued with, "And she brought forth a man child . . . and her child was caught up unto God, and to His throne [as a demand for the ascent of the human consciousness, typed by manhood]," Rev. 12:1, 5; for heavenly Woman being the union of both heaven and earth ("the female idea" embracing "the male idea," as presented in the third edition of *Science and Health*) in heaven must bring forth Truth as scientific Christianity, or her "man child" (which is the revelation of the sixteenth edition of *Science and Health*), in order to demonstrate earth as "compound idea" (S. & H. 585:8), to which she must yet descend to dwell with men, Rev. 21:3.

Thus in this third edition of *Science and Health* the first phase of heavenly Woman as manifested to earth was the motherhood of God as the source of "the [ascending] male idea ['man child']," which idea reached "the female idea" in heaven as Bride only at the point of the twenty-seventh verse of the first chapter of Genesis (this verse corresponding to the sixth day of consciousness, which this picture types); and the second phase of heavenly Woman as simultaneously manifested in this same third edition in Mrs. Eddy's interpretation of the twenty-seventh verse was "the female idea" embracing "the male idea." In other words, in the third edition of *Science and Health* Mrs. Eddy presented two processes: that of *Motherhood*, which lifts "the male idea" to "the female idea," at which point (the twenty-seventh verse of the first chapter of Genesis) Motherhood disappears; and that of the *bridal consciousness of Womanhood* in which "the female idea" (at the point of the twenty-seventh verse of the first chapter of Genesis) embraces "the male idea" to the obliteration of all previous footsteps in Motherhood.

Hence the heavenly woman in white in this sixth picture types the highest potentiality of the motherhood of God, which *potentiality* is Love, or heavenly Bride as *heavenly* Woman, Bride as Woman being the union of both heaven and earth *on earth*, Rev. 21:2, 3; yet Motherhood never reaches the true Bride until Womanhood as Mother brings forth earth as "compound idea," or the manhood complement of her own heavenly being. So Mrs. Eddy defines even "Bride" as

"conceiving man [as 'compound idea,' or 'earth,' S. & H. 585:8] in the idea of God" (S. & H. 582:14) out of the elements of her own generic nature; for she says that "the woman in the Apocalypse symbolizes *generic man*," S. & H. 561:22. Therefore the earthly deficiency of this woman in white (for she is a heavenly idea) forces her to heal inspirationally and vicariously in the name of heavenly manhood, inasmuch as she has not yet brought forth her manhood as Truth *on earth*. This Truth is presented in the Bible as Woman's "man child," because as "the female idea" is "Life, Truth, and Love" (as presented in the third edition of *Science and Health*), any element that might be singly detached from its own composite nature and brought forth for human demonstration is a child of such composite nature. So the "man child" of Woman is but an earth expression of the Truth, or manhood, of her own composite heavenly nature.

Therefore the clarion call of Womanhood to the *human consciousness* is not a call from the motherhood of God as the ultimate of Womanhood, but the higher call from Womanhood as Bride *through* the motherhood of God; for the highest point of Motherhood before it reaches its ultimate potentiality as Bride (where it is no longer Mother) is Truth, while Bride, or Womanhood, is Love. Thus the third edition of *Science and Health*, as before noted, presented the clarion call of Womanhood as embracing manhood simultaneously with the presentation of God as the human, ascending Motherhood process by which manhood as Truth reaches Womanhood as Love in order to become one therewith at the point of the twenty-seventh verse of the first chapter of Genesis, this verse corresponding to the sixth day of consciousness, which this sixth picture types. Hence Mrs. Eddy says: "I know not what the person of omnipotence and omnipresence is . . . therefore, I worship that of which I can conceive, *first*, as a loving Father and Mother; *then*, as thought ascends the scale of being to *diviner* consciousness [beyond Father and Mother], God becomes to me, as to the apostle who declared it, 'God is Love,'—divine Principle," Mis. 96:8.

"ZONE TO ZONE"

The "zone" of the "fast circling" star in this sixth picture is *Naphthali*, the second son of Rachel by her handmaid of purpose, Bil-

hah (meaning “*confused*”), and the sixth son of Jacob (or the sixth tribe of Israel). “*Naphtali*” means “*wrestling*,” and his birth is described in the Bible record in the following manner: “*And Bilhah Rachel’s maid conceived again, and bare Jacob a second son. And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali,*” Gen. 30:7, 8.

Also Jacob said in his final blessing of the twelve tribes of Israel, “*Naphtali is a hind let loose: he giveth goodly words,*” Gen. 49:21.

(*Identical Fulfillment*)

“*And Bilhah Rachel’s maid conceived again, and bare Jacob a second son*”—Rachel still being barren (because, as previously noted, according to God’s plan she must await her sister Leah’s finished earth-work for her own completion before God would open her womb to direct bearing, Gen. 30:22) and impatient for another child again used her handmaid of purpose, Bilhah, to bear Jacob a child. Thus Rachel attempted a second time to utilize a humanly lawful method—that of conceiving through another her own would-be child by Jacob—which was permissible only to Leah as typing the human (founding) footsteps in their course to the divine. As Bilhah means “*confused*,” of necessity her second son, Naphtali, meaning “*wrestling*,” like her first, was a son of confusion.

However, the question may be asked—In what respect was this second son of Rachel, which was brought forth from the same outer channel and under the same circumstances, progressive over her first son? The answer is that as Rachel claimed both children by her handmaid Bilhah and as she had accepted the first son as God’s “*judgment*” of her, the second son was the natural “*wrestling*” within her own consciousness to determine the cause for such “*judgment*”—understanding being essential to lift her above the plane of such “*judgment*.” Thus Rachel’s second son, which revealed to her the reason for such “*judgment*,” typed a progressive state in her own consciousness beyond that which her first son typed.

Likewise Mrs. Eddy (prototyped by Rachel in her continuance of the use of her handmaid to bear a child to Jacob) continued her attempt to impregnate the First Organization of church as her lawful “*handmaid*” of purpose with her personal teaching and preaching, as well as with her personal admonishing and chiding,—even after she had received its first disappointing fruits of judgment as a result of releasing to the Field the third edition of *Science and Health*, the

study of which she had hoped would lift her students above the need of her intense labor to outwardly impregnate their "minds" with its teaching. Her former labor in this regard had been great because her teaching and preaching prior to releasing the third edition to the Field had rested upon her own personal illumination—remembering that she had taught and preached in her "church" in the light of the illumination of the third edition several years before she could release this edition from the press.

However, when Mrs. Eddy found that the placing of the third edition of *Science and Health* in the hands of her "church" stirred her students from "earth's stupid rest" in vicarious salvation to confused judgment not only of each other but, most of all, of herself, she accepted this judgment of man for her unselfish devotion to her students' spiritual interests as an indication of God's "judgment" of her methods. Hence the second fruits of Mrs. Eddy's placing of the third edition of *Science and Health* into the hands of her "church" as her lawful "handmaid" of purpose to the end of the "church's" bearing fruit with Jacob as "the revelation of Science" (S. & H. 589:5) was, as with Rachel, the stirring, or "wrestling," within her own consciousness to ascertain the reason for such judgment. This searching for the reason within her own consciousness disclosed to her the futility of endeavoring to impart the higher truths of her revealing, or Rachel, consciousness, which were one with Love, to a "church" that her Leah-consciousness had established upon the basis of Jesus' "word and works" in his first coming as a process by which the lives of her students could be Christianly prepared for Jesus' "second appearing" as "Christian Science" through the consciousness of Woman—Woman that could in her own inherent right of revelation (because of previous spiritual preparation) say, "If there had never existed such a person as the Galilean Prophet, it would make no difference to me" (despite the fact that the First Organization of the Boston church was founded on the "word and works" of "the Galilean Prophet"), My. 318:32, and, again: "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. And yet both of these statements just quoted, which clearly present the revelation of Womanhood as embracing manhood in the third edition of *Science and Health* (and therefore having no need for the disciplining teachings of manhood), were made by Mrs. Eddy during the First Organization of the Boston church, although

this "church" was founded on the disciplining "word and works" of manhood to the end of learning how "to distinguish evil from good"!

"*And Rachel said, With great wrestlings have I wrestled with my sister*"—Literally, as she had but one sister, Rachel could have meant but one, Leah. Figuratively and prophetically Rachel's declaration, "I wrestled with my sister," took pre-cognizance of the fact that "the ideal woman" is divisible into two sister component parts, Life and Love; for Mrs. Eddy says in the present edition of *Science and Health*, "The ideal woman corresponds to Life and to Love," S. & H. 517:10. This leaves only one conception of divinity to man, and that is Truth, for Mrs. Eddy says, "The ideal man corresponds to . . . Truth [the preceding footsteps of 'creation' and 'intelligence' being human]," S. & H. 517:8. Inasmuch as the "rule" of "self-abnegation" in Christian Science (the process of the necessary "footsteps of Truth" from Life to Love) as stated by Mrs. Eddy "clearly interprets God as divine Principle,—as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother," S. & H. 568:32-3, it follows that Truth is the conjoined and generic offspring of Life as Fatherhood and Love as Motherhood—to which latter two qualities, as prototyped by Leah and Rachel, "the ideal woman" corresponds.

Thus Jacob who had wed both of these elements of Life and Love in Leah (typing Life) and in Rachel (typing Love) was forced as Truth to demand of each her respective expressions of the full twelve component elements of being represented by his twelve sons, which, as Mrs. Eddy says, as stars on Woman's crown of united Womanhood "are the [twelve] lamps in the spiritual heavens of the age, which show the workings of the spiritual idea," S. & H. 562:17. In this manner "the so-called material senses yield[ed] to the spiritual sense of Life and Love" in the consciousness of Jacob, as he is further defined by Mrs. Eddy, S. & H. 589:6. Thus from the beginning to the end of Jacob's self-abnegating ascent, Leah and Rachel were sister consciousnesses demanding the "Father-Mother" process of Womanhood in order to lift Jacob from "creation" (Life), through "intelligence," to "Truth," which is one with "Love." So the idea of sonship (the necessity to establish "footsteps of Truth" for the human consciousness ascending to heavenly Truth as Motherhood) which lay between Leah and Rachel, expressed as "self-abnegation," necessarily brought forth "wrestling" between the two sisters when Rachel as the descending thought undertook to do the work of Leah as the ascending thought

before Leah had finished her course—neither sister being able by reason of her own nature to pursue the process of the other.

Likewise Mrs. Eddy in calling herself both the "Discoverer and Founder of Christian Science" divided her own consciousness into the identical dual elements of Rachel and Leah—Rachel prototyping inspirational discovery and revelation as Jacob's first and only revelation of Love, and Leah prototyping the lawful founder in Jacob's consciousness of the "footsteps of Truth" which alone could make him worthy of his initial conception of Love. Inasmuch as Mrs. Eddy's consciousness was always in line with her revealing thought, and her founding consciousness was forced to adapt itself to the demonstration of her students, it was but natural that she should have endeavored to lift her students in the First Organization of the Boston church out of their theological ruts of consciousness by pouring in "truth through flood-tides of Love" (the process for extracting error from mortal mind presented in the present edition of *Science and Health* on page 201) before they had reached "the floodgates of Science" (the process for extracting error from mortal mind presented in the sixteenth edition, page 97) or had even reached "the floodgates of thought" (the process for extracting error from mortal mind presented in the third edition, Vol. I, page 84, which was not yet possible, since the footstep of "intelligence" had not been given "the male idea"). Thus the ultimate result at this stage was constant "wrestling" between Mrs. Eddy's two sister consciousnesses—her revealing consciousness at the point of the revelation of Womanhood on the plane of Love, as presented in the third edition of *Science and Health*, and her founding consciousness on the plane of Life, typed by the First Organization of the Boston church.

"And I [Rachel] have prevailed"—Prophetic Rachel at this point said, "I [and not you, Leah] have prevailed," for although Leah was forced to resume bearing in order to take the subsequent founding steps which ultimately united her consciousness with that of Rachel, Rachel had "wrestled" to the point of progressively repudiating human means for accomplishing a divine purpose (childbearing in the unfolding order of the twelve tribes of Israel being at that time woman's channel for the promotion of divine purpose). Thus Rachel was content to await the natural outcome of her sister Leah's plodding, but progressive, footsteps of human life to the goal of her own consciousness.

Just as Rachel following the birth of Jacob's *sixth* son had "*wres-*

bled" and "prevailed" over her sister Leah's necessities,—after having taken advantage of her sister Leah's barrenness to claim her sister's birthright to bear children of ascension and after having tried to gain Leah's blessing by her inherent right as Love to all spiritual good before Leah was prepared to lawfully claim it,—so Jacob (at a later period) following the birth of his *eleventh* son "wrestled" with an angel to the end of *prevailing* over his brother Esau—whom he was then preparing to meet for the first time since he [Jacob] had self-assumed his brother's place by taking advantage of his brother's hunger to buy his brother's birthright for a mess of pottage and by stealing his brother's blessing before Esau was lawfully prepared to claim it (for Esau had gone out to hunt the venison necessary for the last ritualistic rite before he was lawfully entitled to his father's final blessing).

However, Rachel following the birth of her *second* son, meaning "wrestling," had discovered, *six sons in advance* of Jacob, the "appellation" of the angel with which Jacob following the birth of his *eleventh* son had "wrestled" without discovering its name. Jacob had vainly asked of the angel, "Tell me, I pray thee, thy name." And the angel had said, "Wherefore is it that thou dost ask after my name?" And the angel "blessed him there," Gen. 32:29. The angel "*withheld*" his name from Jacob, for the name of the angel that brings peace to the wrestler is within one's own consciousness and cannot be imparted other than as a spiritual blessing. However, inasmuch as "Spirit *names* and blesses all," S. & H. 507:6, even angels, S. & H. 566:30-1, the angel with which Jacob "wrestled" *had* a name, as indicated by Mrs. Eddy when she says that it was "withheld" from Jacob, S. & H. 309:1. That it was a *hidden* name is indicated by Jesus' prophecy of the third church, Pergamos (three typing the full measure of the trinity of revelation—Life, Truth, and Love), "To him that overcometh [prevails over wrestling] will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it," Rev. 2:17. This new name which Rachel had discerned when she bore her second son (which was Jacob's sixth son) through her handmaid was *Self-existence*, which is "without father, without mother, without descent, having neither beginning of days, nor end of life" (this being the Biblical "basis" of the stanza of the Poem corresponding to the next picture) and therefore is beyond Motherhood. However, not until Jacob's *twelfth* son, Benjamin (who could not be mothered, as subsequently presented, and of whom Moses prophesied that "the Lord shall *cover* [hide his spiritual nature from all 'saving he

that receiveth it'] him all the day long," Deut. 33:12), was born, whom *Jacob alone named*, did he fully self-discern the name of the erstwhile "nameless [to him at that time], incorporeal impartation of divine Love," S. & H. 309:2, as Mrs. Eddy calls this angel.

It is interesting to note that in Jacob's experience with the angel with whom he "wrestled" in his struggle to the end of *prevailing* over his brother (just as Rachel had "*prevailed*" over her sister), the angel gave as his reason for changing Jacob's name to "Israel," ". . . as a prince hast thou . . . *prevailed*," Gen. 32:28. As a result of Jacob's prevailing over the lawful footsteps of his brother he saw his brother's face (Law) as the face of God (God's plan of ascending salvation for mortals), Gen. 33:10. Likewise Rachel in seeing her sister's face as the face of God (God's plan of ascending salvation for mortals) had but prototyped at the birth of Jacob's *sixth* son, Jacob's final accomplishment in his *twelfth* son.

The reason that Rachel, typing generic Love (for Mrs. Eddy says that "the [heavenly] woman in the Apocalypse symbolizes generic man," S. & H. 561:22, and that "Love is the generic term for God," My. 185:14), "*prevailed*" over "wrestling" with her sister following the birth of Jacob's *sixth* son while Jacob did not *prevail* over his brother until after the birth of his *eleventh* son (discovering the name of the angel only at the birth of his *twelfth* son) was that generic Love *subjectively* embraces in heaven the full measure of "the workings" of the twelve tribes of Israel, which Jacob was forced to ascendingly and descendingly demonstrate *on earth* in order to reach Rachel's subjective consciousness as his objective Bride. These necessary footsteps of Jacob had been prototyped by the fact that the angels on his Ladder of Life had first ascended and then descended before they demonstrably reached the plane of his initial vision. Thus Rachel (as typed by the woman in white in this picture) in *prevailing* over her sister (as typed by the woman in black in this picture) but resumed her own subjective consciousness, which was initially crowned with twelve stars of subjective heavenly purpose that Leah must objectively identify by lifting Jacob step by step to the consciousness thereof. In other words, Rachel accomplished in revelation what Leah had to reach through demonstration.

Likewise Mrs. Eddy (prototyped by Rachel, who after the birth of Jacob's *sixth* son had "*prevailed*" over the use of human means for accomplishing a divine purpose), after "wrestling" (within her own consciousness) had revealed to her that it was futile to expect fruits of

her higher vision of Womanhood from material organization as her "handmaid" of purpose, "prevailed" over the prophesied future labor that had to be taken by her sister founding consciousness through the ascending objective footsteps of Motherhood (it will be remembered that at this point Leah had borne but four of the seven children corresponding to the seven days of ascending consciousness, correlated by Jacob's seven ascending sons) by rising into her own subjective consciousness of the third edition of *Science and Health*, in which she had interpreted "the female idea" of the sixth day of consciousness of the first chapter of Genesis as embracing "the male idea" of the sixth day (the sixth day corresponding to Jacob's sixth son, since the tribes of Israel correlate the days of consciousness in the first chapter of Genesis).

However, before Mrs. Eddy could rise to her initial subjective consciousness in which the "male and female" (to her own consciousness) had been seen to be one after "the temple of God," Womanhood, had been "opened in heaven" (thereby revealing the mission of Womanhood beyond manhood, and therefore beyond church), she was forced to dissolve the First Organization, that her Rachel-consciousness had sought to establish (remembering that the First Organization of the Boston church was established under the régime of the second edition of *Science and Health* as an extraction of the third edition, which revealed the consciousness of Womanhood) within the domain of her sister founding consciousness, prototyped by Leah. But prior to this dissolution Mrs. Eddy revealed to her "church" for the first time in the Word of *Science and Health* the ascending footsteps of "the male idea" (which "the female idea" had obliteratingly embraced in the third edition) by which it could start on its ascendingly objective course to the end of reaching the goal of Womanhood already revealed by her in the third edition of *Science and Health*.

These processes of manhood which Mrs. Eddy revealed to her "church" before dissolving it were contained in the sixth and sixteenth editions of *Science and Health*. The sixth edition, as presented under previous comments, added the chapter now called the "Glossary," but then called the (sole) *Key to the Scriptures*. The addition of this then *Key to the Scriptures*, which typed manhood (the Scriptures having been written wholly by man), was in response to the overlooked prophecy in Revelation that reward should be given "unto Thy servants the prophets, and to the saints" (Rev. 11:18) *on earth* before "the temple of God" (Womanhood) could be "opened in

heaven," Rev. 11:19. This then sole *Key to the Scriptures*, as also noted under previous comments, defined "Father" and "Mother" for the first time, giving "Father" the quality of "Mind," that "Mother" did not then and does not now definitively possess, although at that time "Father" was given no quality of the trinity of Life, Truth, and Love, which was placed exclusively in "Mother" ("the female idea" in the sixth edition, correlating the twenty-seventh verse of the first chapter of Genesis, still retaining the full trinity of Life, Truth, and Love, as stated in the third edition of *Science and Health*).

The processes of manhood with which Mrs. Eddy provided her "church" in the sixteenth edition of *Science and Health* were: the restoration of the fatherhood of God as the source of "creation" in her interpretation of the first chapter of Genesis under the chapter entitled "Genesis" (instead of under the chapter entitled "Creation" as formerly); the substitution of "intelligence" for "Life" in the definition of "the male idea," thus providing the human consciousness with the footstep by which "creation" (Life) could be lifted to "Truth," which is inseparable from "Love," and thereby making a demand for intelligent rather than "intellectual" manhood; and the addition of the chapter entitled "The Apocalypse," which was limited at that time to the God-crowned Woman's (typed by Mrs. Eddy's revealing consciousness) bringing forth the "man child" as Truth, and the wilderness-woman's (typed by Mrs. Eddy's founding consciousness) lifting up the human consciousness to the heavenly Truth of the heavenly God-crowned Woman's * "man child."

In other words, Mrs. Eddy (figuratively speaking) was forced to restore the footsteps of manhood as the only founding basis for her "church" in order that Leah might have a basis for the resumption of her bearing, inasmuch as Rachel was dependent upon Leah for a collective demonstration of her revelation to the end of uniting earth and heaven in final coincidence, and Leah could only found what Rachel revealed. However, after presenting these self-intelligent processes of manhood in the sixth and sixteenth editions of *Science and Health* to the First Organization of the Boston church and finding that it could not sustain them due to the fact that it was founded on the

* This Woman bringing forth the "man child" was afterwards typed by The Mother Church, although it is certain that Mrs. Eddy at the time she dissolved the First Organization had no intention of re-forming the Boston Church, which was composed of her students who had been direct recipients of her own teachings and ministrations; for her Rachel-consciousness left "church" to the providence of her future founding consciousness, prototyped by Leah.

life, "word and works," of another, Mrs. Eddy not only dissolved this "church" but the Massachusetts Metaphysical College, the Massachusetts Metaphysical College Association, and the National Christian Scientist Association as obstructions to her students' own progress in attaining the self-intelligence demanded by these new revelations. Thus Mrs. Eddy (as typed by the woman in white in this sixth picture as her revealing consciousness in the Word, which ejected the woman in black from the room as the limited spirit of the First Organization of the Boston church, whose body, or form, was typed by the man on the bed) dissolved the First Organization of the Boston church as the expression of her having "prevailed" over church-consciousness at the point of Naphtali as the sixth tribe of Israel, typing the sixth day of consciousness in the first chapter of Genesis.

So, like Rachel, Mrs. Eddy's revealing consciousness in *prevailing* (for herself) over her sister founding consciousness in the sixth day of ascending consciousness (typed by the sixth day in the first chapter of Genesis, interpreted by Mrs. Eddy in the third edition of *Science and Health* as "the female idea" embracing "the male idea" to his human obliteration) had reached in six tribal footsteps of unfoldment the same goal that it took "church" (like Jacob) twelve tribal footsteps to demonstrably reach—the Church walls for objective consciousness going down only after the eleventh unfoldment, whereupon they yield to the "white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" of the twelfth tribal unfoldment. This twelfth tribal unfoldment reaches Self-existence as the Bride (which Mrs. Eddy defines as "no longer two wedded individuals, but as two individual natures in one," S. & H. 577:5) as subjectively revealed by Mrs. Eddy in her definition of "the female idea" as "Life, Truth, and Love" in the third edition of *Science and Health*, and Mrs. Eddy says in the present edition of *Science and Health* that "Life, Truth, and Love" are "self-existent," S. & H. 583:21.

Someone may ask, But didn't Mrs. Eddy leave any witness on earth as a symbol of her subjective consciousness, since "spiritual teaching must *always* be by symbols," S. & H. 575:13? The answer is that she did leave a witness to the Bride's own being as Self-existence in the "Word" (My. 125:26) of *Science and Health* and in the church as its prophetic expression on earth. This witness in the Word was contained in the newly added chapter in the sixteenth edition of *Science and Health* entitled "Wayside Hints," in which Mrs. Eddy presented the descending City foursquare as a type of the position of her own

consciousness. This descending City foursquare had its earth witness in the branch churches (other than the Boston branch, which as the direct object of Mrs. Eddy's constant motherly ministrations was never self-governed) as types of Self-existence, they having always been from the first to the last *self-governed* as a type of their own self-sufficiency. The branches were never at any time disorganized or reorganized and, therefore, were more basic than The [more latterly formed] Mother Church, being both multitudinous and flourishing, and continuing so to be before The Mother Church was even conceived other than as the Word necessity of each consciousness as typing the ascending Christian process needful to reach the heavenly Bride, which latter the branches type. But the branch church is the subject of the next (the seventh) picture, whose Scriptural basis is, "Without father, without mother, without descent, having neither beginning of days, nor end of life"—Self-existence.

Thus it may be seen that even before providing the Field with the sixteenth edition of *Science and Health* in 1886, Mrs. Eddy had reached an understanding of God beyond Mother, for in 1885 she said: "I know not what the person of omnipotence and omnipresence is, or what the infinite includes; therefore, I worship that of which I can conceive, *first*, as a loving Father and Mother; *then*, as thought ascends the scale of being to *diviner consciousness*, God becomes to me, as to the apostle who declared it, 'God is Love,'—divine Principle," Mis. 96:8. So Bride, typed by Mrs. Eddy's own consciousness, as the united consciousness of the male and female ideas as expressed in the third edition of *Science and Health* had "*prevailed*" over Motherhood (which had been simultaneously introduced as the source of "creation" in the same third edition) as presenting the ascending footsteps of Church.

Hence when Mrs. Eddy reached the discovery (in the sixth day of united consciousness) that the name of the angel with which she had wrestled "until the breaking of the day" was Self-existence, she recorded church organization as the obstruction to this discernment in unmistakable language, ". . . Christian Science shuns whatever involves material means for the promotion of spiritual ends," Ret. 47:10, and, ". . . material organization . . . wars with Love's spiritual compact . . .," Ret. 47:2. This was Mrs. Eddy's forever-answer for *herself* as to the possibility of "promotion of spiritual ends" by "material organization," to which she gave expression when she dissolved the

First Organization of the Boston church, the Massachusetts Metaphysical College, the Massachusetts Metaphysical College Association, and the National Christian Scientist Association.

Well could Mrs. Eddy say with Rachel, "And I have prevailed," for this was her last personal work in and with church (her subsequent work consisting of reaching church through her impersonal, progressively revealed Word), she having said before the laying of the cornerstone of The Mother Church, "My work for the Mother Church is *done* [italics are Mrs. Eddy's]," as subsequently amplified in its proper setting. Thus ended Mrs. Eddy's vicarious effort to lift the consciousness of others from Life to Love; for consciousness must pass through "the floodgates of thought" in the third edition and "the floodgates of Science" in the sixteenth edition, both types of gates requiring the medial footstep of "inner" intelligence rather than "outer" intellect. As foreshadowed by Rachel, "judgment" and "wrestling" were the inevitable outcome of such attempt. Thus Mrs. Eddy forever closed her personal labor to lift others to her own consciousness, which had objectively expanded her subjective revelation of earthly Bride to heavenly Bride in the Word of *Science and Health* at the point of Naphtali, where she left expanded being as a nightless day to her sense, awaiting the objective footsteps of church needful to reach it as further prophesied by Leah's later resumption of bearing in a manner and way that Mrs. Eddy knew not, or could not know as long as she was in the Rachel-consciousness, that had "wrestled with [her] . . . sister, and . . . prevailed."

"*And she called his name Naphtali*"—Inasmuch as Naphtali means "wrestling," over which Rachel had "prevailed," "wrestling" would have no further place in these comments on the sixth picture had Rachel's triumph in discovering Self-existence (beyond Motherhood) to be the name of the angel with which she had "wrestled" lifted Leah to the same position. For Leah, as had been the case with Rachel, must yet *wrestle* to the end of triumphing over Motherhood as a belief in a "*beginning*," which is opposed to Bride as original Word, or Self-existence, that as "*the only*" (S. & H. 502:25) has no beginning or ending.

Likewise when Mrs. Eddy's revealing consciousness, prototyped by Rachel, rose to Bride as Self-existence beyond Motherhood, thus triumphing over the necessities of Motherhood *for herself*, she in no sense lifted her founding consciousness, prototyped by Leah, to the

same position; for the First Organization of the Boston church, identifying Leah's founding consciousness, was dissolved in great *wrestling*. Neither was there any thought on Mrs. Eddy's part at that time that it would ever be reorganized; for having risen to her own revealing vision, she failed to see any further founding necessity. As an evidence of the great *wrestling* in which the First Organization of the Boston church was dissolved, Mrs. Eddy says of the necessity for its dissolution: ". . . 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. At this juncture I recommended that the church be dissolved. No sooner were my views made known, than the proper measures were adopted to carry them out, the votes passing without a dissenting voice," Ret. 44:19.

Mrs. Eddy's failure to lift her own students in the First Organization of the Boston church above "judgment" and "wrestling" was expressed by her, after she dissolved the First Organization of the Boston church, in the following words (which were introduced into the preceding picture to the end of showing the "judgment" which Mrs. Eddy's vicarious effort to lift her own students to her own consciousness had brought upon her): "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," Mrs. Eddy adding at the same time the trenchant "conclusion of the whole matter," "*The hour has struck for Christian Scientists to do their own work*," Mis. 316:20-24, 317:5.

However, like Leah, Mrs. Eddy's founding consciousness was afterwards forced to resume "bearing" in the Second Organization of the Boston church in order that the Second Organization might retrace and redeem the footsteps of the church's own previous confusion, named "judgment" and "wrestling," in the First Organization of the Boston church. In this Second Organization of the Boston church the impersonal preaching and teaching was established to the end of bringing the outer warfare which had existed between Mrs. Eddy's students (incident upon her diversified personal ministrations) into their inner consciousnesses, this inner warfare being necessary to lift the human consciousness to the divine. Thus each human consciousness became a battleground for "the conflict between the flesh and

Spirit," S. & H. 567:12, or between demonstration and revelation; for Mrs. Eddy interprets the twelfth chapter of Revelation as presenting the divine method of warfare in Christian Science, S. & H. 568:5, and says in regard to the Second Organization of church, "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit," Pul. 20:14. Thus Mrs. Eddy's founding consciousness, prototyped by Leah, again resumed bearing through the "body" of the Second Organization as a "handmaid" of purpose, with herself as an outside revelator through her written Word, this Word becoming the inner consciousness of the Church as the nucleus of her generic demonstration. In other words, while the church must at this point continue its Motherhood process through the tribal unfoldments of Dan and Naphtali (remembering that the "church" "left bearing" in Judah when the First Organization was dissolved, for church was always two steps behind Mrs. Eddy's revealing consciousness), Mrs. Eddy by relinquishing her Motherhood to her impersonal Word was released from her personal ministrations.

Thus after Mrs. Eddy demanded inner "intelligence" in the sixteenth edition of *Science and Health* as the second footstep in her interpretation of "the male idea," the "Department of Animal Magnetism" disappeared from the *Journal*; and about a year after the dissolution of the First Organization of the Boston church, Mrs. Eddy said: "Also, the discussion of malicious animal magnetism had better be dropped until Scientists understand clearly how to handle this lamentable practice in their attempt to meet it. Only patient, unceasing love for all mankind,—love that cannot mistake Love's aid,—can determine this question on the Principle of Christian Science," August 1890 *Journal*, p. 193.

"*A hind let loose*"—Jacob in his final blessing said, "Naphtali is a hind [female deer] let loose: he giveth goodly words," Gen. 49:21. Thus Rachel at the birth of Jacob's sixth son, Naphtali, was loosed from her sister's earthly necessities because she (Rachel) as Love in reality had none, but inherently embraced the full fruits of the toilsome Motherhood labors of Leah, such labors being Leah's necessity to the end of reaching as her own goal Rachel's subjective consciousness—wells that are forever digged, and fruits that are forever garnered. So Jacob's prophecy that Naphtali "giveth goodly words" was fulfilled in that Rachel's revealing consciousness at this point of her

unfoldment was merely a heavenly vision without the earthly demonstration of her founding consciousness, which was the work that Leah must resume.

Jacob's prophecy of Naphtali as "a hind let loose" was likewise applicable to Mrs. Eddy's consciousness when she rose above her founding consciousness, thus freeing herself from church necessities. Likewise Jacob's prophecy of Naphtali as one that "giveth goodly words" was applicable to Mrs. Eddy's consciousness; for when the First Organization of the Boston church was dissolved, which was at the point of Mrs. Eddy's unfoldment of the sixth tribe of Israel, her revelation of generic Truth was without collective identity, and thus was the "goodly words" of her own individual consciousness. And yet Mrs. Eddy's revealing consciousness (prototyped by Rachel) was dependent upon her founding consciousness (prototyped by Leah) for a collective demonstration of her generic revelation to the end of uniting earth and heaven in final coincidence—Woman's world mission, which must start with church as a nucleus.

So Mrs. Eddy's revealing consciousness separated from its generic demonstration was barren (as was Rachel's), giving itself "goodly words"—"a hind let loose" with no protecting horns of the male deer (or stag) as typing protective demonstration. "Goodly words" separated from the body (Science) of thought are meaningless in earth's upward course to heaven. However, Mrs. Eddy, having found that the "goodly words" of her own consciousness (which she had individually demonstrated) must be left to others on the basis of the impersonal Word as Bride, retired to Concord, New Hampshire, for the avowed purpose of preparing the wonderful fiftieth edition of *Science and Health*, immediately after freeing herself from the weight of the First Organization of the Boston church. This edition added to its "Apocalypse" the descended Bride as completed ("adorned") Word (previously introduced into the sixteenth edition under the chapter entitled "Wayside Hints"), My. 125:26, which showed the descended position of Mrs. Eddy's own consciousness in contrast with the ascending need of her students under the founding régime of Leah when she resumed "bearing" in church.

In application to this sixth picture Mrs. Eddy's revealing consciousness, typed by the woman in white, has forced its own freedom (as "a hind let loose") from the struggle of "church" consciousness, typed by the woman in black, in order that her revealing consciousness might complete the "goodly words" of its final revelation in the

hope that the completed Word would accomplish what its "handmaid" of purpose (the First Organization of the Boston church) had failed to do.

The question may arise, Why is the First Organization of the Boston church always associated with the "shadow" resistances behind the "types" in these progressive pictures despite the fact that there were many other branch churches then in existence? The answer is that the First Organization of the Boston church, composed of Mrs. Eddy's own students who were the constant recipients of her motherly ministrations, was the only church of which Mrs. Eddy was ever a member and in whose founding she ever had any participation. The other branches were self-founded, self-governed, and self-rooted in the Word of *Science and Health* as Bride, or "Word," and were never subject to motherly ministrations or direction by Mrs. Eddy. Thus both the First and the Second Organizations of the Boston church, which were foundationally composed of Mrs. Eddy's students, were her sole church responsibilities and, therefore, presented the sole "shadow" resistances to the figurative "types" in *Christ and Christmas* of the progressive revelations of *Science and Health*.

Hence it was only the First Organization of the Boston church (rather than other branches) at the point of its tribal unfoldment in Judah, typing ascension, that was forced to rise above its Life foundation at the point where Leah, typing Mrs. Eddy's foundational consciousness, "left bearing" in Judah; this is seen in the fact that organic church was always two steps behind Mrs. Eddy's revealing consciousness, and as the position of her revealing consciousness as applied to the First Organization of the Boston church was in Naphtali, at this point the First Organization of the Boston church would be placed in Judah, that was Mrs. Eddy's position in the fourth picture, demanding her ascension above church consciousness. Thus when the First Organization of the Boston church reached the point of tribal unfoldment in Judah, it was likewise forced to rise above its "church" consciousness as founded on Life.

The question may also arise, Why is the position held that the First Organization of the Boston church was dissolved at the point of the third edition of *Science and Health*, in view of the fact that Mrs.

Eddy had presented two other editions of *Science and Health* to the "church" and to the Field—the sixth and the sixteenth editions—before dissolving this "church"? The answer is that both of these editions demanded a demonstration of earth manhood—the sixth definitively interpreting in its "Glossary" (added for the first time) the Bible characters, typing the foundational earth-manhood of the "past," and the sixteenth revealing in its "Apocalypse" (added for the first time) the God-crowned Woman bringing forth her "man child" as "Truth," which required the footsteps of Truth on earth in the human consciousness as the footsteps of ascending sonship to the goal of heavenly Truth as manhood. Inasmuch as the First Organization of the Boston church was founded on the mere *commemoration* of the finished mission of manhood as demonstrated by Jesus in his first coming (this commemoration being in line with the demands of this third edition for the finished mission of manhood), and inasmuch as the demands of these two editions for the re-demonstration of earth's manhood were beyond the vicarious salvation of the ascended Jesus to which the woman in white in this sixth picture is pointing as the heavenly consciousness of her manhood, this "church" could not bear the weight of the demands of the sixth and sixteenth editions, and this naturally produced such confusion that the "church" because of internal strife forced its own dissolution.

However, in this forced dissolution of the First Organization of the Boston church the hand of guiding Principle is seen, that of the next step demanded by the twelve tribes of Israel—the tribal step of "Gad," meaning "Science" (as correlated by the seventh picture), in order to meet the confusion of Dan and Naphtali, under which tribes this "church" had been confusedly working. Thus the sixth and sixteenth editions of *Science and Health* demanded a church founded on the "Rock, Christ [generic Truth—beyond the individual vicarious demonstration of Life]," *Manual* p. 19, which Jesus prophesied would be the basis of his promised Church of manhood. Therefore the First Organization of the Boston church, as demanded by its commemorative foundation, ascended (dissolved) in Judah at the point of Jesus' ascension (his crucifixion and resurrection having been in Levi, as previously presented); while Mrs. Eddy wrestled above all founding necessity in Naphtali, saying, "I [revelation, have] wrestled with my sister [founding church necessity], and I have [forever] prevailed."

THE SEVENTH PICTURE

“I THANK THEE, O FATHER, LORD OF HEAVEN AND EARTH, BECAUSE THOU HAST HID THESE THINGS FROM THE WISE AND PRUDENT, AND HAST REVEALED THEM UNTO BABES.—Christ Jesus”

THE SCRIPTURAL “basis” given by Mrs. Eddy in the “Glossary” of *Christ and Christmas* for the stanza of the Poem corresponding to this picture, as well as for this picture as an illustration thereof, is:

“Without father, without mother, without descent,
having neither beginning of days, nor end of life;
but made like unto the Son of God.—ST. PAUL.”

Thus this Scriptural “basis” shows that the youth of the little child and the age of the “old” gentleman in this seventh picture do not appertain to themselves but symbolize their respective book messages (of *Science and Health* and the Bible) as the new and the old. And the Scriptural text that Mrs. Eddy uses as the title of this picture—

“I thank Thee, O Father, Lord of heaven and earth,
because Thou hast hid these things from the wise and
prudent [typed by the ‘old’ gentleman], and hast re-
vealed them unto *babes* [typed by the little child]”—

could not point to other than “the dawn of a new light” (S. & H. 35:10), which the “babe” consciousness alone could receive. So the “wise and prudent” and the “babe” consciousness refer to states of consciousness rather than to age and youth, respectively, else the title of this picture would be inconsistent with its Scriptural “basis,” which latter declares for neither “beginning” nor “ending,” as well as inconsistent with

the stanza of the Poem applicable to this picture, that ends with, "Life, without birth and without end, emitting light!"

Therefore this picture is on the whole an illustration of the relative positions of the Bible and *Science and Health* and the two consciousness that type them. The "old" gentleman undoubtedly represents *the old heaven and the old earth that pass away before the "new heaven and . . . new earth"* (Rev. 21:1), typed by the little child in this picture, who represents "*the new birth,*" which Mrs. Eddy says is "heaven here" (My. 158:12)—neither *born* nor *borne* to earth.

The first word of the stanza of the Poem applicable to this picture, "Thus," was substituted for the initial word, "And," in the third edition of *Christ and Christmas*, in 1897 (when *Christ and Christmas* was restored to the Field after a three years' withdrawal), making this stanza a sequence to the last stanza applicable to the preceding sixth picture, wherein the "Christ" was typed by the woman in white. So inasmuch as the first lines of the stanza applicable to this picture read, "Thus olden faith's pale star now blends in seven-hued *white,*" they show that the "Christ" (as typed by the woman in *white* in the sixth picture), being the full heavenly trinity of Life, Truth, and Love expressed in one, has gathered all ideas to a common *heavenly* focus in this seventh picture.

From the first edition of *Christ and Christmas*, in 1893, up to the last (ninth) edition, in 1910, Mrs. Eddy attributed to "Jesus" the authorship of the Scriptural *title* of this seventh picture, which reads, "I thank Thee, O Father, Lord of heaven and earth, because Thou has hid these things from the wise and prudent, and hast revealed them unto *babes.*" However, in the last (ninth) edition she added "Christ" to "Jesus" as the author of this Scriptural title. This addition of the "Christ" of Jesus' second coming to the "Jesus" of his first coming indicates that Mrs. Eddy more latterly felt that Jesus' statement in his first coming in regard to the necessity for the "babe" consciousness (typed by the little child in this picture) as needful to the reception of the Christ was but a prophecy of the only possible state of consciousness in which the Christ of his second coming could be received. In other words, inasmuch as Jesus prophesied that his second coming would be as "the Spirit of truth," John 16:13, and inasmuch as Truth at the point of this seventh picture is a wholly *heavenly* consciousness (Truth more latterly becoming an earthly consciousness when the kingdom of heaven comes down to earth to dwell with men),

Truth must be received on earth at the point of this seventh picture through a wholly heavenly channel, which channel Jesus identified as a little child, saying, “. . . of such is the kingdom of God [heaven],” adding, “Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein,” Mark 10:14, 15. Therefore, as Jesus prophesied that his *second* coming would be as “the Spirit of truth,” and as Mrs. Eddy says that it was the “Spirit” of “Christ” (the *Truth* of Jesus’ second coming) which spoke through Jesus when he prophetically said in his first coming, “I am the way, the *truth*, and the life,” S. & H. 26:10, she by adding “Christ” to “Jesus” as the author of the Scriptural title of this seventh picture accepted the position that it was the Christ of Jesus’ second coming which prophetically spoke through Jesus when he said, “I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”

“THE OPEN BOOK”

Since the field branches as *rooted in the Word* as Bride (My. 125:26) figuratively kept step with Mrs. Eddy’s progressive revelation in *Science and Health with Key to the Scriptures*, they as the only organized churches during the interim between the First and Second Organizations of the Boston church (1889-1892), which (interim) this seventh picture correlates, *subjectively* type the fiftieth edition, or next revision,* of *Science and Health with Key to the Scriptures*, published in 1891,—the Branch-idea as presented in the comments on the tenth picture of *Christ and Christmas* typing the *objective* fulfillment of the fiftieth edition.

As its characterizing feature, the fiftieth edition of *Science and Health with Key to the Scriptures* added to its “Apocalypse” for the first time the descended City foursquare as the “bride adorned for her husband,” Rev. 21:2, or “the [earthly descended] female idea” embracing “the [descended] male idea,” which is identical in quality with “the [heavenly ascended] female idea” embracing “the [ascended] male idea” in the third edition of *Science and Health*; for although this fiftieth edition of *Science and Health with Key to the Scriptures* presented in its “Apocalypse” the element of “descent” in

* This fiftieth edition was the next revision after the sixteenth, which latter was the last revision introduced into the First Organization of the Boston church before its dissolution.

the City foursquare, the City foursquare neither ascended nor descended to Mrs. Eddy's *subjective* consciousness as expressed in her Word, nor to the branches' sense as keeping step therewith, in line with the Scriptural text of this seventh picture, "Without father, without mother [precluding the necessity for ascent], without *descent* [either lineal or church], having neither beginning of days, nor end of life. . . ."

This Scriptural text just quoted could not possibly appertain to any other position than the first day of the first chapter of Genesis as "*the beginning*," which Mrs. Eddy interprets as "*the only*." In other words, "the [heavenly] female idea" as embracing "the [ascended] male idea" in the third edition of *Science and Health* (as presented in the comments on the sixth picture) types the first day of the first chapter of Genesis, that is ascendingly expanded through nightless days to the seventh day (correlated by this seventh picture), which rests in "the unlabored motion of the divine energy," S. & H. 445:20; for the seventh day, even according to Biblical record, has no night, and, therefore, contains the element of the City foursquare which is expressed as, "There shall be no night there," Rev. 21:25.

While Mrs. Eddy did not interpret the relationship between the "male and female" ideas until the third edition of *Science and Health*, she said in even the first edition of *Science and Health*, "Woman was a *higher* idea of God than man, insomuch as she was the final one in the scale of being," p. 249. In line with this statement, Mrs. Eddy said in the third edition of *Science and Health*, ". . . the feminine idea the *highest* expression of creation, it is named last in the order of creation [Mrs. Eddy now saying its equivalent, S. & H. 508:22]," Vol. II, p. 111. Therefore inasmuch as the "male and female" ideas of the sixth day of the first chapter of Genesis were given separate definitions (as now) by Mrs. Eddy in the third edition of *Science and Health*, and the definition of "the male idea" was embraced in the definition of "the female idea," it is "the female idea" embracing "the male idea" which rises from the sixth day to the higher position of the seventh day of "rest" (correlated by this seventh picture). The step through which "the female idea" embracing "the male idea" rises from the sixth day to the seventh day is expressed in the Bible as, "Thus the heavens and the earth were finished, and all the host of them," and this Biblical statement was interpreted by Mrs. Eddy in the third edition of *Science and Health* as, "Thus are the ideas of God, of perfect and infinite Mind . . . called earth and heaven, with

all that they contain; and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God [this interpretation now reading, "Thus the ideas of God in universal being are complete and forever expressed . . .," S. & H. 519:9],” Vol. II, p. 120.

Thus not until the seventh day of “rest” in Science is expansively unfolded is the topmost rung of Jacob’s seven-rung Ladder of Life reached, this Ladder being correlated by the seven stars which the ascended Jesus held in his right hand. And inasmuch as the angels on Jacob’s Ladder of Life (which Ladder was set up on earth and reached to heaven) were forced to reach its topmost rung before they descended, retraversing the same rungs in descent that they had traversed in ascent, ascent and descent were proved to be the same quality-position of being. Thus ascent and descent being but inverse (to each other) quality-positions of the same generic idea, it was from the elemental fullness of this generic idea as expressed in the third edition of *Science and Health* that Mrs. Eddy brought forth through the branches, as the only church outlet during the interim between the First and Second Organizations of the Boston church, the fiftieth edition of *Science and Health with Key to the Scriptures*, which interpreted the descending City foursquare.

In further confirmation of the fact that to *subjective* sense ascension is but expansion from earth to heaven, and that descension at the highest point of ascension but retraversingly proves this premise, Jesus subjectively said: “No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which *is in heaven* [on earth],” John 3:13. An understanding of this is the “new birth” as “heaven here,” which was denied Jesus as the objective Saviour after he was baptized by a prophet (John the Baptist) into the necessities of fulfilling the objective prophecies of the prophets, who viewed earth as matter and heaven as Spirit, these prophecies demanding an ascending course in order to reach heaven. However, Woman revealed earth as “compound idea” embracing heaven, S. & H. 585:8. This position shows the much broader sense of God which Woman beyond Mother (whose attributes are wholly heavenly) revealed when she (Woman) interpreted “God” in the “Glossary” of *Science and Health* as the limitless “I AM,” embracing heaven in earth by definitively encompassing divine attributes in human qualities, in the sense that in this definition of “God” human qualities precede and succeed the divine attributes, S. & H. 587:5. Thus Jesus said to men on earth, “The

kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you," Luke 17:20, 21. And Mrs. Eddy says that St. John's ability to see "a new heaven and a new earth" at the same time (as recorded in Revelation 21:1) was "because St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the *subjective* state by which he could see the new heaven and new earth . . . [adding] This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence," S. & H. 573:19. Therefore, it is again evident why Jacob as "the revelation of Science" saw the angels on his Ladder of Life (which reached from earth to heaven) ascending and descending at the same time.

It will be remembered from the comments on the sixth picture that the sixth edition of *Science and Health* (published in 1883), whose distinguishing characteristic was our now "Glossary," presented the objectively ascending course of sonship (from Adam to Jesus in his first coming), and that the sixteenth edition of *Science and Health* (published in 1886) not only presented the Woman bringing forth her objective "man child" as absolute Truth, prophetic of Jesus' second coming as impersonal Truth, or a goal for the further ascent of sonship as demanded by the sixth edition (from Jesus, typing Life in his first coming, to Christ, Truth, in his second coming), but it simultaneously presented the descending City foursquare in the main body of *Science and Health* under a chapter entitled "Wayside Hints." Thus the branches (typing "the female idea" of Life, Truth, and Love) as rooted in the Word (and, therefore, as having kept step therewith) had *subjectively* embraced in this fiftieth edition of *Science and Health with Key to the Scriptures* both the sixth and the sixteenth editions—the ascending manhood phases of these editions later proving to be the work of The (subsequent) Mother Church.

As previously noted, when Mrs. Eddy dissolved the First Organization of the Boston church in 1889, she said that she was retiring for the purpose of revising *Science and Health with Key to the Scriptures*—her promised revision being this fiftieth edition, which was copyrighted late in 1890 and given to the Field in 1891; therefore "the Open Book" from which the little child is reading in this picture is the fiftieth edition of *Science and Health with Key to the Scriptures*, which added to its "Apocalypse" for the first time the descended City foursquare, or Bride (the unified elements of "the male idea" and

“the female idea” on *earth*, S. & H. 577:4-7), as the characterizing feature of this entire revision as it related to church consciousness. However, there were two positions presented in this fiftieth edition beyond the City foursquare, S. & H. 575:7,—that of “no temple therein,” S. & H. 576:10-14, and that of the “city of our God” with “no boundary nor limit,” S. & H. 577:12. While the City foursquare had been added to the main body of the sixteenth edition of *Science and Health*, in 1886 (under the chapter heading, “Wayside Hints”), as foretelling the true nature of the Branch-idea when freed to its own expansion, it was added for the first time to “The Apocalypse” in this fiftieth edition of *Science and Health with Key to the Scriptures* to the end of making the City foursquare the way of church expression rather than a mere “wayside hint” of its future identification with Branch church consciousness.

As illustrative of the City foursquare as characterizing the Branch-idea as the future objective of The Mother Church, in a large rose window on the *balcony* * (prophetic beyond Motherhood) level of The Mother Church is the symbolic portrayal of the walled City foursquare, the four sides of which radiate (in three segments to each side) from a centered *open Science and Health with Key to the Scriptures*. As this window is called the “Window of the Open Book,” † it portrays the fact that *Science and Health with Key to the Scriptures* at the time of the formation of The Mother Church, in 1892, had as Bride (“Word,” My. 125:26) encompassed the walled City foursquare added to *Science and Health with Key to the Scriptures* in 1891. However, in this “upper chamber” (so to speak) on the *balcony* level of The Mother Church (as a prophecy of the ascended estate of Mother as Bride), there are two windows portraying the spiritual expanse of the City foursquare beyond its walled limits.

In the first ‡ of these windows (a large rose window) is the symbolic portrayal of the quickening to life of a little girl (suggesting the spiritual meaning of the quickening to life of Jairus’ daughter at the age of twelve) by the glorified Jesus robed in white, with no dark mantle over his shoulders as in the second picture of *Christ and Christmas*. These figures are in a heavenly setting in the sense that Jesus together

* The pictorial windows on the *auditorium* level portraying the symbols of Motherhood from “womb” to “tomb.”

† So called in Joseph Armstrong’s book, *The Mother Church*, p. 68.

‡ Interpreting the windows from left to right, as Christian Scientists are instructed to do in Joseph Armstrong’s book, *The Mother Church*, p. 72.

with the little girl and the couch from which she is rising rest directly under a sunburst (through azure-blue broken clouds), twelve broad rays of light descending from the sunburst and falling behind Jesus and the little girl. These twelve rays might be assumed to type the elements of the City foursquare (with its twelve gates) in the "Window of the Open Book," beyond whose spiritually walled position Jesus is quickening the little girl into an unwalled *living* idea (remembering that Mrs. Eddy's definition of "Church" has no element of "Life," S. & H. 583:12).

Regarding the second of these windows, this unwalled *living* idea is symbolized in a twin window in the outgoing side of the balcony vestibule (the window in the incoming side of the balcony vestibule being St. John receiving his heavenly descending "Revelation"). The first section of this twin window contains a *closed Science and Health* resting upon a *closed Bible*, both books being surrounded by thirteen rays of light (typing the thirteenth element of being) enclosed in a delicately traced ornate circle. These books are closed at the point of "no temple therein" as the thirteenth element of being, wherein objective church consciousness has become a subjectively *living* idea, in line with Mrs. Eddy's demand which reads: "On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of [even] the inspired Word to the spirit of Truth, whereby the Science is reached that demonstrates God," My. 238:16. In the second section of this twin window is an empty circle (corresponding to the fourteenth element of being, which is beyond all symbolism) typing the "city of our God," that has "no boundary nor limit," S. & H. 577:12.

So it may be seen that the rose window portraying the quickening of the position of twelve elements (typed by the little girl of twelve quickened by Jesus as the living embodiment of thirteen elements, remembering that Jesus on the eve of his crucifixion said that he could subjectively command "*more than* twelve legions of angels") * presents merely the quickened consciousness by which the position of "no temple therein" (S. & H. 576:10-14) is attained as leading to the "city of our God" that has "no boundary nor limit," S. & H. 577:12.

Thus "the Open Book" of *Science and Health with Key to the Scriptures* (in the window called the "Window of the Open Book")

* Jesus' statement on this occasion being, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me *more than* twelve legions of angels?" Matt. 26:53, —the "more than twelve legions of angels" being beyond the City foursquare as the limit of walled Church consciousness.

as the center from which the City foursquare radiates is found to have significance even beyond its focal point of radiation in the City foursquare, inasmuch as *Science and Health with Key to the Scriptures* added to its fiftieth edition, from which the little child in this seventh picture is reading, the two positions (previously mentioned) of "no temple therein" and the "city of our God," S. & H. pp. 576, 577,—both beyond the walled City foursquare as the last position in Church. In other words, it will be seen that "the Open Book" from which the little child is reading (which for the first time added the walled City foursquare as typed by the Branch-idea as the first and last position in Church) prophetically expands the City foursquare through the footstep of "no temple therein" to the boundless "city of our God" as the "beginning," that Mrs. Eddy interprets as "*the only*" (the Bible declaring, "In the beginning was the Word . . . and the Word was God," John 1:1), which is based on the first day of the first chapter of Genesis as Mrs. Eddy's direct discovery of Life, Truth, and Love, that antedated (by nine years) her written revelation of *Science and Health*, in which the branches were rooted.

So while the field branches (as the only form of organized church left after the dissolution of the First [branch] Organization of the Boston church) were the channel of demand for the fiftieth edition of *Science and Health with Key to the Scriptures*, the expanse of this fiftieth edition prophesied more than the branches (the last footstep in walled church) as rooted in the Word could attain of themselves—the expansion of the Branch-idea beyond its walls in the City foursquare being forced to come to full expression in Mrs. Eddy's consciousness, as typed by her own composite Concord Branch, as subsequently presented.

However, inasmuch as the plan of this book is to identify Mrs. Eddy in each of the pictorial illustrations in *Christ and Christmas*, and inasmuch as a revelator is always one with his revelation, Mrs. Eddy's consciousness for the first time was fully identified in this fiftieth edition of *Science and Health with Key to the Scriptures* (for it presented the final footsteps in even our present edition), from which the little child in this seventh picture is reading. Thus this fiftieth edition of *Science and Health with Key to the Scriptures* proved to be so complete as to make possible for the first time Mrs. Eddy's later statement, "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me," My. 120:2.

THE CLOSED BIBLE

Note that in this seventh picture the Bible is *closed* and there is no light resting upon it (contrary to the *open* Bible upon which the light of the star rested in the third picture *), for it is embraced in the light of the *open* book of the fiftieth edition of *Science and Health with Key to the Scriptures*. In confirmation of the embrace of the Bible in the fiftieth edition, Mrs. Eddy declared for the first time in this edition under the marginal topic, "Biblical foundations": "I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind [Mind being the only exclusive quality of the fatherhood of God]. Other foundations there are none," S. & H. 269:22-25. Therefore this declaration by Mrs. Eddy took in the whole scope of the Bible as exclusively composed of "the teachings of Jesus, of his apostles," and "of the prophets."

In further confirmation of the fact that Mrs. Eddy foundationally embraced the Bible in the fiftieth edition of *Science and Health with Key to the Scriptures*, she for the first time based each and all of the chapters in this edition on Biblical texts. Other outstanding manhood features embraced in this fiftieth edition (that have been already mentioned) included the "Glossary" (added for the first time in the sixth edition), which presented the metaphysical interpretation of the Biblical phases of manhood from Adam to Jesus, and the God-crowned Woman's "man child" as Truth (added for the first time in the sixteenth edition). Therefore it was because these manhood features were included in the text of this fiftieth edition that the "old" gentleman in this seventh picture is illustrated as having reassuredly closed his Bible in the inspirational consciousness of its manhood fulfillment in *Science and Health with Key to the Scriptures*.

The Bible is in no sense closed in obliteration or forgetfulness of its contents, for "God requireth that which is past" (Eccl. 3:15) in embraced memory and its responsive activity. Just as the butterfly emerges from its humble "past" carrying in its beautiful body all of the substance of its previous state except its prior self-confining limits

* It will be remembered that the Bible, typing manhood, in the third picture is *open* instead of *closed* because the cloud-clothed woman is writing the first edition of *Science and Health* in fulfillment of the prophecy that a man-angel would bring "the little book" from heaven. And as the man-angel's "face was as it were the sun," it also prophesied that a woman would be its earth channel, inasmuch as sunlight types the quality of Woman's consciousness—the Bible having clothed man with a cloud (Rev. 10:1) but Woman with the sun (Rev. 12:1). Therefore this man-angel was the manhood of Woman.

(not forgetting its former body, but incorporating it), so the advanced idea embodies the "past" after having merely burst the bonds of its former limitations. By transposing the fifteenth verse of Ecclesiastes third chapter (without in any sense changing its original meaning), the full force of this verse is seen: "God requireth that which is past," for "that which hath been is *now*; and that which is to be hath already been." Thus only the limits of one's viewpoint are changed and never the true substance of an idea as its identity.

So Bible admonitions, commands, denials, and cross-bearings only help to break the bonds of the limiting walls that obstruct the spiritual idea in the diffusion of its pristine glory; but without such temporary confines the Bible could not have been demonstrably closed. It will be noted that the "old" gentleman in this picture, typing Bible consciousness, wears glasses; for even St. Paul at the pinnacle of Bible consciousness (other than Jesus in his Revelation to St. John), in the thirteenth chapter of first Corinthians in his discourse on Love, said that he then saw "through a *glass*, darkly," as does Bible consciousness always. The "face to face" of St. Paul's prophecy in this same chapter on Love was his (then dim) vision of Woman as typing Love (S. & H. 517:10), which must await the channel of womanhood (typed by Mrs. Eddy) for its discovery and revelation; for St. Paul saw Woman through the limitation of manhood.

It will be further noted in this seventh picture that when the Bible is closed the "dragon" is shut out of the room, as is evidenced by its shadow outside the window.* In the words of Mrs. Eddy, ". . . the accuser is not there, and Love sends forth her primal and everlasting strain," S. & H. 568:29; for when the drag-on of Old Theology ("the accuser") is silenced, new vision becomes operative. However, the closing of the Bible as the moral "accuser" of the "brethren," which (in the words of Jesus in characterizing the dragon, Rev. 12:10) "accused them before our God day and night" (in such statements as: "If we say that we have no sin, we deceive ourselves, and the truth is not in us," I John 1:8; "Yet man is born unto trouble, as the sparks fly upward," Job 5:7; and even Jesus' rebuke to the rich young man, "Why callest thou me good? there is none good but one, that is, God," Matt. 19:17), shuts the dragon (as seen through the window) out of the room only so long as one inspirationally basks in the effulgent light of *Science and Health*, until the "Spirit of truth," that it presents, becomes the intelligent inner workings of one's consciousness (which

* This was very clear in *Christ and Christmas* as Mrs. Eddy left it in 1910.

latter is the work of the eighth picture). It is the spiritually *embryonic* conception of impersonal Truth in the "old" gentleman's consciousness, which impersonal Truth the little child in this seventh picture types, that causes him to close the Bible; for all the good in the Bible has been embraced in the Principle revealed in *Science and Health*, leaving nothing in the Bible unredeemed but the "accuser" of man as against his eternal perfection, which *Science and Health* declares. Is not this "the accuser" which Mrs. Eddy implied when she placed as first of the greatest dangers confronting the Twentieth Century, ". . . the robbing of people of life and liberty under the *warrant of the Scriptures* [as interpreted by man]," My. 266:4?

In view of the fact that both the Bible and Mrs. Eddy characterize the dragon as "the accuser," the shutting out of the dragon from the room when the Bible is closed types the silencing in the light of *Science and Health* of the accusative Biblical consciousness of the "old" gentleman. For despite St. Paul's trenchant warning against outer judgment, which reads, "Thou art inexcusable, O man, whosoever thou art that judgest [accusest]: for wherein thou judgest [accusest] another, thou condemnest thyself; for thou that judgest [accusest] doest the same things," Rom. 2:1, the "old" gentleman as typing Biblical consciousness has been constantly either "*accusing*" other people (the "brethren") or "*excusing*" himself as person upon the basis of (Biblically justifiable *) visible "works of the law" (thus becoming a law unto others rather than exclusively a law unto himself), Gal. 3:5, in contradistinction to St. Paul's justification of the Gentiles, who, he said, were exclusively "a law unto themselves [rather than to others]" because "their [inner] thoughts [were] the mean while *accusing* or else *excusing* one another [thoughts within their own consciousness]," Rom. 2:14, 15, rather than "accusing" others or "excusing" themselves as persons upon the basis of the outer "works of the law." It will be remembered that St. Paul spoke with opprobrium of the outer "works of the law" after the Christ had been revealed to one's consciousness, saying, "Christ [the second appearing of Jesus, which had already come to St. Paul in vision, Acts 9:3-5; Gal. 1:15, 16] is become of no effect unto you, whosoever of you are justified by the law," Gal. 5:4. In other words, righteousness on the basis of outer "works of the law" inevitably becomes self-righteousness, which judges others according to outer standards rather than oneself according to the *inner* "works of the

* As an example of which the Pharisees crucified Jesus, saying, "By our law [Biblical] he ought to die, because he made himself the Son of God," John 19:7.

law," thereby in the "mean while accusing [others] or else excusing" oneself.

It is also this consciousness which in judging "evil" according to outward appearances inevitably judges "good" according to outward appearances, or according to visible "works of the law," under "the warrant of the Scriptures," My. 266:5. Such position of visible righteousness identifies the second resistance that Jesus said his second coming as "the Spirit of truth" would "reprove," his words being, "And when he [the Spirit of truth] is come, he will reprove the world . . . of righteousness, because I go to my Father, and ye see me no more," John 16:8, 10. Jesus' first coming was "the Word . . . made flesh," John 1:14, or "the highest human corporeal concept of the divine idea," S. & H. 589:16, which presented its mission in visible good works; while his second coming is the *inner* workings of spiritual Truth as the Christ that "destroy[s] incarnate error," S. & H. 583:11, —in the words of Mrs. Eddy, "The encumbering mortal molecules, called man, vanish as a dream; but man born of the great Forever, lives on, God-crowned and blest," Mis. 205:28. Thus visible righteousness, expressed in "works of the law" (demanded by the Bible), yields to the invisible workings of the "Spirit of truth" (as demanded by *Science and Health*), which are wholly spiritual and, therefore, invisible to the material senses. In other words, self-righteousness based on visible "works of the law," which fosters the position of thanking God that one is not as other men are, yields to invisible good, of which all have an equal share.

As an impersonal interpretation of the relative positions of the Bible and *Science and Health* in this picture, does not the closing of the Bible probably type what Mrs. Eddy hoped for when she originally ordained both the Bible and *Science and Health* as the coördinate, impersonal Pastor of the Christian Science Church "[only] so long as the Church is satisfied with this Pastor"? The By-law containing this provision remained in its original form from the first *Manual*, in 1895, until 1903 when it assumed its present final form, which makes both books the coördinate Pastor in organic church without reservation, *Manual*, p. 58. The present final form of this By-law shows the limitation of organic church; for it does not permit "Christ Jesus [the pinnacle of the Bible] and Christian Science, His two witnesses" (My. 347:1), to become one, which probably was suggested by the original form of the By-law. Thus "the structure of Truth and Love,"

as Mrs. Eddy defines "Church" in the "Glossary" of *Science and Health*, must eventually yield to unified Life (as "the spontaneity of Love," My. 185:16), which is not included in the definition of "Church," the last symbol in the Bible being the "tree of life," that bears the fruits of the full trinity of Life, Truth, and Love.

In keeping with the progressive closing of the Bible, the star in this picture loses its seven angular points in the diffusion of the generic light of its source, as expressed in the stanza of the Poem applicable to this picture: "Thus olden faith's [typed by the 'old' gentleman as culminated faith] pale star now blends in seven-hued white [typed by the revelation of Womanhood as the impersonal Word]! Life, without birth and without end, emitting light!" Note that the Poem has not gone beyond the position of individual (subjective) "Life" (expressed by Jesus in his first coming), which is climactic in this picture. The expression "seven-hued white" reminds one of an article entitled "Jacob's Ladder" in the fourth volume of the *Journal*, June 1886, p. 61, from which the following is quoted: "The supreme Being is Life, Truth, Love, Purity, Beauty, Harmony, Perfection, typified by the seven colors in the rainbow. The study of these different statements in their order is Jacob's Ladder. Each statement is accompanied by angels, or the thoughts of His presence." It will be noted that these qualities are not in their proper order according to the Principle of the progressively unfolding "twelve [not seven] tribes of Israel . . . which show the workings of the spiritual idea," S. & H. 562:12-18. Perfect order could not have been possible in view of the then limitation of *Science and Health* (five years before the fiftieth edition was published), as evidenced by its subsequent changes in expression and order. Therefore this quotation is used merely to show the conception of Jacob's Ladder as having seven rungs (of "Life . . . emitting light" —"the irradiance of Life," S. & H. 584:1), which, in turn, have seven hues in line with the stanza of the Poem corresponding to this seventh picture.

Thus it might be said that this seventh picture, typing the seventh rung of Jacob's Ladder of Life, closes the Bible with its seven ascending days of consciousness (angels) in "the Science of creation recorded in the first chapter of Genesis" (S. & H. 537:23) and opens *Science and Health* to the effulgence of light of the descending angels, typed by the descending City foursquare, on the Ladder of Life, which Ladder now becomes Truth—"the Life which is Truth and the Truth which

is Life" as the Church that only the "new-born of Spirit" (S. & H. 35:21-23) can enter.

"THE CLOCK OF TIME"

However, even after the Bible is inspirationally, rather than intelligently, closed by the "old" gentleman, "the clock of time" against the wall in this seventh picture still records its "mortal measurements," S. & H. 595:17; for time's "forms" must intelligently "take on higher symbols and significations" to earth sense before "time" is illuminated "with the glory of eternity," S. & H. 502:14-17. Thus Mrs. Eddy in her definition of "time" extends the period of "time" not only beyond "mortal measurements," but beyond "limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge," until "spiritual perfection appears" (S. & H. 595:17), where, in "the irradiance of Life," S. & H. 584:1, "Mind [intelligence] measures time according to the good that is unfolded" (S. & H. 584:5) in one endless day. So at the point of this seventh picture, "time" is not yet effaced even though "mortal measurements" of the old heaven and the old earth have been temporarily set aside, as typed by the ("aside") position of the clock as it relates to the physical position of the "old" gentleman in this picture.

However, to the consciousness symbolized by the little child as "the new birth" in this seventh picture, this picture types the fullest point of heavenly revelation in the Word; for the position of this picture—as declared by its Scriptural "basis," "Without father, without mother, without descent, having neither beginning of days, nor end of life"—is at the point where objective heavenly expanse (demonstrably attained by ascent [rather than by expansion] by all others than Mrs. Eddy) echoes the "beginning" as "the only" (S. & H. 502:24) rather than as a point of time demanding demonstration. Therefore the clock in this picture as a symbol of "time" is a *visible* manifestation of the specific period of progress typed merely by the "old" gentleman in this seventh picture—its hands pointing to five minutes past five as a symbol of the inspirational passing in the consciousness of the "old" gentleman of the fifth day of the first chapter of Genesis, tribally typed by Dan as the drag-on of Old Theology. It will be remembered that the only other picture in *Christ and Christmas* which portrays "the clock of time" is likewise the only one in which the Bible, typing manhood, appears—the hands of the clock in the third picture pointing to its symbolic position of slightly past the midnight hour of man-

hood.* Thus, as St. Paul said, ". . . the *invisible* things . . . of the world are clearly seen, being understood by the things that are made [symbolized]," Rom. 1:20. In this way symbols suggest their antecedent ideas.

The Bible is filled with symbols of antecedent ideas, which ideas *Science and Health* reveals; while the non-Christian world is filled with counterfeits. The difference between a symbol and a counterfeit is that a symbol is ever conscious of its antecedent idea, to which it points and by which it is governed; while a counterfeit is a chaotic expression of the same idea, of which it is utterly unconscious and whose government it consciously resists. For example, marriage is a symbol of the forever oneness of the "male and female" idea; but when perverted into marriages many (each based upon the renewed divorcement of the "male and female" idea), it is neither consciously governed by the antecedent oneness of man and woman as created by God, Gen. 1:27, nor has it any consciousness of such Principle. Again, debt, which is always contracted by one man's lending of his so-called surplus to another, counterfeits the supply of God to man and effaces the antecedent Principle of true supply by exacting the return by man of such would-be blessing. Mrs. Eddy dignifies food and clothing as symbols in the following statement, "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually," S. & H. 442:22. But to indulge the pleasures of the palate for pleasure's sake, or to the point of gluttony, or to pervert the necessity for clothes into an indulgence of vanity would make counterfeits of otherwise divine blessings in symbolic sustenance and raiment. Thus *Science and Health* eliminates the counterfeit activities of the world through revealing the spiritual antecedents of the symbols of the Bible, from which worldly counterfeits have drawn their seeming existence. Hence Mrs. Eddy says, ". . . a lie takes its pattern from Truth, by reversing Truth. So evil and all its forms are inverted good," Un. 53:1.

Thus in line with the utilization of Bible forms to the end of their translation into spiritual ideas, St. Paul in a terrific sea storm said, ". . . there shall be no loss to any man's life among you, but of the ship [typing the limitation of the ark, or church, that binds expanding thought]," Acts 27:22. While St. Paul foreknew the ship would be lost, he likewise foreknew that divine Love would preserve it to

* The phrase "the midnight hour of manhood" is used here because Jesus associated the midnight hour with the bridegroom (Matt. 25:6), typing manhood.

the full end of its symbolic purpose; thus he was not forced to leave the ship until it was close to the shore. So the ship served its medial purpose. Failure to utilize its progressive possibilities would have defeated the journey's object and end.

Therefore, despite the inspirational quickening of the fiftieth edition of *Science and Health with Key to the Scriptures*, which caused man to close his Bible, he was later forced to figuratively open his Bible again as embodied in the living Word of *Science and Health with Key to the Scriptures* in order to medially demonstrate scientific Christianity as the ascending manhood of the Apocalyptic, objectively descending Bride "adorned for her husband," Rev. 21:2, which was the encompassing position of Woman in the fiftieth edition, that this picture correlates. In recognition of the relationship between the progressively ascending manhood of *Science and Health* (exclusive of the *Key to the Scriptures*) and the descending City foursquare as its Apocalyptic Bride in this fiftieth edition, Mrs. Eddy said in 1899: ". . . the [Apocalyptic] bride (Word) is adorned, and lo, the bridegroom [ascending manhood of *Science and Health* exclusive of the *Key to the Scriptures*] cometh [as fast as the consciousness of others demonstrably demanded it—it having already been embraced in Mrs. Eddy's initial discovery of Christian Science]!" My. 125:26. Thus the Bride was "adorned for her husband" in the *Key to the Scriptures* of the fiftieth edition of *Science and Health* before the bridegroom in *Science and Health* (exclusive of the *Key to the Scriptures*), typing manhood, had ascendingly reached her heavenly consciousness through needful human purification. This purification is the process of rebirth from inspirational illumination to intelligent identification to the point where "Mind [intelligence] measures time according to the good that is unfolded," needing no "mortal measurements" to record "human acts, thoughts, beliefs, opinions, knowledge" by "clocks of time."

"A LITTLE CHILD SHALL LEAD THEM"—Isa. 11:6

As previously presented in this book under the title "Mission of Christ and Christmas," Isaiah prophesied, ". . . and a Branch shall grow out of his roots . . . and a little *child* shall lead them," Isa. 11:1, 6. It is most significant that Mrs. Eddy, contrary to her practice in all of the other pictures in *Christ and Christmas*, has given to this seventh picture a full Scriptural text as its title, which to repeat reads, "I thank Thee, O Father, Lord of heaven and earth, because Thou

hast hid these things from the wise and prudent, and hast revealed them unto *babes*." One can readily see that Mrs. Eddy intended to show in this picture the state of consciousness spoken of by Jesus when he set a little child "in the midst" and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven . . . in *heaven* their angels do always behold the face of my Father which is in heaven," Matt. 18:3, 10.

While Mrs. Eddy in her "Glossary" in *Science and Health* objectively defines "heaven" and the "kingdom of heaven" separately, she makes them one on earth when she defines the "New Jerusalem," which the Bible presents as the City foursquare descending from God *out of heaven*, as the "kingdom of heaven." From this definition it follows that the "kingdom of heaven" is an earthly idea born of heaven as "the new birth," or "heaven here,"—earth to spiritual sense being "a compound idea" of both heaven and earth, S. & H. 585:8. Therefore, the placement by Jesus of the little-child-consciousness as a heavenly idea merely utilizes the little child on earth as a symbol of the qualities of "purity and innocence" with which Mrs. Eddy in the "Glossary" of *Science and Health* defines the "Bride." Again, Mrs. Eddy defines the "Lamb of God," typed by the ascending human consciousness, as "innocence and purity," and as the Bride is defined as "purity and innocence" (note the reversed position of the words "innocence" and "purity" as typing ascent and descent), the little-child-consciousness when spoken of by Jesus as a heavenly idea *subjectively* identified both heaven and earth, and, therefore, it was chosen in this seventh picture to *subjectively* characterize the seventh rung of the Ladder of Life as typing heaven and at the same time the descending City four-square, typing earth, in the fiftieth edition of *Science and Health*. Hence Mrs. Eddy makes no distinction between the Bride as married to the Lamb in heaven and the Bride as the New Jerusalem, or the City foursquare, descended to earth, S. & H. 561:10-13.

Thus it is the little-child-consciousness alone that receives the Word without any preconception, and roots itself therein (as prophesied by Isaiah of the "Branch"), and no other consciousness can receive the full import of this picture. As bearing on the Branch-idea that is rooted in the Word of impersonal *Science and Health* and not in personal leading and direction, Mrs. Eddy, as previously noted, has made a motherless and fatherless (and thus without beginning and without end) demand in the Biblical "basis" for this seventh picture,

which reads, "Without father, without mother, without descent, having neither beginning of days, nor end of life. . . ." This corresponds to the exact position of the branches during the interim between the First and Second Organizations of the Boston church, the branches having always been self-founded, self-governed, and self-rooted in the impersonal Word of *Science and Health*. (When speaking of the branches in comparison with The Mother Church, the relative impersonal idea behind each of these two phases of church is contemplated, rather than people as members.)

The little children were doubtless *brought* to the personal Jesus by their mothers, just as the little child in this picture was *brought* to the point of heavenly Science through the direct expansion of the motherhood of God culminating in "the female idea," typing the full trinity of Life, Truth, and Love, as expressed in the third edition of *Science and Health*; for the little child types the branches that grew directly from the Word of *Science and Health*, and not from The Mother Church, The Mother Church not having been formed for over ten years after the motherhood of God was the distinctive feature of *Science and Health* in its third edition. Thus it is evident from the foregoing fact that the *source* of the little child (typing the branches) is "the [heavenly] female idea."

So, as previously noted, this seventh picture types the interim (1889-1892) between the First and Second Organizations of the Christian Science Church in Boston when there was no organized institutional church there and the field branches (typing Isaiah's "little child [that] shall lead them") alone remained of church organization. Hence the *Word*, that Mrs. Eddy had progressively revised (in the fiftieth edition of *Science and Health*) even after the dissolution of the First Organization of the Boston church, which revision put a further demand on the lives of her students beyond church organization, must have been what Mrs. Eddy referred to when she said in the interim between the First and Second Organizations in Boston, "Adding to its ranks and influence, this *spiritually* organized Church * of Christ, Scientist, in Boston, still goes on," Ret. 44:29. There can be no doubt that Mrs. Eddy did not mean the *institutionally* organized church in Boston was still going on when she said, "Adding to its

* Its organic nature consisting of its progressive fulfillment of Biblically symbolic prophecies in the Word of *Science and Health*, which prophecies Jesus said "cannot be broken," John 10:35.

ranks and influence, this *spiritually* organized Church of Christ, Scientist, in Boston, still goes on," inasmuch as this statement in all the editions of *Retrospection and Introspection* in 1891 (when that book was first published) appeared immediately above another statement on the same page expressing a serious doubt as to whether the Boston church would ever be *institutionally* reorganized, as subsequently presented in the comments on this picture. So Mrs. Eddy placed Church during the interim between the First and Second Organizations *in the Word only* (as the little child in this picture places it for the "old" gentleman), in line with her initial conception of Church in the first edition of *Science and Health*, in which she said of the "spiritually organized Church": ". . . members of his [our Master's] church must answer to themselves, in the secret sanctuary of Soul, questions of the most solemn import," p. 167:2.

However, the reference regarding the "spiritually organized Church of Christ, Scientist, in Boston," as adding to its "ranks and influence," which statement was made during this interim between the Boston churches, when considered as the Word of *Science and Health* in its fiftieth edition not only must have referred to its adding readers to its pages and converts to its truths in line with its spiritual thought-progressions, but this statement could with equal consistency have referred to the branches as rooted in the Word (and, therefore, necessarily one therewith); for they were during this interim between churches in Boston "adding to" their "ranks and influence" in the sense that they added thirty-five branch churches and thirty-seven societies to the twenty churches and seventy-eight societies that had already been formed when the First Organization of the Boston church was dissolved. These facts show that the branches had continued to flourish unchanged by the dissolution of the First Organization of the Boston church.

The first *Christian Science Quarterly*, published in 1890, was prepared for the branches during this interim. This *Quarterly* utilized the *International Series of Bible Lessons* (Bible typing manhood) used by orthodox Christian churches, to which was added (for the branches) correlative passages from the Word of *Science and Health*. These additions quickened the "dead" past of man as static Christianity into the living Truth of the manhood of Woman in *Science and Health*. Thus manhood, typed by Christianity as embracing all the "past" footsteps of manhood, was not only given a living "past" in the "Glos-

sary" of *Science and Health* (which was added to the sixth edition,* in 1883) and in the demand for ascending manhood (added to the sixteenth edition,* in 1886), but the light of his living "past" was thrown upon the *International Series of Bible Lessons* for all Christians by the quickened thought of Christian Scientists.

However, in view of the fact that "the male idea" was definitively given *no* medial footstep of "intelligence" from the third to the sixteenth edition of *Science and Health* (and this picture rests in the heavenly consciousness of the third edition—where the sixth picture left "the female idea"—as inspirationally bringing forth the fiftieth edition as its earthly counterpart, thus escaping the medial labor of the sixth and sixteenth edition) through which to reach "Truth" as the objective manhood of Woman in the sixteenth edition (the feature of the sixteenth edition being Woman bringing forth her "man child" as Truth), the "Glossary" of the sixth edition of *Science and Health*, which lifted the "dead past" of Biblical men to the living presence of idea, must needs be intelligently demonstrated more latterly by the incorporation into one's own life of the virtues of these Biblical characters and the rejection of their sinful deflections before Truth as the objective manhood of Woman in the sixteenth edition could be reached through intelligent perception. But this cross-bearing work was not that of the branches, to which manhood was a *gift* in the Word, but that of The (subsequent) Mother Church (as presented in the eighth picture, typing the sixth edition) as a precedent process to its reaching its "crown" of accomplishment, symbolized by the Extension as presented in the ninth picture, typing the sixteenth edition).

Thus both the *International Series of Bible Lessons* and the "Glossary" in *Science and Health* were read at the point correlated by this seventh picture through the *inspirational* consciousness only of Christian Scientists (as typed by the little child in this picture) without the intelligent interpretation needful to the *utilization* of "past" manhood in the living present, as symbolized by the fact that the "old" gentleman in this picture, typing static Christianity, is merely quickened by the untrammelled Word's flowing through the "mouth" of a "babe." And it was during this interim between churches that the branches, typed by the little child growing from the impersonal Word alone

* Remembering that both the sixth and sixteenth editions of *Science and Health* were embraced in the fiftieth edition of *Science and Health*, which last-mentioned was given to the Field during the interim between the First and Second Organizations of the Boston church, this seventh picture typing this interim.

as Church, silenced the theological "molestation" (typed by the "old" gentleman in this picture) of which Mrs. Eddy spoke as being the compelling necessity for the dissolution of the First Organization of the Boston church, Ret. p. 44. However, the *Bible Lessons* demanded a more intelligent interpretation of the impersonal Word than could be imparted by another's teaching; thus began "the seed within itself" of demand for intelligent self-perception of the Word, ultimating in the Second Organization of the Boston church, founded upon "the Rock, Christ [Truth]," *Manual* p. 19.

The branches during the First Organization and (subsequent) Second Organization of the Christian Science Church in Boston were always built upon their living assimilation of the Word as the source of their being. They always had their own form of government, and no touch with The (later) Mother Church was ever required (or permitted) other than the demand that Readers be members of The Mother Church, but even this demand was not made until sixteen years beyond the period covered by this picture (in the fifty-seventh *Manual*, in 1906), at which time The (later) Mother Church as the "cross" (My. 6:19) has yielded to the Extension as its "crown," My. 6:19, the latter typing the God-crowned heavenly Woman as the source of the branches.

So the branches were never under the shadow of "the cross," and up to the time that Mrs. Eddy left us in person, the announcement from the Reader's desk that a branch was a branch of The Mother Church had never been required in the branch churches. Even when the *Manual* first demanded that the Readers in branch churches should be members of The Mother Church (in the fifty-seventh edition, in 1906), so few were the members of The Mother Church in the Field that it was difficult for the branches to find a supply of Mother Church members for their Readers. At times certain otherwise desirable persons for such offices were urged by their own branches to become members of The Mother Church in order to supply this deficiency; for there was not even a requirement in the *Manual* as now under Article XXIII, Section 7, that four members of The Mother Church must be included in the basic formation of branch churches. This latter By-law was not added until the sixty-ninth *Manual*, in 1908, two years after The Mother Church as "cross" had yielded to the Extension as its "crown."

From the first to the last *Manual* (the *Manual* first having been published in 1895, three years after the Second Organization of the

Boston church was formed) it will be seen that Mrs. Eddy forbade control of the branches by The Mother Church. The word "general" was added to Article XXIII, Section 1, of the *Manual* as late as 1903, this addition prohibiting even a "general" supervision over the branches of the unfolding Word, they having been rooted in the Word many years before The Mother Church was formed or even contemplated. Thus the branches were as "unique" in their functions as compared with The Mother Church as The Mother Church was in its functions as compared with the branches; for the By-law entitled "Mother Church Unique" in the present *Manual* under Section 3 of Article XXIII states that the work of The Mother Church is so "unique" that should the branch churches attempt to follow its pattern, it would be "disastrous to Christian Science," since it would forever limit church to Motherhood, never allowing it to reach its bridal estate. In contradistinction to this prohibition, in the First Organization of the Boston church each and all branches were permitted and invited to copy the By-laws of the Boston "church" as their own (see August *Journal*, 1889, in which the By-laws were published for this purpose). So there were none other than branches of equal footing during the First Organization of the Boston church—the Boston branch being no exception.

Thus in both the First and Second Organizations of the Boston church, though in different forms, there was ever preserved in the branches a *living* witness to the finished work of the motherhood of God in the Word (finished Motherhood being evidenced by the embracing of "the male idea" by "the female idea" in the third to the sixteenth edition of *Science and Health*) rather than to the Motherhood of the wilderness-Mother as The Mother Church; otherwise the light of the God-crowned Woman might have been lost in the subsequent struggle of The Mother Church as the wilderness-Mother to bring forth its *collective* sonship on the *impersonal* basis of Truth. Impersonal Motherhood in the Word was the necessity of those students of Mrs. Eddy who subsequently formed The Mother Church, and who had been previously fed on the teachings of a personal "Mother" that presented a great diversity of admonitions and counsel applicable to their own personal needs. All of these personal privileges of the fragmentary Word (even though of the highest order) must needs be brought into harmony with one *living* Science.

At the time typed by this seventh picture, each branch church, generally speaking, represented the teaching of a single teacher. How-

ever, each taught directly and impersonally from the Word of *Science and Health*, which rooted each branch in the Word of *Science and Health* and not in the word of its teacher, contrary to the position of the members of the Boston branch composed of Mrs. Eddy's own students, who had been constantly ministered to through the spoken word of their teacher as applied to the diversified necessities of their own personal lives. Thus the diversity of the branches' concepts typed the multiplicity of teachings, each branch leaning more or less to the spiritual trend of its own specific organizer as teacher (as characterized by each teacher's tendency to draw the most heavily upon Life, or Truth, or Love from the Word of *Science and Health*), whose Association was behind the particular branch church—this tendency leading a given branch to choose a motto which declared Life, or Truth, or Love when the three mottoes were given to the branches, only one of which was permitted a single branch, My. 214:1. Therefore the multiplicity of the branches' concepts could not demonstrate the one man (Mis. 164:23-29) from the multiplicity of men defined in the "Glossary," whose lives and concepts were as diverse as their names. Hence the need of The (medial) Mother Church to the end of bringing forth The Mother Church's collective demonstration of "the one Mind," which has but one "only begotten [collective] Son" as "the masculine representative of the spiritual idea," S. & H. 565:6-12.

However, as before noted, during the interim between the First and Second Organizations of the Boston church there was much uncertainty as to whether another church organization in Boston would ever be formed, as evidenced in the following statement by Mrs. Eddy in *Retrospection and Introspection*, which appeared in November 1891 (immediately after the City foursquare was added to "The Apocalypse" of *Science and Health* in the same year, one year and a half before The Mother Church was formed in September 1892): "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," see editions of *Retrospection and Introspection* for 1891. (As previously noted in this book, the statement just quoted appeared simultaneously with a preceding statement on the same page which read, as now, "Adding to its ranks and influence, this spiritually organized Church of Christ, Scientist, in Boston, still goes on [despite the fact that there was no institutionally organized church in Boston]," Ret. 44:29.)

Thus the all-important question at the point correlated by this seventh picture was whether the "Science of Genesis" in its seven ascending individual positions, typed by the seven stars which Jesus held in his right hand, Rev. 1:16, could be spiritually expanded by an individual consciousness to encompass the twelve collective stars on Woman's crown (Rev. 12:1) and thus make further church demonstration unnecessary. This was especially true in view of the fact that the demand of these stars for intelligent, rather than theoretical, discernment had just been made during the interim between the Boston churches by the addition of the City foursquare to "The Apocalypse" in the fiftieth edition of *Science and Health*, the City foursquare bringing its *gates* in place of the previous twelve stars of heavenly promise on the God-crowned Woman's crown—stars typing distant hopes, and gates demanding present utilization of human opportunity. As this addition of the City foursquare was made to *Science and Health* simultaneously with the addition of the man-angel which brought "the little book" open in his hand, the City foursquare demanded the *squaring* of one's life with the collective Principle revealed in "the little book." In other words, inasmuch as people are the human identities of the twelve tribal gates, each person bringing to church, or to collective consciousness, the demand for the broader vision of all other persons to the end of final unity of conception, the question at this point of interim between churches might be stated as: Could the man-angel's revelatory presentation of the Word upon which the First Organization of the Boston church was founded be expanded to the City foursquare as *Church in an individual consciousness* without further assembly of people?

As applied to collective *Church* the question was: Could the branches, as the only churches then in existence (growing directly from the Word of *Science and Health* and thus being Apocalyptically completed as church by the addition of the City foursquare to the fiftieth edition, presenting the true unity of the Bride and the Lamb), ever reach the goal of the finished vision of *Science and Health beyond* the walled City foursquare without the intervening struggle of self-motherhood needful for the ascending demonstration of manhood as Truth as presented in the twelfth chapter of Revelation, which had been interpreted for the first time in the sixteenth edition of *Science and Health*? Particularly was this a serious question in view of the fact that even in the fiftieth edition of *Science and Health*, presenting the City foursquare, human "man" and "woman" were still left in

sex, instead of being translated into "qualities" and "elements" as now, in the chapter entitled "Marriage" (which, as before noted, was the only place where Mrs. Eddy humanly characterized "man" and "woman") and declared to be humanly needing each other for completeness—this statement regarding "man" and "woman" as being interdependent reading, "These different individualities meet and *need* each other. . . . The attraction between *man* and *woman* [now reading, 'The attraction between *native qualities*'] will be perpetual only as it is pure and true," pp. 134, 135. (Compare with our present *Science and Health*, page 57, lines 8-13.)

Thus a further restatement of the question at this point was whether this separation of human manhood and womanhood necessitated the concrete symbol of church as a battleground for the medial struggle of the wilderness-Mother to lift her collective sonship step by step (tribe by tribe) through the utilization of added texts in *Science and Health* to the goal of the Lamb (purified human consciousness) united to its Apocalyptic vision, the Bride, or whether this could be done in the abstract in one's own consciousness.

However, all of these questions were settled by the re-formation of the Boston church in its Second Organization (afterwards called "The Mother Church") in 1892. And the statement expressing uncertainty in regard to a further organization of the Boston church which had appeared in *Retrospection and Introspection* in 1891 was consequently removed the next year.

In the outgoing side of the lower vestibule of The (original) Mother Church (as "the cross") is a large pictorial window * that portrays Isaiah's prophecy of "a little child [that] shall lead them." This child is a sturdy, mature-faced "man child" bearing over his right shoulder a detached grapevine *branch*, which he holds by a large cluster of purple Concord grapes growing therefrom (the juice of unprocessed grapes [called in the Bible "the blood of grapes," Gen. 49:11] demanding labor to the end of converting it into the wine of "the inspiration of Love," S. & H. 35:27). In all other delineations of Isaiah's prophecy of the Branch-idea as "a little child [that] shall lead them," the face of the child is as infantilely immature as its form, and such child always carries a palm-branch typing un-labored victory; but the little child as portrayed in this window of The Mother Church presents maturity of face and muscular forma-

* Reading the pictorial windows from left to right as directed in Joseph Armstrong's book, *The Mother Church*, p. 72.

tions wholly out of keeping with its infantile stature. Thus this window portrayal characterizing the little child as a “man child”—in line with Jesus’ prophecy, Revelation twelfth chapter—is in contradistinction to the infantile child in this seventh picture, which *figuratively*—in fulfillment of Isaiah’s prophecy of the Branch-idea—bears the palm-branch typing “the unlabored motion of the divine energy,” S. & H. 445:20. The left arm of the little child as portrayed in the window of The Mother Church is placed embracingly around the neck of a lion, typing the *Manual* as a moral code, whose provisions demand “moral courage,” which Mrs. Eddy interprets as “‘the lion of the tribe of Juda,’” S. & H. 514:10. Other of Isaiah’s animals mentioned in the sixth verse of the eleventh chapter of Isaiah, such as the wolf, the leopard, the lamb, and the kid, are also portrayed in this window of The Mother Church (the calf, typing sacrifice, being the only one omitted).

The prophecy of this window was undoubtedly that a branch church symbolizing the final triumph of the wilderness-woman’s “man child” over its ascending necessities (to the end of subduing the animal tendencies in the human consciousness) would be built at the point where The Mother Church, founded on “the Rock, Christ [Truth],” must needs have a branch “reared on the foundation of Love” (Pul. 2:30) built beneath it (as “cross”), in order to enable it to lift the human consciousness to Truth as one with Love; for Mrs. Eddy said from the sixteenth edition of *Science and Health*, in 1886, to the *objective* demonstration of the descending City foursquare, in 1907, that it took “Christ, Truth [typed by The Mother Church], and the spiritual idea * [typed by the Branch-idea]” to cast the dragon out of heaven as the finished work of The Mother Church.

Thus in 1897, immediately after changing “man” and “woman” in *Science and Health* (under the chapter entitled “Marriage”) to “elements” and “qualities,” which made possible the unity of “man” and “woman,” Mrs. Eddy *individually* built the first Concord Branch, *subjectively* † typing the two individual natures of the “male and female” idea in one consciousness, at Concord, New Hampshire, as

* Changed in 1907, three years before Mrs. Eddy’s passing, to “Christ, Truth, the spiritual idea,” S. & H. 567:22.

† The first Concord Branch supplanting on earth the subjective place of the field branches, whose “tendrils” (My. 125:7) were at this point immediately bent upward (heavenward) in order to figuratively give place to the first Concord Branch, as previously presented in this book under “Mission of Christ and Christmas” and as subsequently presented in its progressive setting in the comments on the eighth picture.

her gift to the Field; for inasmuch as she had made the motion for the formation of the First Organization of the Boston church as branch and had become one of its charter members (as may be seen by its legal charter, which is still an available legal document), she was forced to complete her church history at the point where the First Organization of the Boston church as branch in its Second Organization as "The First Church of Christ, Scientist, in Boston, Mass." (medially called "The Mother Church"), must needs lift the human consciousness as sonship through self-mothering to its original Branch-consciousness as a *heavenly* idea.

Later, Mrs. Eddy built *in conjunction with the Field* the second Concord Branch as typing the City foursquare as the *objectively descended* Bride embracing the two individual natures of the "male and female" idea in one consciousness *on earth*. Mrs. Eddy's building of this second Concord Branch in conjunction with the field branches in her own name as a gift symbolized the fact that this branch had *in idea* drawn the multiple branches into one generic Branch-consciousness in fulfillment of Zechariah's promise concerning the Branch-idea and its mission, which reads, "Thus speaketh the Lord of hosts [*universal* God], saying, Behold the [*generic*] man whose name is The BRANCH; and he shall grow up out of his [*own*] place [*in Concord, New Hampshire, Mrs. Eddy's home city*], and he shall build the temple of the Lord," Zech. 6:12.

Thus the history of "The BRANCH" could be completed only after the first Concord Branch as "reared on the foundation of Love" (typing Mrs. Eddy's *subjective* consciousness and symbolized by the sturdy "man child") and the second Concord Branch as superstructure (on the same foundation) were built by Mrs. Eddy as symbols of the Word of *Science and Health* in its fullest expression of the Branch-idea in its fiftieth edition, since "spiritual teaching must always be by symbols," S. & H. 575:13; and none other than Mrs. Eddy's *subjective* consciousness could *objectively* symbolize the Branch-idea in the fullness of its earth expression as a future pattern for all other branches, rooted as they were in the objective Word of *Science and Health*.

However, this presentation of the Concord Branch is premature at the point correlated by this seventh picture, and it has been introduced only to the end of showing the complete *objective* expression of the true Branch-idea in its fullest meaning as *subjectively* revealed by Mrs. Eddy in the fiftieth edition of *Science and Health*, which the

field branches during the interim between the First and Second Organizations of the Boston church (and even up to the building of the First Concord Branch) only *subjectively* symbolized.

“ZONE TO ZONE”

The “zone” of the “fast circling” star in this seventh picture is *Gad*, the first son of Leah by her handmaid of purpose, *Zilpah* (meaning “*contempt of the mouth*,” or channel for expression), and the seventh son of Jacob (or the seventh tribe of Israel). “*Gad*” means “*a troop*,” and his birth is recorded in the Bible as follows: “*When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah Leah’s maid bare Jacob a son. And Leah said, A troop cometh: and she called his name Gad,*” Gen. 30:9-11.

(Identical Fulfillment)

“*When Leah saw that she had left bearing*”—Leah had “left bearing” in Judah, but she did not sense her lack of progressive unfoldment until Rachel ceased to assume Leah’s work in the human consciousness. The relinquishment of this work by Rachel to her sister Leah and her resumption of her own place in heavenly consciousness was Rachel’s triumph over her sister Leah’s earthly necessities, which had caused Rachel to exclaim, “With great wrestlings have I wrestled with my sister, and I have prevailed,” Gen. 30:8.

Likewise Mrs. Eddy’s Leah, or founding, consciousness had “left bearing” in Judah when she ascended to her Rachel, or revealing, consciousness, in which she assumed the activities of repeated revisions of *Science and Health*, teaching, and preaching a higher conception than her “church” was able to demonstrably bear on its then Simeon-foundation (typed by the fourth picture), as previously noted. Hence Mrs. Eddy left the First Organization of the Boston church no further advanced in its organic consciousness than “to commemorate the word and works” of Jesus (who was of the tribe of Judah) in his first coming, she alone having gone forward with the tribal consciousnesses of Dan and Naphtali through her own revealing consciousness in *Science and Health*, in which revealing conscious-

ness she remained exclusively after dissolving the "church" founded below her revealing consciousness.

"She [Leah] took Zilpah her maid, and gave her Jacob to wife"—Inasmuch as Rachel used her handmaid Bilhah, meaning "confusion," as a channel for her lawful children by Jacob, and as a result brought forth Dan, meaning "judgment," and Naphtali, meaning "wrestling," Leah was forced to use her handmaid, Zilpah, to redeem Bilhah's children; for a servant, or handmaid, must complete the work of a handmaid, or servant,—should a mistress attempt to do so she would cease to be a mistress and become the servant of her own higher consciousness.

The disastrous results of Rachel's attempt to utilize a lawful expedient (which expedient permitted a barren woman to use the body of her handmaid for the purpose of bringing forth a child by her husband) were not to be Leah's; since progressive laws were the necessity of Leah's progressive evolution, which laws demanded the use of each and every experience to the end of advancing their purpose (progressive laws always being the servant of a higher purpose, reaching the mortal consciousness in judgment and wrestling before lifting consciousness to the higher purpose of righteous judgment beyond the necessity for struggle). Thus Leah, and not Rachel, could arbitrarily control another's mind with her higher sense to the end of advancing mankind to higher levels.

Likewise Mrs. Eddy having used the First Organization of the Boston church as her "handmaid" of purpose to bring forth fruit unto her "revelation of Science," typed by Jacob, and as a result having received "judgment," or "animal magnetism" (typed by Dan), and "wrestling" (typed by Naphtali) as the fruit (children) of such lawful expedient,—she (as prototyped by Leah) was forced to use another "handmaid" of purpose in order to redeem Dan ("judgment," or "animal magnetism") and Naphtali ("wrestling") as the children of the confused work of the First Organization of the Boston church, prototyped by Bilhah, Rachel's handmaid.

Therefore the branches as the only then organized churches left standing after the First Organization of the Boston church was dissolved became Mrs. Eddy's higher "handmaid" of purpose for the expression of the highest revelation of Love in *Science and Health* needful to subjectively redeem Dan from the false sense of judgment as divisional "animal magnetism" to the true sense of Love's oneness; for it will be remembered that Mrs. Eddy said of Dan, which unre-

deemedly types "animal magnetism," that "only patient, unceasing love for *all mankind*,—love that cannot mistake Love's aid,—can determine this question on the Principle of Christian Science," August *Journal*, 1890, p. 193. And therefore, only the branches as typing "the [heavenly] female idea," to which Mrs. Eddy had given the quality of embracing Love, could be the channel for redeeming Dan as a heavenly star of promise on Woman's crown. Furthermore as Mrs. Eddy also says that the Branch-idea types "the new birth, heaven here, the struggle over," My. 158:12, "*the struggle over*" is the *subjective* (or heavenly star) redemption of Naphtali, meaning "wrestling." (The *objective* redemption of these two tribes being the apportionment for demonstration of The [future] Mother Church.) Since Mrs. Eddy says that it takes "unceasing love for all mankind" to redeem Dan, and "unceasing love" ends *all* struggle, struggle being typed by Naphtali, the redemption of these two tribes through Love, typed by the Branch-consciousness, *subjectively* (or to heavenly consciousness) redeems the full twelve tribes to the positions of heavenly stars on Woman's crown as a precedent fact to their *subjective* descent to earth as pearly gates in the City foursquare as presented in the fiftieth edition of *Science and Health*, which edition this seventh picture subjectively types.

Thus Mrs. Eddy's second "handmaid" of purpose, the branches, being inspirationally rooted in the Word as "self-existent" (typed by the little child in this picture, which Mrs. Eddy characterizes in the Scriptural "basis" for this picture as being neither conceived [being "without father, without mother"] nor conceiving [being "without descent"]), were merely her channel for the outlet of her progressive revelations of *Science and Health*, and, therefore, in type kept step with her revealing consciousness. Hence in the interim between the First and Second Organizations of the Boston church Mrs. Eddy chose the branches, that had ever been loyal to her Word and had never personalized her (having never looked for her other than in her writings, as she advises, My. 120:2), to be the impersonal channel for the highest revelations of her Word as "adorned," completed Bride. This later placed the demand upon the dissolved First Organization of the Boston church, which Mrs. Eddy had personally mothered for ten years before its dissolution, to demonstrably rise to Truth in its Second Organization through the "footsteps of Truth" in the impersonal teachings of the sixth and sixteenth editions of *Science and Health* (that she had given to it before its dissolution),

inasmuch as it seemed unprepared to accept with her such editions as the history of its past accomplishment.

The fault of the First Organization of the Boston church as Mrs. Eddy's first "handmaid" of purpose was that it as prototyped by Bilhah, Rachel's handmaid of "confusion," both "*conceived*" and "*bare Jacob a son*" (contrary to Zilpah, Leah's handmaid, who merely "*bare Jacob a son*"); for Mrs. Eddy's students in the First Organization of the Boston church had placed themselves on an equal plane with her by claiming her conception of Truth as their own and even placing her on a lower plane when they attempted to acknowledge the Truth of her revelation but judgmentally separated her therefrom, as in the instance when eight charter members of her "church" submitted to her a statement beginning with: "We, the undersigned, while we acknowledge and appreciate *the understanding of Truth* imparted to us by our teacher, Mrs. Mary B. G. Eddy, led by Divine Intelligence to perceive with sorrow that departure from the straight and narrow road (which alone leads to growth in Christlike virtues) made manifest by frequent ebullitions of temper, love of money, and the appearance of hypocrisy, *cannot longer submit to such leadership.*" * Despite the fact that Mrs. Eddy dismissed these rebellious members without considering their resignations (thereby preserving her church charter, which required a certain number of charter members but did not count dismissals against that number), she was forced to continue to combat a like presumptuously judging (of her) state of consciousness among her students to the very end of this Organization, as will be seen by the following excerpt from an article written *after* the First Organization of the Boston church was dissolved. This article is entitled "Parting Makes Tender," and it has been previously quoted in this book (as has also the preceding statement submitted to Mrs. Eddy by charter members of her "church"):

"Having relinquished hitherto my own personal peace, time, and opportunity to help others—to cast my might for all who needed it into the scale of justice, wisdom, and love, . . . and leave it for them to maintain the true poise,—experience has shown that thus the balance was often lost, and *the blame always attached to me.* . . . A moral necessity has sometimes impelled me to tell one student of another's error, not to injure anyone, but solely to save the student from falling into similar temptation and the contamination of a

* Quoted from the chapter entitled "Organization of Church and College" in Sibyl Wilbur's *The Life of Mary Baker Eddy*.

mental atmosphere to which he was exposed; and that student has betrayed his Lord, forfeited the help of Truth by telling and exaggerating what had been said, thus traducing the *mother* motive and losing the end in view," January *Journal*, 1890.

Also the following statement made by Mrs. Eddy, *even after The Mother Church was formed*, concerning the states of consciousness of her students during the existence of the First Organization of the Boston church shows the personal demand for motherly ministrations outside of the Word of *Science and Health* which her students put upon her: "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. From the foregoing quotations it will be seen that only the branches that were rooted in the impersonal Word of *Science and Health* could be a fitting channel for Mrs. Eddy's higher teachings beyond those she had revealed during the First Organization of the Boston church in the sixth and sixteenth editions of *Science and Health*, whose teachings demanded a collectively ascending manhood demonstration before the impersonal descending revelations of the impersonal heavenly Bride, for which the branches at this point were a channel, could be objectively realized.

Therefore it was in "contempt of the mouth" (or without regard to the youth of the channel for the human founding of her then consciousness) that Mrs. Eddy took Isaiah's prophetic "little child [that] shall lead them" (as typed by the little girl in this picture, who is a channel for the Word of *Science and Health*), or the Branch-idea, which had always grown from the "roots" of the Word of *Science and Health*, as the channel for the outlet of the Word during the period typed by this picture. The definition of Zilpah as "contempt of the mouth" has a special application to the choice of the little child as typing the branches in this seventh picture, who, though but a "babe" in "the dawn of a new light," is spiritually able to confound "the wise and prudent" (typed by the "old" gentleman in this picture) with the strength of the Word, which in its resplendency of the revelation of the Christ makes the individual experiences of even Bible patriarchs, or "hoary head[s]," Mis. 389:2, seem puny.

Thus the little child, typing the Branch-idea, becomes the "mouth," or channel, through which the Word has free and untram-

meled expression because it is a type of "the new birth" (to which, Mrs. Eddy says, the Branch-idea points as "the new birth, heaven here, the struggle over," My. 158:12) that has no previous conceptions and, therefore, no need of rebirth from theological personalization, as has the "old" gentleman in this picture. This little child, typing the Zilpah-channel of the Word, cannot self-conceive that which is its own "root" and spiritual origin, the divine Science of ideas. Thus the little child's consciousness being only of heavenly values (which consciousness at this point of the zoning identification of the Bible texts has not yet brought forth its earth symbol in the Word of *Science and Health* bears human analogy to that expressed in Mrs. Eddy's statement, "The atmosphere of human belief before it accepts [the claim of] sin, sickness, or death," S. & H. 585:19. In other words, the branches as typing the revealing consciousness of Mrs. Eddy as absolute Life, Truth, and Love were untouched by "earth-born taint," Po. p. 29.

"*And Zilpah Leah's maid bare Jacob a son*"—Attention is again called to the statement that Zilpah "*bare Jacob a son*" but did not "*conceive*" and "*bare Jacob a son*," as was the case in each of Jacob's other sons except Asher (who was borne but not conceived by Zilpah) and Benjamin (Rachel's second son), as subsequently presented. When Rachel allowed her handmaid to claim her (Rachel's) conception in bearing Jacob a son (for it will be remembered that Bilhah both "*conceived*" and "*bare Jacob a son*"), she received both judgment and contempt from her handmaid-channel; therefore Leah in order to redeem Bilhah's children of "confusion" was forced to claim her own *conception* and in "contempt [disregard] of the mouth" made Zilpah the channel for bearing the fruit of her (Leah's) conception—hence "*Zilpah Leah's maid [merely] bare Jacob a son.*" However, Leah being a lawfully unfolding consciousness could with progressive light use the human law which permitted a mistress to bear a child by her husband through a handmaid to the ultimate uplift of both her handmaid and her child.

Just as Leah conceived Jacob a son, which her handmaid of purpose was forced to bear, so Mrs. Eddy conceived the fiftieth edition of *Science and Health*, for which the branches as her higher "handmaid" of purpose (as prototyped by Zilpah's consciousness, which merely "bare" but did not "conceive") became the church outlet, or channel. This fiftieth edition, as previously presented, not only added to its "Apocalypse" the City foursquare (S. & H. 575:7, of which the

branches were the type, but also the revelation of the subsequent footstep in St. John's consciousness, wherein he "saw no temple" (Mrs. Eddy correlating his statement, "And I saw no temple therein," as, "There was no temple,—that is, no material structure in which to worship God, for He must be worshipped in spirit and in love," S. & H. 576:10-14), together with the "city of our God" on earth, typing the first day of the first chapter of Genesis, as the generic oneness of "the female idea," typing heaven, embracing "the male idea," typing earth, "in the beginning" as "the only"—this "city of our God" as subjective Bride being described by Mrs. Eddy as "two individual natures ['male and female'] in one," and as, "This spiritual, holy habitation [spiritual 'temple'] has no boundary nor limit," S. & H. 577:5-13. Thus it may be seen that since an individual consciousness could "conceive" but could not "bare" a generic conception, Mrs. Eddy was forced to use her higher "handmaid" of purpose, typed by the branches, as the outlet to the world for her generic conception of the fiftieth edition of *Science and Health with Key to the Scriptures*.

In other words, the branches brought forth the fiftieth edition of *Science and Health with Key to the Scriptures*, which contained the walled twelve-gated City foursquare (wherein Dan was redeemed to earth consciousness as one of its twelve pearly gates) as the final step in Church, typed by the Branch-idea, and, in addition thereto, the subsequent *wall-less* footstep wherein the City foursquare with its twelve pearly "gates [of] Praise" (Isa. 60:18) was through the position of "no temple therein" expanded to the "city of our God" as Mrs. Eddy's discovery of Christian Science as boundless Love. However, the positions of "no temple therein" and the boundless "city of our God" were at the point of this seventh picture merely prophecies of the Branch-idea's final expanding estate beyond the *walled* City foursquare.

Thus the branches being the sole church witnesses of the subjective Bride as the *walled* City foursquare on earth during the interim between the First and Second Organizations of the Boston church (from 1889 to 1892, in fact until Mrs. Eddy built her first Concord Branch in 1897),—Mrs. Eddy in 1893 (two years after the publication of the fiftieth edition of *Science and Health*) at the *World's* Parliament of Religions in Chicago (presented in the "Mission of Christ and Christmas") endeavored to test the branches' ability to so utilize the Word (her expression of the City foursquare as Bride

in the fiftieth edition of *Science and Health*) through their own thought-expression thereof as to be able to flow out with her through the footstep of "no temple therein," typed by the thirteenth address on this occasion (which was given by Mrs. Eddy as symbolizing the thirteenth element of being beyond the twelve elements of the City foursquare as the last step in Church), to the "city of our God" as world consciousness (to which Mrs. Eddy directed her address), typing the fourteenth element of being.

Even when the branches failed to rise to the privilege (the outflow of twelve through the "omni-action" of thirteen to fourteen) extended to them on this occasion, Mrs. Eddy still permitted them their self-rooting, self-existing, and self-governing position, although she was later forced by reason of their failure, and the consequent necessity of lifting the sonship of The Mother Church as founded on Truth to its heavenly Bride as the expression of *Love*, to build beneath The Mother Church as "cross" her own first Concord Branch "reared on the foundation of *Love*," Pul. 2:30, typing her own self-expressed concept of church, since a fountain can rise no higher than its source. In other words, it took Love as subjective, or earthly, Bride to lift Truth to its heavenly Bride as objective Love, Mrs. Eddy having said during the entire activity needful to this accomplishment that it took both "Christ, Truth [typed by The Mother Church], and the spiritual idea [typed by the first Concord Branch]" to cast the dragon and his angels out of heaven—the heavenly dragon, typing the twoness of man and woman, being cast out by the unification of the qualities of man and woman in heaven.

However, in line with Mrs. Eddy's unretracted denunciatory statements in regard to *all* material organization (made during the period when she dissolved the First Organization of the Boston church—that "material organization . . . wars with Love's spiritual compact," Ret. 47:2, and that "Christian Science shuns whatever involves material means for the promotion of spiritual ends," Ret. 47:10), after the completion of the Branch-idea as the City foursquare, the prophecy of "no temple therein" leading to the boundless "city of our God" as the estate of Christian Scientists must yet be attained through Branch-consciousness. These demands beyond Branch-church-consciousness in its last *walled* footstep were necessary in order for it to "round the gospel of grace, in the circle of love" (*Message '02*, p. 2) with Mrs. Eddy back to her initial vision, wherein she said, as stated in the first edition of *Science and Health*:

“The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make . . . 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.

“*And Leah said, A troop cometh; and she called his name Gad*”—Leah’s conception of Gad through Zilpah was mental, and, as such, a glimpse of the seventh son as collective heavenly *idea* assembled as a whole *Science* was sensed in the birth of Gad, which Leah defined as, “A troop [of ideas] cometh,”—“troop” being defined in the dictionary as “an assembled company” or “a gathering.” Thus Leah because of her “contempt” (disregard) of a definite channel glimpsed in Gad an impersonal Science beyond the bounds of mere personal conception, or respect of persons.

While it is not the general plan in this book to give other than the mother’s conceptions of the tribes, the definition of “Gad” by Jacob and that by Moses are in such perfect accord with Leah’s conception of Gad that they will be used as a further elaboration of her conception. They are as follows: Jacob said of Gad, “*A troop shall overcome him; but he shall overcome at the last,*” Gen. 49:19. This indicates, as Leah’s statement did, that Gad types a “troop,” or a heavenly collective “Science”; for it takes a collective idea to overcome a collection of previous beliefs, typed by the previous ascending sons of Jacob. Moses presented Gad as a law-giving Shiloh, or the gathering point of the tribes of Israel to a higher law, by making him a superseding lawgiver to Judah—in the words of Moses: “*Blessed be he that enlargeth Gad [by objective demonstration] . . . And he provided the first part for himself [subjectively within himself], because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people [previous fragmentary intelligences of divine laws gathered into a Science] . . .*,” Deut. 33:20, 21. In other words, Gad as “Science” works from an inner consciousness to the “without” of “the people.” This collective gathering is “within” himself as “the first part” beyond Judah, who ruled with a sceptre from “without,” Jacob having said of Judah, “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be,” Gen. 49:10. This is in perfect accord with Gad as being a tribal identity to which *persons* gather for their impersonal identity as ideas

in Truth—Shiloh being the "Science" that gathers to idea, and Benjamin (Jacob's twelfth and last son) being the full demonstration, or the human identification, of this "Science," as subsequently presented. In other words, Gad is the *heavenly* undemonstrated Science; while Benjamin is the *earthly* demonstrated identification of Gad—Gad typing heavenly Bride and Benjamin typing earthly Bride.

Likewise Mrs. Eddy in fulfillment of Leah's, Jacob's, and Moses' conception of Gad as "a troop," or collective idea, defines the word "Gad" in the "Glossary" of *Science and Health* as, "Science; spiritual being understood [but not demonstrated]; haste towards harmony [evidenced by the fact that Mrs. Eddy at this point of Gad added to the fiftieth edition of *Science and Health* the full revelation of the City foursquare, which she, in this same fiftieth edition, expanded to the 'city of our God,' typing in her Word the subjective coincidence of manhood and womanhood on earth, fourteen years *before* the oneness of manhood and womanhood was symbolized on earth in the second Concord Branch, whose world on its spire types the universal mission of the Branch-idea]," S. & H. 586:21.

Just here arises the all-important question: Why did Mrs. Eddy define "Gad" as, "*Science*; spiritual being understood; haste towards harmony," and define "Jacob" as, ". . . *the revelation of Science*, in which the so-called material senses yield to the spiritual sense of Life and Love," S. & H. 589:5? In other words, what is the comparative difference between "*Science*" and "*the revelation of Science*"?

"Science" as corresponding to the seventh day of the first chapter of Genesis is merely the collection of the previous six days of consciousness into a heavenly idea, which at this point is (to repeat) merely the expansion of Mrs. Eddy's conception of the first day of the first chapter of Genesis to one nightless day, that, like Jacob's Ladder of Life, reached from earth to heaven, where the seven prismatic rays, typed by the seven rungs on Jacob's Ladder of Life, blend in "seven-hued white"—in the words of the stanza of the Poem applicable to this picture, "Thus olden faith's [the previous spiritual footsteps] pale star now blends [thus losing its seven angular points] in seven-hued white! Life, without birth and without end, emitting light!"

However, "the [objective] *revelation of Science*" (to church consciousness), which Jacob typed, went five steps beyond Gad as a heavenly, or subjective, "Science," for Gad is the Science of Life at the point where Life becomes one with heavenly Truth. Therefore

as there are five subsequent objective tribal footsteps beyond Gad (Asher, Issachar, Zebulun, Joseph, and Benjamin,—remembering that the angels on Jacob's Ladder of Life first ascended and then descended), it follows that Jacob as the full "revelation of Science" was forced to reveal five descending objective positions beyond Gad as heavenly Science in order to bring the objective demonstration of the City foursquare back to the point of Mrs. Eddy's first *objective* step in which she revealed Christian Science, this step corresponding to *her third* unfolding tribal consciousness, under which the first (unsustained) "church" of Reuben (which ended in rebellion) was initially attempted as the "*church's*" first tribal footstep. Since Mrs. Eddy's first two footsteps of Reuben and Simeon were subjective to her own consciousness, the position of Simeon as *redeemingly* that of "no temple therein" and Reuben as *redeemingly* that of the "city of our God" with "no boundary nor limit" must yet be *objectively descended* to by church—both of these positions being descendingly (in objective demonstration, as well as in subjective discernment as typed by this picture) beyond the last walled footstep of church as typing the walled City foursquare.

The objective footstep of "haste towards harmony" beyond "*Science*; spiritual being understood" in Mrs. Eddy's definition of "Gad" indicates why there is the *Science* of Truth that is one with Love beyond the "*Science* of creation" (Life), which "*Science* of creation" included but the six ascending footsteps on Jacob's Ladder of Life—the seventh being the rung of "rest." As previously presented, Mrs. Eddy says that the six ascending days in Genesis first chapter record "the *Science* of creation," saying, "Subsequent Bible revelation is coördinate with the *Science* of creation recorded in the first chapter of Genesis," S. & H. 537:22; and, again, she speaks of these six days as "the *Science* of Genesis"—"In the *Science* of Genesis we read . . .," S. & H. 525:22. Thus in the process from "creation" (or Life) to "Truth," the intervening step of "intelligence" in "the ideal man" (S. & H. 517:8, 9) must be taken, which is doubtless the reason that Mrs. Eddy calls the first chapter of Genesis the "*Science* of Mind [as well as the '*Science* of creation' as Life,—Mrs. Eddy having spoken of the first chapter of Genesis as teaching that all Life is God, S. & H. 526:8], " S. & H. 557:24, and she also says, "Life is Mind, the creator reflected in His creations," S. & H. 331:5. So Gad as "the *Science* of creation" as Life, "the *Science* of Mind," and "the *Science* of Genesis" is but the subjective *heavenly* statement of "*Science*," which Jacob as

its progressive descending "revelation" was objectively forced to reveal step by step.

The definition of "heaven" and that of the "kingdom of heaven" (the latter particularly as synonymous with the definition of the "New Jerusalem" as the City foursquare) also show the distinction between Gad as "*Science*," which has reached heaven, and Jacob as "*the revelation of Science*" to the human consciousness, which objectively comes down to earth.

Thus Gad as the epitome of "the *Science* of creation" (the first step of "the ideal man"), "the *Science* of Mind" (the second step of "the ideal man" as "intelligence"), and "the *Science* of Genesis" as the *Science* of Truth (the third and last step of "the ideal man," S. & H. 517:8, 9) established a new dispensation of collective law; for, as previously presented, Gad superseded Judah as a lawgiver, Moses having blessed Gad in the same words in substance as those formerly applied by Jacob to Judah—Moses' blessing of Gad declaring that "he dwelleth as a lion" (Deut. 33:20) and that "in a portion of the lawgiver, was he seated," Deut. 33:21, and Jacob's blessing of Judah declaring that "he couched as a lion" (Gen. 49:9) and that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," Gen. 49:10. Thus Christianity, typed by Judah, yielded its sceptre to "Science," typed by Gad.

The following subtitle presents a contrast between "the new birth," or subjective consciousness, of this seventh picture and the rebirth, or the objective demonstration of Truth, in the next, the eighth, picture.

"NEW BIRTH" CONTRASTED WITH REBIRTH

Mrs. Eddy in an article entitled "The New Birth" in *Miscellaneous Writings* defines "the new birth" as, "This newly awakened consciousness is *wholly* spiritual . . . With the spiritual birth, man's primitive, sinless, spiritual existence dawns on human thought . . .," and at the same time she presents the mental processes of "travail" in rebirth by which the human consciousness reaches "the *new* birth" through demonstration—this "travail" being expressed as, ". . . through the travail of mortal mind, hope deferred, the perish-

ing pleasure and accumulating pains of sense," Mis. 16:23; 17:27-30. Thus "the *new* birth" is the *subjective* realization of the always-perfection of man; while the *rebirth* is the progressively *objective* effort to attain "the new birth" as a future goal.

Inasmuch as the little child in this seventh picture types the idea of "the *new* birth," for which the branches stood previously to and during the interim between the First and Second Organizations of the Boston church, she types the consciousness of which St. John spoke when he said, "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God," I John 3:9. Thus the branches at the period correlated by this seventh picture typed the consciousness that was lifted forever above the need of progressive demonstration, or *rebirth* from Life to Truth. This is in line with Mrs. Eddy's statement: "St. Paul says, 'Work out your own salvation with fear and trembling [this is *rebirth*]:' Jesus said, 'Fear not, little flock [the true idea of the twelve disciples, typing the twelve gates of the City foursquare as symbolized by the branches]; for it is your Father's good pleasure to *give* you the kingdom [this is "new birth"].' This truth is Christian Science," S. & H. 442:25.

Never until Mrs. Eddy realized the need of the human consciousness for an understanding of Jesus as Truth did she see that the human consciousness must needs "be born again" from Life to Truth before it could inherently embrace manhood, this *rebirth* being in fulfillment of Jesus' demand to Nicodemus, as typing a demand for all humanity, when he said, "Except a man be born again, he cannot see the kingdom of God," John 3:3. In other words, while "the *new* birth" is a heavenly, or subjective, idea, the *rebirth* of which Jesus spoke to Nicodemus is an objectively reascending earthly idea; for Jesus, having ascended first in Life in response to the fatherhood of God, must *reascend* in collective church demonstration * as Truth, or the "man child" of the motherhood of God. Life is individually reflected and cannot be shared; while "the Life which is [generic] Truth" (S. & H. 35:22) is a common heritage shared by all mankind.

That Mrs. Eddy even in 1888, after she had spiritually revealed to the human consciousness "the new birth" as "the female idea" of Life, *Truth*, and Love, did not realize the need of the human consciousness for a mental *rebirth* to an understanding of Jesus as *Truth* is evidenced by a marvelous sermon delivered by her at that time

* Pul. 11:1.

entitled "A Christmas Sermon"; for although the "colloquy" in this sermon, in her own words, pertained to "the reappearing of the *infantile* thought of God's man," or "the spiritual idea, as in Christian Science," Mis. p. 167, it seemed to contain no inkling of the future necessity for "the male idea," typing Truth, to "be born again" to the human consciousness before it could be *objectively* embraced by "the female idea." In this "colloquy," the mother asks, "Is the babe a son, or daughter?" and Mrs. Eddy answers, "Both son and daughter: even the *compound* idea of all that resembles God." The mother asks, "How old is he?" and Mrs. Eddy answers, "Of his days there is *no beginning and no ending*." This latter statement corresponds to the Biblical "basis" for this seventh picture, which reads, "Without father, without mother, without descent, having *neither beginning of days, nor end of life*; but made like unto the Son of God." Even the description of the "babe" in the "Christmas Sermon" culminates in the exact Scriptural title quoted beneath this seventh picture in *Christ and Christmas*, which reads, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes," Matt. 11:25. Thus both the "babe" (typing "the spiritual idea, as in Christian Science") and the little child (typing the Branch-idea at the point of this seventh picture) show an exact identity—that of being the spiritual "compound idea" of Life, Truth, and Love, which heavenly trinity Mrs. Eddy defined in the third to the sixteenth edition of *Science and Health* as "the female idea," this heavenly trinity subjectively descending in the fiftieth edition (which this seventh picture subjectively types) as the City foursquare. However, the male element, typing Truth, of the little girl's consciousness and, likewise, the male element, typing Truth, of the "babe's" consciousness in the "colloquy" exists *only in the Word of Science and Health* as identifying Mrs. Eddy's *subjective* consciousness (which neither ascended nor descended) of "the male idea" as embraced in "the female idea"; for this element of Truth must still be *objectively* reborn to *Church* consciousness (as the subsequent demonstration of The Mother Church, founded on "the Rock, Christ [Truth]," in 1892, which was four years after this sermon was delivered). In other words, Mrs. Eddy's "colloquy" presented her wholly *subjective* consciousness of "the new birth" rather than the *objective* need of the consciousness of others to reach it through the rebirth of "the male idea," typing Truth.

Thus while (as presented in the comments on "the female idea" in the sixth picture) there was an element in the definition of "Father" in the "Glossary" of the sixth edition of *Science and Health* which the definition of "Mother" did not embrace,—“mind,” as “intelligence” through which reascending manhood must objectively reach Truth as demanded by the sixteenth edition,—the fact that “the female idea” embraced “the male idea” in “new birth” from the third to the sixteenth edition of *Science and Health*, before the quality of “intelligence” as a means of objectively reascending demonstration was demanded of “the male idea,” proves that “the female idea” as “the new birth” was forever above this reascending necessity, since “in Christian Science there is never a retrograde step, never a return to positions outgrown,” S. & H. 74:29. However, it had evidently not dawned upon Mrs. Eddy’s consciousness that to Christians this rebirth of manhood as Truth would be necessary, and that all Christian Scientists could not say with her at the stage of unfoldment typed by this seventh picture: “If there had never existed such a person as the Galilean Prophet [typing manhood], 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. 318:32.

That it was the witting intention of Mrs. Eddy to present the God-crowned Woman bringing forth her “man child” as Truth in the sixteenth edition of *Science and Health* as the *history* of Christianity to Christian *Scientists* (rather than as a future necessity for Truth’s demonstration), such Christianity being typed by Jesus in his first coming when he *subjectively* said, “I am the way, the *truth*, and the life,” is undoubtedly evidenced by the fact that she not only made this addition of the God-crowned Woman bringing forth her “man child” as Truth to *Science and Health* as its sole “Apocalypse” three years before her dissolution of the First Organization of the Boston church (founded “to commemorate the word and works” of Jesus in his first coming as Life and *Truth*) and College with the statement, “Christian Science shuns whatever involves material means for the promotion of spiritual ends” (Ret. 47:10), but five years thereafter expressed doubt (in 1891) as to whether a Second Organization of the Boston church, founded on *Truth*, would ever be needed. And it was upon this consciousness of Jesus as the completed “male idea” of Life and *Truth* that Mrs. Eddy had founded “the [heavenly] female idea” as the full trinity of Life, *Truth*, and Love, as presented from the third to the sixteenth edition of *Science and Health*. Hence

she could say, as just quoted: "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. 318:32.

In further confirmation of the fact that "the female idea" did not to Mrs. Eddy's sense need to await the reascending rebirth of "the male idea," it will be remembered that in 1886 she presented the descending City foursquare in the main body of the sixteenth edition of *Science and Health*, under the chapter entitled "Wayside Hints," and in 1891 she added the descended City foursquare to the *Key to the Scriptures* in the fiftieth edition of *Science and Health*, under the chapter entitled "The Apocalypse,"—the City foursquare symbolizing the compound idea of *Truth*, typed by manhood, and Life and Love, typed by womanhood, as indicating the position of the branches, rooted as they were in the Word. Also, as previously presented, at the same time that Mrs. Eddy added the descended City foursquare to "The Apocalypse" she stated as the past manhood history of its foundation (doubtless in remembrance of the fact that the City foursquare descends to earth with its own foundations as "the twelve apostles of the Lamb," Rev. 21:14): "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 [typed by manhood as the son of the Father, whose only exclusive characteristic is 'the one Mind']. Other foundations there are none," S. & H. 269:22. However, according to Jesus' own prophecy in his great Revelation to St. John, this "man child" as generic *Truth* must be reborn to the human consciousness as the son of the God-crowned Woman, which Woman Mrs. Eddy says "symbolizes generic man," S. & H. 561:22.

The revelation of "the female idea" as "the new birth," before the demand was put upon the human consciousness for rebirth, is illustrated in a balcony window of The Mother Church, which it will be remembered from a previous description symbolically portrays the City foursquare, each side of which radiates in three segments from an open *Science and Health* as its central figure. The first side of the City foursquare (which first side Mrs. Eddy calls the "Word" in her presentation of the City foursquare, S. & H. 575:18, and afterwards divides the Word into three parts, calling it "the Word of Life, Truth, and Love" in the "city of our God," S. & H. 577:13) is composed in its three segments (named in the order of their progressive symbolism) of: first, a cluster of seven stars,—which this

seventh picture at the highest point of heavenly expansion correlates, —typing “the stars [that] sang together” in the beginning before “the material lie [through the channel of the resistances to Science in the lives of Christian Scientists] made war upon the spiritual idea,” S. & H. 565:23; second, the Bible as the Word of Truth, whose moral demands must be scientifically incorporated in the lives of Christian Scientists, thus lifting Life to Truth, typed by the God-crowned Woman’s “man child” that was “caught up unto God, and to His throne” as a prophetic pattern demanding the ascension of the human consciousness; third, the God-crowned Woman crowned with twelve stars, who must await the reascent of the “man child” through scientific Christianity before she as Bride (wedded “male and female” ideas, as symbolized by her wedded seven and five stars) could as typing Life, Truth, and Love objectively descend to earth to dwell with men in fulfillment of prophecy, Rev. 21:3. Thus the branches as typed by the little child in this seventh picture symbolize “the [seven] morning stars [that] sang together” in the consciousness of Mrs. Eddy in her initial subjective vision and objective revelation of Christian Science as expressed in the third edition of *Science and Health*, in which Mrs. Eddy defined “the female idea” as typing the full trinity of Life, Truth, and Love before “the material lie” in the lives of others made necessary the second segment of the “Word” as Truth demanding the reascending demonstration, or *rebirth*, of manhood as prophesied by the Bible.

The position of the branches during the interim between the First and Second Organizations of the Boston church as typing “the morning stars [that *subjectively*] sang together” as “the new birth,” as illustrated by this seventh picture, and the progressive position of the branches as typing the City foursquare that later *objectively* brought to earth the song of the stars with their previously embraced manhood demonstration as Truth, as illustrated in the tenth picture, have nothing to do with time; for this interim between the seventh and tenth pictures as the régime of the *rebirth* of the “man child” (the process of sonship) is to be measured only “according to the good that is unfolded” (Mind’s measurement of time) in “the irradiance of Life,” S. & H. 584:1-6, and, therefore, the duration of this interim for both church and individual is conditioned only upon progressive moral need. It is not believed that anyone can escape the “Christianity [which] is again demonstrating the Life that is Truth, and the Truth that is Life” (S. & H. 97:29) as the bridge of manhood (a “highway

. . . called The way of holiness; [that] the unclean shall not pass over," Isa. 35:8) between this seventh picture, showing the *subjective* conception of the branches, and the tenth picture, showing the *objectively* generic (completed) Branch-idea, other than the consciousness initially conceiving the overlying, or bridging, idea—and that was and is the consciousness of Mrs. Eddy. (This difference between Mrs. Eddy as revelator and the followers of her Word involves, as before presented, the distinction between "the elect," or "the chosen," and "the called.")

So the branches in the interim between the seventh and tenth pictures symbolized the *subjective* heavenly idea of man as "God's reflection, needing no cultivation, but ever beautiful and complete," S. & H. 527:4, in line with the initial revelation of "the female idea," or "the new birth," typed by the little child in this seventh picture; else in the struggle of The (subsequent) Mother Church to *objectively* demonstrate Truth," "divine Love" would have been "deprived of its manifestation, or object," S. & H. 304:10, contrary to Mrs. Eddy's revealed statement. Thus the branches were living witnesses to the power of the Word, apart from the battleground of the human struggle of The Mother Church (Pul. 20:14) to give rebirth to "the male idea," which must underlie, or found, "the female idea" as "the new birth" before "the female idea" could *objectively* descend to earth as the City foursquare, as presented in the tenth picture.

Jesus' first coming having been "the *impersonation* of the spiritual idea," S. & H. 565:13, which was necessarily exclusive to himself, his rebirth to the human consciousness in his second coming as *impersonal* Truth, in which all mankind may share, must be accomplished through the process of sonship, or the lifting up of the human consciousness by the wilderness-Mother from Life as the son of Father to Truth as the son of Mother. This process of progressive sonship, which is the work of the wilderness-Mother as The Mother Church, will now be presented as correlating the eighth picture.

THE EIGHTH PICTURE

“TREATING THE SICK”

THE SCRIPTURAL “basis” given by Mrs. Eddy in the “Glossary” of *Christ and Christmas* for the stanza of the Poem corresponding to this picture, as well as for this picture as an illustration thereof, is:

“Heal the sick.—CHRIST JESUS.”

In view of the fact that the title of this picture is “Treating the Sick,” and that the sixth and seventh pictures presented methods of healing the sick, it might be well to retrospectively review the character of the healings in the sixth and seventh pictures for the purpose of their comparison with the contrasting nature of the introspective healing in this eighth picture; for, while healing the sick as pertaining to the sixth and seventh pictures is a more or less inspirational process, “treating the sick”—demanding as it does ascending “footsteps of Truth” in one’s own consciousness—is an intelligent introspective process.

The woman in white in the sixth picture heals through *the fragmentarily spoken Word* “in the name of Jesus Christ of Nazareth,” saying, “But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.” This character of healing “in the name” of a person (Jesus as “the impersonation of the spiritual idea,” S. & H. 565:13, or Christ) specifically heals person, for personal need is specific and fragmentary. Therefore it never heals collective church; for collective church, demanding twelve elements, must be intelligently unified through generic Truth in order to be healed of its limitation—remembering that Mrs. Eddy said regarding Jesus’ second coming, “The ideal of God is no longer impersonated as a waif

or wanderer [as in Jesus' first coming]; and Truth is not fragmentary, disconnected, unsystematic, but concentrated and immovably fixed in Principle," Ret. 93:10. Thus a church founded on Jesus' "word and works" in his first coming, typing Life, could not be lifted to the generic Truth of his second coming by *the fragmentarily spoken Word*, which in healing an individual consciousness must be dividedly diversified according to the specific need of the recipient.

In view of the fact that Jesus said that "the Comforter," or Christ, of his second coming would first "bring all things to your remembrance, whatsoever I have said unto you" (which demand Mrs. Eddy correlates in *Christ and Christmas* with the statement, "What the Beloved knew and taught, Science repeats"), John 14:26, and inasmuch as the Christ is the full trinity of Life, Truth, and Love,—*Life*, typed by Jesus in his first coming, which Jesus prophesied would "reprove the world of *sin* . . . because they believe not on me [as manifested by the 'word and works' of his first coming founded on Life, for Jesus said, 'I am come that they might have life,' John 10:10]," John 16:8, 9, would necessarily be the *first* manifestation of this trinity of Life, Truth, and Love in even Jesus' second coming.

This bringing "all things to your remembrance" whatsoever Jesus had said in his first coming (based on his "impersonation" of Life, S. & H. 565:13) places a demand upon the followers of Christian Science to look to the salvation of the "word and works" of Jesus *within* their own lives as the first demand of Jesus' second coming (rather than to the "word and works" of Jesus as a vicarious Saviour in his first coming). In this connection, it will be remembered that the woman in the sixth picture, typing *the spoken Word*, said to the man on the bed, "But such as I have [*within*, for she had embraced the heavenly manhood of Jesus in her own consciousness] give I thee," thereby providing a pattern for the members of a church founded "to commemorate the [Life] word and [Life] works" of Jesus in his first coming as "Master," *Manual* p. 17. In other words, the figurative demand of the woman in the sixth picture upon each member of the First Organization of the Boston church was that they should be able to say with her, But such as I have (as embracing the Christian "word and works" of Jesus in his first coming) give I to each and every one with whom I come in contact. Therefore Mrs. Eddy founded the First Organization of the Boston church "to commemorate ['bring to remembrance' in their own lives]" the "word and works" of Jesus as "Master." However, she found that the only true Life-commemoration

is emulation in self-mastery within (rather than merely accepting Jesus as a "Master" without) oneself, and that this can be accomplished only through Truth, which writes its laws "in their mind" and "in their hearts," as prophesied by St. Paul, Hebr. 8:10. So Life must be lifted to Truth as the first demand of "the Comforter" rather than merely commemorated as the expression of another's consciousness.

Thus as Jesus, typing Life in his first coming, rebuked error before destroying it, so Life as the first manifestation of the Christ of Jesus' second coming intuitively (either in commemoration or emulation) rebukes error, or "reprove[s] the world of sin," as manifested in the sixth picture by the ejection of the *personalized* woman in black from the room by the woman in white, typing the *impersonalized* Christ, who directs her *spoken Word* to the healing of the man on the bed, whose sin was that of not believing on the Christ within his own consciousness as the form of Jesus' second coming because of his holding fast to the first coming of Jesus as outer Life, or vicarious Saviour, which resulted in outer judgment of the sins of others while relying on a vicarious salvation from sin within his own consciousness.

Under the authority of this first demand of "the Comforter" to "reprove the world of sin," *Science and Health* (retaining each and every footstep of Truth from its initial to its last revelation) says to the human consciousness *below* the Christ-consciousness (whose presence intuitively rebukes error), "When error confronts you [remembering that it does not 'confront' (face) the woman in white in the sixth picture, for the woman in black, typing the error of the man on the bed, stands in back of her], withhold not the rebuke or the explanation which destroys error," S. & H. 452:12. This method resulted in the turmoil of the First Organization of the Boston church, when error personally *confronted* on the same plane was rebuked under the then authority of *Science and Health* in order to uncover it (particularly in the long chapter entitled "Demonology" in the third edition, wherein "demons" were personally named to the end of healing the sick of their depredations).

The reason for this outer rebuke of error as the first demand of "the Comforter" is that error must be seen as error "without" before one can set up a standard "within" for its self-destruction. Were judgment, or condemnation, realized to be the condemnation of error that exists "within" before the understanding of Truth is gained, one's consciousness would be overwhelmed with one's sins. Thus it is Love's merciful plan that error should be first seen and rebuked from "with-

out" before all error that one sees and rebukes "without" is realized to be within one's own consciousness, Rom. 2:1. Thus error must be met step by step by the "footsteps of Truth" before its full weight is felt "within." However, in line with the self-penalizing consequence of outer rebuke, Mrs. Eddy now says, "Uncover error, and it turns the lie upon you," S. & H. 92:21. This warning against such practice is consistent with another of her present statements,—namely, "Let Truth uncover and destroy error in God's own way, and let human justice pattern the divine," * S. & H. 542:19.

In the *seventh* picture, the healing was accomplished by the *written Word*, which impersonally "cast[s] out demons," typed by the impersonal dragon, whose shadow is seen just outside of the window. However, this dragon only awaits the closing of the *written Word of Science and Health with Key to the Scriptures* (which closed the Bible in the light of its encompassment) to attack its inspirational and undemonstrated acceptance in one's consciousness. In other words, so long as the *written Word* of Womanhood "clothed with the sun" shines upon the darkened corners of human consciousness, personal

* The evolution of the statement, "Uncover error, and it turns the lie upon you," was as follows: In the first edition of *Science and Health*, Mrs. Eddy said, "Expose sin, and it turns the lie on you; a sinner for the time prospers in secret wrong-doing until the final hour that 'whatsoever is hidden shall be revealed,'" p. 136; the second edition read, "Expose sin, and it turns the lie on you; a sinner may for a time prosper in wrong-doing but the hour cometh that 'whatsoever is hidden shall be revealed,'" p. 76; its next statement in the third edition read, "Uncover a lie, and, snake-like, it turns to give the lie to you," Vol. II, p. 85; in the sixteenth edition of *Science and Health* this statement read, "Uncover error, and it turns the lie on you, *if possible*," p. 277, and yet Mrs. Eddy in interpreting Cain's sin revealed in this same sixteenth edition a more positive position, which read, "Let Truth *reveal* and destroy error in its own way, and let human justice *wait on* the divine," p. 466, which caused her in the fiftieth edition to drop the words "if possible" after the statement, "Uncover error, and it turns the lie on you." This reduced the statement, "Uncover error, and it turns the lie on you," to a warning against such practice, whereupon its corresponding statement was changed to read, "Let Truth uncover and destroy error in God's own way, and let human justice *wait on* the divine," p. 522. The words "wait on the divine" were changed to "pattern the divine" in the fourth progressively revised edition of *Science and Health* in 1907 (the numbering of the editions having ceased in 1906) simultaneously with the changes wherein the "Elohim" was presented as *including* instead of creating the universe (p. 515) and "the divine idea" when "misinterpreted" was said to only *seem* "to fall to the level of a human or material belief" instead of to actually fall to that level, p. 507. So when the statement which had enjoined human justice to "wait on the divine" was changed to the injunction to "pattern the divine," it clearly indicated the presence of divine justice at all times in human affairs, thus enabling one to refrain from rebuking and uncovering the errors of another to the end of letting Truth in that other's consciousness uncover them in God's own way, which varies according to the relative state of consciousness of that other.

limitations (self-righteousness) yield to the infinitude of good (which accuses none and includes the righteousness of all in its blessings) to the point where it is realized that "He [God] maketh His sun to rise on the evil and on the good [alike], and sendeth rain on the just and on the unjust [alike]," Matt. 5:45.

While one basks in the light of the encompassing *written Word* of Womanhood (illustrated by the seventh picture, which correlates the fiftieth edition of *Science and Health*), typing the Bride as the expression of *Love*, whose boundlessness inspirationally effaces all distinguishing lines between one person and another, visible righteousness, or "works of the law," is rebuked, as prophesied in Jesus' foretold *second* demand of "the Comforter," which reads, "He [the Comforter] will reprove the world . . . of [visible] *righteousness* [manifested in symbols], because I [as 'the impersonation of the spiritual idea,' S. & H. 565:13] go to my Father, and ye *see* me no more," John 16:8, 10. However, visible righteousness manifested in "symbols" of "spiritual teaching" is permanently dissipated only when Truth (which is one with Love) is reached through ascending demonstration—in the words of a Christian Science hymn, "As we rise, the symbols disappear" (until righteousness requires no "symbol" in order to receive "spiritual teaching" from invisible truths).

Thus at the point of the seventh picture, *the fragmentarily spoken Word* yielded to *the structurally-completed written Word* as a necessary vehicle for the generic Bride, typing Love, which Mrs. Eddy calls "the light and glory of divine Science," that so illumines the earth with its presence as to dissipate the symbols of sense. However, when *the written Word* of Womanhood ceases to inspirationally illumine (by reason of the impracticability of its continuous reading) the consciousness of manhood, obscuration (of which St. Paul spoke at the highest point of manhood's theoretical perception of Love, saying, "Now we see through a glass, darkly," I Cor. 13:12) returns until Love is identified in one's own life and not merely in a book. Thus in the seventh picture Old Theology but *inspirationally* viewed the new heaven while clothed in the habiliments of the old heaven.

In this *eighth* picture, whose title is "Treating the Sick," the woman is healing the man on the bed by means of *the silent Word*, which, in the words of the Poem, "heaven heard, crowns the pale brow [of travailing womanhood]." This healing by *the silent Word* casts out neither person (as in the sixth picture) nor the impersonal dragon (as in the seventh picture) but rather finds and heals both as

within one's own consciousness by means of self-judgment, typed by the man on the bed, which self-judgment in turn is healed by the righteous judgment of man's perfection, typed by the woman, who spiritually wrestles above even self-judgment, although it is considered a high Christian virtue. Thus the healing in this eighth picture fulfills Jesus' prophecy of "the Comforter's" *third*, and last, reproof of which he foretold as the final resistance to his second coming, that reads, "He ['the Comforter,' or Christ] will reprove the world . . . of judgment, because the prince of this world is judged [condemned]," John 16:8, 11,—that is, all judgment is judged (condemned) by righteous judgment, of which Jesus said, "Judge not according to the appearance, but judge righteous judgment," John 7:24. This righteous judgment fulfills the prophecy of Isaiah that reads, "Thy people . . . shall be all righteous . . . the branch of . . . [God's] planting," Isa. 60:21, 22.

Self-judgment, typed by the man on the bed, alone judges (condemns) the dragon (alternately called "Devil, and Satan" in the twelfth chapter of Revelation) of outer judgment—this kind of outer judgment being the result of human intellect, that is wholly based on the thoughts of others, in line with Mrs. Eddy's statement in the first edition of *Science and Health* which read, ". . . all our thoughts are moulded more or less by others," p. 281,—her modification by the words "more or less" leaving the saving spark of inner intelligence, that alone is capable of inner judgment. Mrs. Eddy says, "For right reasoning there should be but one fact before the thought, namely, spiritual existence," S. & H. 492:3. Thus she lifts reason to the position of divine logic; while intellect having many so-called facts as the basis of its "reasoning" becomes more and more divergent from divine intelligence (which reasons rightly upon the basis of the "one fact"—"spiritual existence"), that judges neither others nor itself.

The healing (in this eighth picture) of the man by the woman through the progressive process of *silently* "treating the sick" first establishes divine intelligence (instead of human intellect) as its own medial channel for judgment and, as intelligence is an inner activity, it brings self-judgment wholly within her own consciousness, in the sense that the self-judgment of the man on the bed of himself is accepted by her as the position of her own manhood. At this stage of progressive treatment, self-judgment in turn must be self-judged and overcome through the process of spiritual wrestling until "the day ['the spiritual idea of Truth and Love'] breaketh"; for Mrs. Eddy

interprets "the day breaketh" as used in the Bible in its record of the wrestling of Jacob as "the light of *Truth* and Love dawns upon thee," S. & H. 308:25. In other words, human man, typing inner judgment, judges (condemns) outer judgment; while human "woman . . . [as] the highest species of man" (Un. 51:14) judges "the prince [dragon] of this world" to be man's continuous (inner) judgment of himself. Man's continuous self-judgment of himself is the dragon's last weapon over the Christian consciousness to the end of expiating the sin of man's past outer judgment of others; for outer judgment of others, which causes others to suffer for one's own sins (when others are not sufficiently attuned to divine Love to avert such consequences), must first be expiated by the inner judgment that causes such errors to be self-seen as one's own. However, as already shown, even self-judgment must be spiritually wrestled above and replaced by righteous judgment before man's sinlessness as the offspring of perfection can be realized.

The silent Word also judges "the prince [dragon] of this world" to be vicarious Christianity's resistance, typed by the man on the bed demanding vicarious healing, to Science, typed by the woman as intelligently healing her own consciousness through the process of self-mothering (self-disciplining) her own manhood ("man child") by lifting it to the consciousness of Truth as one with the consciousness of Womanhood as Love. Hence this step-by-step (treatment-by-treatment) process, which Mrs. Eddy calls the "divine method of warfare in Science," dissipates the dragon within one's own consciousness, in line with Mrs. Eddy's statement: "On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of [even] the inspired Word [without one's consciousness] to the spirit of Truth [within one's consciousness], whereby the Science is reached that demonstrates God," My. 238:16. Therefore the healing in this eighth picture of even self-judgment "begins at the house of God," culminating in the citadel of heavenly consciousness, from which the dragon is cast out.

The healing of the sin of even self-judgment in this eighth picture as the most subtle form (because of its claimed metaphysical virtue) of Christianity's resistance to Science is at the point of its culmination in sickness, which is in line with Mrs. Eddy's statement that "sin is identical with suffering [sickness of either mind or body]," Mis. 66:15. Thus Mrs. Eddy also says, "Jesus healed sickness and sin by one and the same metaphysical process," S. & H. 210:16; and again, "Healing

the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method . . .," S. & H. 404:26, giving as Jesus' process, or method, "Jesus beheld in Science the perfect man, who appeared to him where *sinning* mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick [note that sin is the sole conclusion, showing that sin and sickness are identical]," S. & H. 476:32. However, Mrs. Eddy further says: "In Science, sickness is healed upon the Principle and by the same rule that sin is healed. . . . The only difference between the healing of sin and the healing of sickness is, that sin must be *uncovered* [*italics in original*] before it can be destroyed, and the moral sense be aroused to reject the sense of error; while sickness must be *covered* with the veil of harmony, and the consciousness be allowed to rejoice in the sense that it has nothing to mourn over, but something to forget," Mis. 352:14, 28-2.

In order that the consistency of these seemingly divergent just-quoted statements regarding the healing of sin and sickness may be understood, they must be bridged with Mrs. Eddy's elsewhere-statement on the same subject,—namely: "Christian Science never healed a patient without proving with mathematical certainty that error, when found out [self-discovered or self-seen], is two-thirds destroyed, and the remaining third kills itself [typed by the self-destroying suffering of the man on the bed]," Mis. 210:4. Thus Mrs. Eddy makes suffering from self-judgment the third degree of sin and says, "The healthy sinner is the hardened sinner," S. & H. 404:15. And again, she says, "Error found out is two-thirds destroyed, and the last third pierces itself [which indicates that self-judgment is the culminating form of sin], for the remainder only stimulates and gives scope to higher demonstration [typed by the healing process of the woman]," Mis. 355:13. Inasmuch as one never reaches the point of inner self-judgment of his own sin until he has ceased from outer judgment of the so-called sins of others, and this comes only through Christian discipline, St. Peter wrote: "He that hath suffered in the flesh [from self-judgment] hath ceased from sin," I Pet. 4:1. Therefore the woman in this picture (instead of uncovering the man's sin, which his suffering indicates has already been self-seen) uncovers and heals his sin of self-judgment as the weakness of the manhood of her own consciousness, else the man could not have sought her for healing; for Mrs. Eddy quotes Plato with approbation of his statement, "What thou seest, that thou beest," Hea. 8:15.

Someone may ask, Could Jesus' consciousness have contained the sins that he healed? The answer is that Jesus' mission as Saviour of the "people from their sins" prophetically demanded his consciousness of sin, and thus Mrs. Eddy says of Jesus, "Jesus suffered for our sins [the consciousness of sin] . . . because sin brings inevitable suffering," S. & H. 11:18. Hence Jesus' own demand for an understanding of his sinless subjective consciousness in his first coming, which he subordinated to the objectivity of his first coming, caused him to prophesy his second subjective coming, beyond the objectivity of his first coming. This distinction between the objectivity of his first coming and the subjectivity of his second coming is epitomized in St. Paul's prophecy as, "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *second time without sin* unto salvation," Hebr. 9:28.

In view of the fact that Mrs. Eddy says, "Healing physical sickness is the smallest part of Christian Science. . . . [and that] The emphatic purpose of Christian Science is the healing of sin," Rud. 2:23, the vicariously inspirational healing of physical sickness is undoubtedly the method illustrated in the sixth picture, and the inner Truth-healing of sin is unquestionably "the emphatic purpose" illustrated in this eighth picture—the seventh picture illustrating only an inspirational mental quickening. Thus the sixth picture illustrated the principle of Christian Science healing, expressed in the words of Mrs. Eddy as, ". . . sickness must be *covered* with the veil of harmony, and the consciousness be allowed to rejoice in the sense that it has nothing to mourn over, but something to forget," Mis. 352:31. In other words, the principle illustrated in the sixth picture permitted sin to cover itself by placing its judgments and wrestlings wholly outside of itself and accepting its healing "in the name" of Jesus as an outer, or vicarious, Saviour. Whereas the principle illustrated in this eighth picture is the healing of sin (sickness) in its third degree by "treating the sick" in the manner Mrs. Eddy indicates when she says, ". . . sin must be *uncovered* [italics in original] before it can be destroyed,"—in other words, there is no escape from a final reckoning with oneself through intelligent self-judgment and self-wrestling in order to overcome "the adversary" within.

Inasmuch as it has been proved that self-judgment precedes suffering, the sin of the man on the bed in this eighth picture is that of instead of rising above self-judgment of himself (which has produced his suffering) through judgment of the sin of even self-judgment

("the prince of this world" that must be judged in fulfillment of the last prophecy of "the Comforter"), he looks to another for the vicarious healing of his sickness, resultant upon self-judgment, despite the fact that Mrs. Eddy said in an article in the *February Journal*, 1896 (addressed to "Class, Pulpit, Students' Students"), "The hour has struck for Christian Scientists to do *their own work* . . .," Mis. 317:5. Upon more acute analysis it might be said that the suffering of the man on the bed in the sixth picture was also preceded by self-judgment in the sense that his belief in an outer vicarious Saviour of his own sins so stultified his capacity for moral equity that notwithstanding his own belief in an outer Saviour he condemns the sins of others, thereby unwittingly judging himself; for St. Paul says, "Therefore thou art inexcusable, O man, whosoever thou art that judgest [condemnest]: for wherein thou judgest [condemnest] another, thou condemnest thyself; for thou that judgest [condemnest] doest the same things," Rom. 2:1.

It is interesting to note in connection with inner judgment, or inner justice, as the process of Truth, and outer judgment as the process of outer justice, that Mrs. Eddy defines "sword" in the "Glossary" of *Science and Health* as, "The idea of Truth," and also as "justice," and that she further says that the sword of Truth has two edges and that these two edges are "mercy" and "justice," S. & H. 538:7. Thus the sword of "justice" would have but one edge, which either cuts "without" to others or cuts "within" to oneself, but has no capacity to cut both ways at the same time; whereas the sword of Truth as two-edged cuts at the same time either mercy "within" to oneself and justice "without" to others or else cuts justice "within" to oneself and mercy "without" to others (such mercy due to the humiliating consciousness of one's own shortcomings) up to the point of one's worthiness of God's love. Truth's sword cannot cut justice "without" and justice "within" at the same time, since one's sense of justice must needs differ from that of another due to different stages of justice—justice being progressive. Neither could Truth's sword cut mercy "without" to others and mercy "within" to oneself at the same time, else there would be no standard for the inflexible process of Truth as Science, which "makes no concessions to persons or opinions," S. & H. 456:18. Hence while Mrs. Eddy says that "justice is [merely] the handmaid of mercy," S. & H. 36:9, the two children of mercy (Love's human handmaid), outer judgment and outer wrestling, were forced to demonstrably gain the approval of Truth's composite child,

inner judgment and inner wrestling, through "the ills of the flesh rebuked ['within']," S. & H. 581:16, as the negating force of outer judgment and outer wrestling; for Mrs. Eddy says that "mercy cancels the debt only when justice approves," S. & H. 22:30.

In the previous comparisons between the healings in the sixth, seventh, and eighth pictures as fulfilling the order in which Jesus presented the promises of "the Comforter," it will be noted that the order was that of Life, *Love*, and Truth; while the natural order is Life, *Truth*, and Love. The foregoing order of Life and then Love is the fulfillment that was prototyped by Rachel, who endeavored to lift Life to Love without the visible manifestation of Truth and received judgment therefor. This judgment forced her to wrestle above human labor, leaving the rectification of her precipitation to Leah. Therefore this backward step of rectification by Leah became the prophetic order of the prophecy which Mrs. Eddy was forced to fulfill in the spiritual unfoldment of the twelve tribes of Israel. Also in line with Jesus' prophecy of the manifestation of Love before Truth, it will be remembered that Mrs. Eddy, after dissolving the First Organization of the Boston church founded on Life, had hoped that the branches would be able to flow out to boundless Love, without the necessity of forming a church to demonstrate Truth; for she had given the First Organization of the Boston church the sixth and sixteenth editions of *Science and Health*, both editions containing the presentation of Truth as manhood, but although manhood as Truth was "past *history* to her, she found that manhood as Truth must be demonstrated by others before "the fruits of Love" could be attained. Thus while Love was unfolded before Truth, which resulted in judgment, judgment had to be intelligently silenced by Truth before Love could more than theoretically dissolve the symbols of visible righteousness.

THE WILDERNESS-MOTHER, TYPED BY THE WOMAN IN THIS PICTURE

Previously in the comments of this book on the pictures in *Christ and Christmas*, the God-crowned Woman's bringing forth her "man child" as absolute Truth and the wilderness-woman's bringing forth her adaptation of this absolute Truth through the ascending "foot-steps of Truth" as her own manhood ("man child") in *Science and Health* have been presented; but a third element will now be presented as the specific characterization of this eighth picture,—namely,

the wilderness-Mother's (or The Mother Church's) demonstrable lifting of the human consciousness from sonship to manhood through the ascending "footsteps of Truth" as provided by the wilderness-woman in *Science and Health*.

A year and a half before The Mother Church as wilderness-Mother was formed, the fiftieth edition of *Science and Health with Key to the Scriptures* introduced for the first time its then basic chapter entitled "Science, Theology, Medicine," that Mrs. Eddy says type "the three measures of meal" in which the woman (in Jesus' parable) was prophesied to hide her "leaven" until the whole was leavened, Matt. 13:33; S. & H. 117:31-12. Mrs. Eddy then and now says of "Science, Theology, and Medicine": "In their spiritual significance, Science, Theology, and Medicine are *means of divine thought*, which include spiritual laws emanating from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted by a perverse material sense of law, are metaphysically presented as three measures of meal,—that is, *three modes of mortal thought*," S. & H. 118:13-20.

In line with these "three modes of mortal thought" presented by Mrs. Eddy in this chapter "Science, Theology, Medicine," she also presented for the first time in this same chapter the progressively "Scientific Definition of Mortal Mind" as "three modes of mortal thought" (our present pp. 115, 116), which permitted "mortal mind" to define itself to the end of its own "Scientific Translation" from the "First Degree" of "Depravity" ("Physical") through the "Second Degree" of "Evil beliefs disappearing" ("Moral") to the "Third Degree" of "Understanding" ("Spiritual"). Thus these two presentations of "three modes of mortal thought" outlined for the first time the work of the wilderness-Mother as The Mother Church—that of lifting the Christianity of The Mother Church as the "Second [or 'Moral'] Degree" to Christian Science as the "Third [or 'Spiritual'] Degree," the "First Degree" of "Depravity" (as the "Physical") having been the work of the First Organization of the Boston church. (It is interesting to note that at the point where The Mother Church as "cross" reached its "crown" in the Extension in 1902 [when the decision to build the Extension was made] the "Scientific Definition of Mortal Mind" was changed to read, as now, "Scientific Translation of Mortal Mind.")

That human woman in this eighth picture should be placed in the position of changeless "Science" and that man in this eighth

picture should identify "Theology" is inevitable inasmuch as from the first to the last edition of *Science and Health* human woman had been given the only fixed and stable qualities in the human consciousness as defined by Mrs. Eddy, "Woman should be loving, pure, and strong," and human man had been given the human variable qualities, defined by Mrs. Eddy as, "Man should be tender, *intellectual, controlling* [the last two qualities of which eventually entirely disappeared, and the first was at the same time merged into the qualities of woman]"—remembering that "Theology" had come through the Biblical channel of manhood, and much of it through intellect (in contradistinction to intelligence) under ecclesiastical *control*, particularly in the Old Testament. And inasmuch as Mrs. Eddy named our textbook "Science and Health," meaning that "Science" would be productive of health (spiritual, moral, and physical), it was equally inevitable that in this eighth picture *Science and Health with Key to the Scriptures* should type "Medicine" as the last measure of meal in which woman hid her leaven.

Also, inasmuch as this eighth picture correlates the sixth edition of *Science and Health*, which was particularly characterized by the "Glossary" (added to this edition for the first time as the sole *Key to the Scriptures*), that contained in its definitions the metaphysical history of man from Adam to Jesus (these definitions presenting the weaknesses as well as the virtues of such manhood), the woman (as the wilderness-Mother) in this picture, humanly typing "Science" as the "crowning ultimate" of The Mother Church, found her patient, typing "Theology," in the weaknesses of the manhood of the Scriptures as self-judged by manhood's own self-cursings * (self-judgments). In other words, since Mrs. Eddy says that the twelve tribes of Israel "show the workings of the spiritual idea," and each and all of these tribes were conceived and brought forth as affirmative "footsteps of Truth" ("distant [prophetic] idea[s] of Truth," S. & H. 263:22) in the progressive order of being by the Mother-phase of Woman, and yet Jacob as "the revelation of Science" objectively both blessed and cursed them in his prophecies of their attainments, and since Mrs.

* The reason that Mrs. Eddy was forced to record Jacob's blessings and cursings of the tribes of Israel in the "Glossary" according to their works "in the flesh" was that she defined "Jacob" (the source of these prophetic blessings and cursings) as, ". . . the *revelation of Science*, in which the so-called material senses yield to [are uncovered and self-judged in order to be healed by] the spiritual sense of Life and Love [corresponding to womanhood, S. & H. 517:10]." S. & H. 589:5.

Eddy in her "Glossary" fulfillment of the Biblical prophecy (that reward should be given to the "prophets, and to the saints" [Rev. 11:18] before Womanhood could come to expression) presented their history in line with man's self-judgments of himself,—the man on the bed in a collective sense might be said to represent the self-judgment of himself as typing manhood from the time of Adam to Jesus, which human woman in this picture as the "highest species of man" must lift to her own consciousness of the oneness of manhood as generic Truth in order to redeem the "past," for "God requireth that which is past" (Eccl. 3:15) of manhood as a human foundation for the present and future of Womanhood.

Therefore the woman in this eighth picture after familiarizing herself with the weaknesses of ascending manhood (as the weaknesses of her own manhood) in the "Glossary" of the sixth edition of *Science and Health* (as her first step in "treating the sick") has typically closed *Science and Health* on her lap in order to apply to such weaknesses the higher "Medicine" of the affirmations of womanhood (as the "spiritual laws emanating from the invisible and infinite power and grace," with which Mrs. Eddy defines "Medicine" as the "means of divine thought," S. & H. 118:14) at the point where manhood has fallen under his own self-judgment. Thus human woman through spiritual strength ("Science") wrestles with and above the claims of "Theology" expressed in the self-judgments of manhood for all humanity (humanity including both human manhood and human womanhood, inasmuch as "man is the generic term for all humanity," Un. 51:14). In other words, the spiritual strength of human woman, typing "Science," is the channel through which the weaknesses of human manhood, typing "Theology," are lifted into the purity of her own consciousness after manhood has been brought to the point of self-judgment in his own consciousness.

In this process of the lifting of the weaknesses of manhood through intelligent self-purification, even the tenderness of Christianity without the might of Science is a snare to the Christian theology of the New Testament. Therefore tenderness was merged into the spiritual strength of woman for its own self-protection in the fiftieth edition of *Science and Health* in the statement, "Both sexes should be loving, pure, tender, and strong," S. & H. 57:10. Hence woman was forced to translate man to the point of spiritual transfiguration in the mountain of "Science," which was beyond the "Glossary" deficiencies, in

the sense that the "Glossary" omitted * three tribes whose spiritual interpretation belonged to the province of Womanhood.

In summation it might be said of this eighth picture that the woman humanly typing "Science" as the "crowning ultimate" of The Mother Church as the wilderness-Mother also types collective Motherhood in one consciousness; that the man on the bed typing "Theology" also types the weaknesses (sickness) of the tribes of Israel (representing all "past" manhood) as being healed by the wilderness-Mother's utilization of the "Medicine" of "Science," typed by the sixth edition of *Science and Health* on the lap of the woman (which edition contained for the first time the "Glossary" with its definitions of the tribes of Israel),—the wilderness-Mother's realization of the tribes' basically true natures as conceived by their mothers being the first step in "treating the sick" (the title of this picture). In other words, it took collective motherhood in one consciousness, typed by the wilderness-Mother as The Mother Church, to restore (through the process of prayer) the tribes of Israel, typed by the "footsteps of Truth" as the children of The Mother Church, to their mothers' initial conception as "distant idea[s] of Truth," S. & H. 263:22.

The wilderness (or "dry land," interpreted by Mrs. Eddy as expressive of Mind, S. & H. 507:1), which is the habitat of the wilderness-Mother (as The Mother Church), is defined by Mrs. Eddy in the "Glossary" of *Science and Health* as, "Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence," S. & H. 597:16. Mrs. Eddy also speaks elsewhere of it as "a tangled wilderness," in which thoughts are "wanderers from the parent Mind, strangers in a tangled wilderness," S. & H. 507:9. Thus she presents two definitions: one a desert waste, where Mind springs into "spontaneity of thought and idea"; the other, a Mindless wildwood, where one wanders (so to speak) from tree to tree (typing "beliefs and opinions; human theories," S. & H. 590:5; "human doctrines, hypotheses, and vague conjectures," S. & H. 504:25) in a Mindless fashion.

These two forms of wilderness are illustrated in the ninth picture

* These three tribes are: Simeon, meaning "hearing" (that to the subjective consciousness of woman was never separated from "sight"—Reuben), typing the second day, which God, as interpreted by man, did not bless; Naphtali, meaning "wrestling," above which woman alone could permanently wrestle; and Zebulun, meaning "dwelling," or "home," which latter Mrs. Eddy says is "woman's world" where man and woman are one. Therefore since these tribes belonged wholly to the subjective consciousness of Womanhood, they were not recorded among the blessings and cursings of the tribes in the "Glossary."

(which types the crowned accomplishment of the work of the wilderness-Mother in this eighth picture) by the "tangled wilderness" (of "beliefs and opinions; human theories"; "human doctrines, hypotheses, and vague conjectures") behind the man and woman, and by the cleared desert waste of "Mind" as expressed in intelligence before them—the latter typing the mental "vestibule" where "the objects of sense" have yielded to "the ideas of Soul," expressed by Mrs. Eddy in her definition of "wilderness" as "spontaneity of thought and idea." In this connection it is interesting to note that Mrs. Eddy in her definition of "Mind" in the "Glossary" * medially † baptizes every attribute of God in Mind as the desert "vestibule," in line with her definition of "wilderness" as, ". . . the *vestibule* [of Mind] in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence."

Thus it was through the crystal lens of the desert (Isle of Patmos) that St. John saw the spiritual idea, and Mrs. Eddy places all "receptive hearts" to the spiritual idea's message of Life, Truth, and Love in the desert consciousness, when she under the marginal topic of "receptive hearts" interprets this phase of earth consciousness which swallows up the flood that the dragon casts out of his mouth after the wilderness-woman as: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the *desert*—are waiting and watching for rest and drink. . . . In this age the earth will help the woman; the spiritual idea will be understood," S. & H. 570:14-23.

So the wilderness in this eighth picture (as the humanized Motherhood-consciousness wherein the work of demonstrating the position of the ninth picture is fully accomplished—this relationship between the eighth and ninth pictures being demanded by the fact that the initial word in the first stanza of the Poem applicable to the ninth picture is "for") is that of the desert waste, symbolized by the bare

* Remembering that the "Glossary" when first introduced was Mrs. Eddy's sole "*Key to the Scriptures*"—the Scriptures being in their entirety the revelation of manhood as the expression of the fatherhood of God, whose exclusive quality is Mind, and, therefore, even Bride, as previously presented, was placed under the shadow of manhood's necessity, in the sense that she was defined as "conceiving *in man* the idea of God"; whereas in our present edition of *Science and Health* she is defined as "conceiving *man in* the idea of God" as generic Womanhood, S. & H. 582:14.

† In confirmation of the fact that "the one Mind" is but a medial position, Mrs. Eddy says that "Father," whose exclusive quality is "the one Mind," is only "commonly *called* God"; while she defines "Mother," which contains no attribute of Mind, as the full "God," S. & H. pp. 586, 592.

furnishings of the room, which is bereft of all objects beyond the bleak necessities of the wilderness-Mother. This barrenness of the room responds to the wilderness prophecy which reads, "Every object in material thought will be destroyed, but the spiritual idea, whose substance is in Mind, is eternal," S. & H. 267:1.

In view of the fact that Mrs. Eddy was forced to close the First Organization of the Boston church because its outer judgment and outer wrestling made it subject to internecine warfare and outer molestation by other churches (Mrs. Eddy having said: "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), the healing in this eighth picture, as applied to church consciousness, is the outer judgment and outer wrestling of the First Organization of the Boston church (typed by the man on the bed in the sixth picture) being healed by inner, or self, wrestling, typed by the woman in this eighth picture, who rises above even self-judgment, typed by the man on the bed, in order to complete her consciousness of manhood as Truth, upon which the Second Organization of the Boston church was founded,—remembering that Mrs. Eddy had said that if the First Organization of the Boston church found it necessary to reorganize, it would be "for the completion of its history," which was that of lifting outer Life to inner Truth.

Although The Mother Church as Mrs. Eddy's "handmaid" of purpose was basically formed by twelve of her students (these twelve students being its basic branch foundation), it was at her request, and, therefore, its purposes and aims (typed by its children as the progressive tribes of Israel) were conceived by her but borne by The Mother Church as composed of her own students (in the same manner in which Leah conceived, and Zilpah, her handmaid of purpose, bore her conception). Mrs. Eddy's twelve students who formed The Mother Church were its initial members, and they together with twenty others of her students (who had been taken into membership at the initial meeting of the twelve) became *the sole active and voting body* of The Mother Church (which characterized them as the servant-body of The Mother Church) for nine years from its initial conception (as typing the nine months of finished human motherhood)—from 1892 up to the dawn of the Twentieth Century in 1901. This Twentieth Century as bridal conception ("conceiving [generic] *man* in the idea of God," S. & H. 582:14) was beyond the nineteenth century of Mother-

hood conception ("conceiving *in* [collective] *man* the idea of God") as typing the work of the twelfth chapter of the Apocalypse, S. & H. 559:31. However, The Mother Church, or wilderness-Mother, as a childbearing body during the nineteenth century provided the pattern for The Mother Church only, its Motherhood, or sonship, process being figuratively extraneous to the branches; for its active body as basically composed of Mrs. Eddy's personally "mothered" students had never known true Branch consciousness, which is self-governing, self-existing, and self-rooted in the Word of *Science and Health*.*

THE PROCESS OF THE WILDERNESS-MOTHER AS APPLIED TO INDIVIDUAL HEALING

The Mother Church's self-mothering, or sonship, process required the individual healing work of its members; and thus the healing in this eighth picture as individually applied, and as previously elaborated, presents the man on the bed, typing the weaknesses of the manhood of the woman's own consciousness, as being lifted through "intelligence" into oneness with the woman's own perception of heavenly manhood as Truth, which is one with *Womanhood as Love*, typed by the ninth picture. This was the process needful to the self-mothering of the woman's own consciousness as symbolizing the Motherhood-phase of the God-crowned Woman—the God-crowned Woman's "man child" as absolute Truth being the goal of this Motherhood, or sonship, process in line with the Biblical statement, "And her child was caught up unto God, and to His throne [into oneness with her own God-crowned consciousness, typing the throne of God]." The difference between the process in the eighth picture and the process in the ninth picture (when considered either collectively or individually) is that in this eighth picture the wilderness-Mother is forced to *lift up* her sonship because of its *imperfection* (imperfection always indicating immaturity) to manhood as Truth, while the God-crowned Woman, symbolized by the woman in the ninth picture, *catches up* (from above) her manhood because of its *perfection*.

Without this process of self-motherhood, which identifies Truth and its demands step by step within one's own consciousness, Christian Science becomes but a mere blind belief in outer (vicarious) healing with no intelligent understanding of its inner "workings." Thus Mrs.

* As an evidence of the self-mothering process' being typically extraneous to the branches, each of Mrs. Eddy's Concord branches contained an embraced Mother's Room as a type of finished Christian self-motherhood which had reached its bridal estate in the branches.

Eddy says, "Nothing is more *antagonistic* to Christian Science than a blind belief [intellectual perception] without understanding, for such belief hides Truth and builds on error," S. & H. 83:9. So because human life before it is lifted to Truth lives in a realm of "blind" belief in God and man, the human consciousness must be lifted through the bleeding "footsteps of Truth" (travailing self-motherhood, typed by the woman in this picture) to absolute Truth (wherein human life becomes "the Life that is Truth"), lest it be found to cry out in the presence of God's richest but misunderstood blessings, "It is a fearful thing to fall into the hands of the *living* God," Hebr. 10:31,—to use the words of St. Paul when contemplating the seeming retributive nature of such blessings to the *unprepared* consciousness. It was this same *unprepared* consciousness of Jacob (when fleeing from his brother's retributive wrath) which caused him to cry out in his prophetic dream of the Ladder of Life, that reached unto heaven, "How dreadful is this place! this is none other but the house of God, and this is the gate [Ladder of Life] of heaven," Gen. 28:17.

Thus inasmuch as Mrs. Eddy says that "we cannot do more than we are nor understand what is not ripening in us," My. 195:19, the hallowed dispensations of Truth and Love would seem "fiery indignation" (Hebr. 10:27) to the *unprepared* thought; hence, the Apocalyptic angels (which Mrs. Eddy interprets as ministries of Truth, messages of divine Love, S. & H. 574:10) poured forth seeming "vials of wrath" on earth consciousness until Life (typed by the man in the sixth picture) was lifted to Truth (typed by the pure consciousness of the woman in this eighth picture) through "intelligence" (typed by the man in this picture as the "intelligence" of the woman's own manhood), for it takes "intelligence" to self-see and self-judge one's own limitations. However, it takes the spiritual strength of woman to wrestle and prevail over such limitations after they are self-seen and self-judged—Mrs. Eddy having always given woman the quality of spiritual strength.* So human life in Jesus' first coming sacrificed even Jesus, typing Life, and will continue to sacrifice even the Christ, Truth, of his second coming until it is intelligently understood. Therefore Mrs. Eddy enjoins the human consciousness to "Learn to obey; but learn first what obedience is," *Message '00*, p. 8, and the Bible says, "To obey is better than sacrifice," but sacrifice as "the cross" is

* Mrs. Eddy having said up to the fiftieth edition of *Science and Health*, "Woman should be loving, pure, and *strong*."

yielded to "the crown" of understanding only step by step (rung by rung) up the ascending Ladder of Life to Truth.

Thus this eighth picture types the process of individual healing under the régime of The Mother Church as wilderness-Mother, as well as the process by which the collective, or sum total, result of its individual cross-bearing reached its twelve-starred heavenly crown; for Mrs. Eddy says, "Every individual character, like the individual John the Baptist, at some date must cry in the desert of earthly joy; and his voice be heard [first] divinely and [then] humanly," *Mis.* 81:22. In other words, The Mother Church was established for the purpose of "healing and saving the *world* from sin and death" (*Manual* p. 19) through the sum total of individual demonstration.

WORLD HEALING

During the entire progress of The Mother Church in the nineteenth century as the period of church Motherhood identifying the twelfth chapter of the Apocalypse (Mrs. Eddy having said, "The twelfth chapter of the Apocalypse, or Revelation of St. John, has a special suggestiveness in connection with the nineteenth century," *S. & H.* 559:31), Mrs. Eddy declared that the mission of The Mother Church was "designed to be built on the Rock, Christ [as now, her statement of its design then continuing]; this includes the understanding and demonstration of Truth, Life, and Love, *healing and saving the world from sin, and death*;—thus to represent the Church Universal, and to reflect the Church Triumphant" (*Manual*, from first edition to twenty-eighth in 1902).

However, in the early dawn of the Twentieth Century (which Mrs. Eddy dedicated to the God-crowned Woman as the source of the branches by calling it under the title of her Poem "the New Century," written in January 1901, "Thou God-crowned, patient century, [adding] thine hour hath come! . . . Love doth enter in, and peace is won, and lost is vice: right reigns, and blood [sacrifice *] was not its price," *Poems* p. 22) the previously quoted statement in regard to the mission of The Mother Church was changed by Mrs. Eddy to read: "The First Church of Christ, Scientist, in Boston, Mass., is designed to be built on the Rock, Christ; even the understanding and demonstration of divine Truth, Life, and Love, *healing and saving the world* from sin and death; thus to reflect *in some degree* [only]

* Mrs. Eddy having said that "the spiritual essence of blood is sacrifice," *S. & H.* 25:3, or cross-bearing, typed by The Mother Church as "cross," *My.* 6:19.

the Church Universal and Triumphant" (*Manual*, twenty-eighth edition, 1902, p. 19). So by the limitation which she in the Twentieth Century put upon the ability of The Mother Church to fully reflect "the Church Universal and Triumphant" (her limit being "in some degree" only), Mrs. Eddy left the final degree of reflection to the bridal consciousness of the Twentieth Century, typed by the branches (to which figuratively "right [always] reigns, and blood [cross-bearing sacrifice] was not its price").

There were two outstanding features which were never changed from the first to the last *Manual*, first the demand that The Mother Church *heal and save the world*, and second, that this healing and saving be "*from sin and death*"—not sickness, other than in the sense "that sin is identical with suffering [or sickness resulting therefrom]," Mis. 66:15. It will be noted that the huge bed on which the man is lying in this eighth picture is wholly disproportionate to the size of the room, and that both the headboard and footboard are incomplete, suggesting the bed's limitlessness. Therefore the man on the huge bed types a limitless, or world, demand for healing. Thus the man, figuratively speaking, is the world-patient of The Mother Church's healing mission; and the praying woman, in the same figurative sense, is The Mother Church as the healer of this world-patient.

It will be remembered that in the fifth picture of *Christ and Christmas*, Mrs. Eddy presents two conjoined ascending figures—one the praying, or worshiping, manhood of woman, typing hearing, and the other the far-looking womanhood of woman, typing sight, or vision, with a *closed book* under her arm; also that Mrs. Eddy calls this conjunction of manhood and womanhood "*a woman*" in her article entitled "Christ and Christmas" in *Miscellaneous Writings*. Thus the woman in this eighth picture (typing the wilderness-Mother as The Mother Church) with a *closed book* on her lap lifts the weaknesses of the worshiping man (typing the world-consciousness of Christianity as manhood) as a suppliant petitioner for vicarious deliverance to the strength of his own farseeing womanhood, that utilizes the Truth of Science to claim in its own name the rights of perfection, expressed in Science as, "Man is as perfect now, and henceforth, and forever, as when the stars first sang together, and creation joined in the grand chorus of harmonious being," Mis. 188:3, which was what St. Paul discovered when he said of manhood as Truth, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love," Eph. 1:4.

This latter bridal vision as the culmination of the foundational work of The Mother Church and as encompassing the medial sonship work of The Mother Church alone will heal the world.

So just as Jesus fell under the weight of his own cross (as typing the sins of others which he was forced to bear as an outer Saviour up the hill of Calvary), the man on the bed in this picture, typing universal Christianity, in bearing the weight of the cross between vicarious healing (as typed by the First Organization of the Boston church) and healing by the self-mothering (self-disciplining) process (as typed by the Second Organization of the Boston church as The Mother Church) which demanded that he would bear the sins of others as his own deficiencies, fell under the added weight of his cross's demands. Hence woman as typing greater spiritual strength was forced to lift him as tenderness and bear his cross up the hill of Science as the weaknesses of her own manhood.

The Second Organization of the Boston church (medially called "The Mother Church") as "the cross," typed by the praying woman in this eighth picture, being founded on "the Rock, Christ [Truth]," *Manual* p. 19, and Truth being the spiritual identity of manhood only, manhood could lift Christianity's cross from Life to Truth as the highest quality of manhood (S. & H. 517:9), but not to Love, typed by Womanhood as its bridal crown.* In other words, since a fountain can rise no higher than its source unless propelled from beneath, church must be "reared on the foundation of Love" (Pul. 2:30) in order to be lifted beyond the Truth of Jesus' second coming to heavenly Love. Therefore Mrs. Eddy was forced to build her own Concord Branch, "reared on the foundation of Love," beneath The Mother Church, in order to lift the foundational Truth upon which The Mother Church was founded to Love. Hence Mrs. Eddy said in *Science and Health* during the entire process of the church's heavenly ascension (and until the descent of the City foursquare in the Word) that it took both "Christ, Truth [symbolized by The Mother Church], and the spiritual idea [symbolized by the first Concord Branch as 'reared on the foundation of Love']" to cast the divisional dragon of Old Theology out of heaven in order that Truth might become one with Love, prior to Love's descent to earth as the City foursquare, or Bride as the true Branch-idea,—which descent was needful to com-

* Manhood crowned with Womanhood as Bride is thus distinguished from womanhood as crowned with manhood in the upper right corner of the first picture as illustrating the accomplished purpose of the Motherhood phase of the God-crowned Woman.

plete the full degree of "the Church Universal and Triumphant," to the end of the branches' full accomplishment of world healing beyond the limits of The Mother Church's partial ability to attain this result.

"CHRIST'S SILENT HEALING"

In 1897, when *Christ and Christmas* was restored to the Field after its three years' withdrawal, the stanza of the Poem applicable to this eighth picture was changed in its last two lines from, "This *mental* healing of her lord [the word 'lord' was decapitalized in both editions of 1893] crowns *Wisdom's* brow," to, "Christ's *silent* healing, heaven heard, crowns the pale brow" (the first two lines remaining the same, with the exception that "for" was changed to "and" on the second line).

Simultaneously with the restoration of *Christ and Christmas* to the Field, Mrs. Eddy did three most momentous things which, as about to be shown, bore a direct relationship to the change of the word "mental" to "silent." Firstly, she gave *Miscellaneous Writings* to the Field, containing her *living* teachings as they had applied from time to time to the direct needs of the Field (in contradistinction to the formulated abstract "*mental*" teachings of authorized teachers). This sending forth of *Miscellaneous Writings* as a "*silent*" spiritual teacher displaced outer "*mental*" teaching, thereby showing the insufficiency of an intellectual perception of Truth. Secondly, she simultaneously silenced other teaching by commanding Christian Science teachers in Canada and the United States to refrain from teaching Christian Science classes for a period of one year under penalty (for the violation of this command) to the extreme degree of expulsion from The Mother Church, stating that *Miscellaneous Writings* was a better teacher than any personal teacher could be (see *March Journal*, 1897 *). Thirdly, but most momentous of all, she simultaneously and

* The following "Notice" written by Mrs. Eddy was published in the *March Journal* of 1897, p. 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." Also from the 10th *Manual*, of 1899 (under the title "Teaching Christian Science," p. 44), to 1902 Mrs. Eddy forbade any teacher to instruct a student of her writings. Also in the same 10th *Manual* (under the title "Board

(Footnote cont. on next page)

individually built her first Concord Branch, "reared on the foundation of Love," as a *silent* symbol of spiritual teaching and characterizingly (of its spiritual significance) taught a class on "Love" therein (before it was chartered as a church) from the spiritual afflatus of her own consciousness as a spiritual source of all "mental" teaching.

Thus the woman in this eighth picture through "*silent*" prayer rises above "mental healing" into the realm of spiritual reality in order to lift mentality to spirituality. Hence when the process of "Christ's *silent* healing, heaven heard" is reached, this *silent* woman has spiritualized to her sense St. Paul's injunction to human woman, identified by the woman in black in the sixth picture, as previously commented upon, "Let woman learn in *silence* with all subjection"—in subjection to her own manhood until she can offer man something spiritually beyond his wilderness-mentality that she initially shares with him in this picture.

As already stated, Mrs. Eddy's original characterization of the woman in this eighth picture as typing "Wisdom's brow" was changed to "the pale brow." In other words, wisdom as the fruit of experience yielded to "the pale brow" of intelligence as an expression of "the one Mind"; for just as "*silent* healing" is beyond "mental healing," so "the pale brow" of intelligence is beyond "Wisdom's brow"—wisdom being born of experience, while intelligence is "the primal and eternal quality of infinite Mind," S. & H. p. 469. In attestation of the difference between wisdom and intelligence, Mrs. Eddy says of wisdom: "Law is never material: it is always *mental* and moral, and a commandment to the *wise*. The foolish disobey moral law, and are punished. Human wisdom [and all wisdom is human, according to Mrs. Eddy's present decapitalized characterization in *Science and Health* *] therefore can get no farther than to say, He knoweth that we have need of experience," Mis. 73:12. Mrs. Eddy also says in answer to her own question, "What is intelligence?" "Intelligence [and all intelligence is human, according to Mrs. Eddy's present decapitalized characterization in *Science and Health* *] is omniscience, omnipres-

* Since the human and divine became coincident in 1903 when Mrs. Eddy decapitalized the initial letters in "wisdom" and "intelligence."

of Education," pp. 67, 68) 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 the student of all of Mrs. Eddy's writings was especially set apart for both healing and teaching Christian Science without the aid of a personal teacher. These two By-laws remained for about four years and provided a nucleus for the higher teaching of the Word alone.

ence, and omnipotence. It is the *primal* and eternal quality of infinite Mind, of the triune Principle,—Life, Truth, and Love,—named God,” S. & H. 469.

Hence Mrs. Eddy first presents the serpent as a symbol of wisdom (“a wise idea, charming in its adroitness,” S. & H. 515:7), and then lifts it as a “cherub . . . at the gate of understanding [after it becomes one with ‘intelligence’] to note the proper guests” worthy to enter the realm of Truth, S. & H. 538:5. In this connection, it is interesting to remember that Mrs. Eddy says that “Truth is a two-edged sword” which performs the double function of “guarding and guiding”—“guarding” from “without” and “guiding” from “within,” S. & H. 538:4. Therefore “treating the sick” through the *silent* prayer of Truth, which can be reached only through “intelligence,” is a prayer of intelligently progressive guidance that obeys “the prayer of faith [that] shall save the sick,” James 5:15, as illustrated in the sixth picture; for the prayer of faith in the sixth picture inspirationally trusts to its own spirit (where it finds itself at the time) as divine guidance, that justifies its action by saying, I know that I was led to do thus and so, but I don’t know why. The first phase of this justification is always true, for the measure of God within one’s consciousness, as Mrs. Eddy says, “guides every event of our careers,” Un. 3:31, but its guidance intelligently understood presents a progressive guidance in proportion to one’s intelligent (rather than inspirational) understanding of God. So “Christ’s *silent* healing” in this eighth picture being progressive is finally “heaven heard” in the sense that the woman lifts her consciousness to the crowned heavenly Womanhood of the ninth picture; whereas inspirational healing in the sixth picture is only earth heard, in the sense that the man on the bed expects and receives a vicarious healing at the point of his own understanding, which thinks of God as pitying, merciful, patient, and humanly loving.

Thus the man on the bed in this eighth picture types intellect, or human wisdom, that has yielded to intelligence, while the woman types intelligence (as embracing wisdom) that has risen to spiritual Truth as one with Love; for Mrs. Eddy characterized human man from the first to the fiftieth edition of *Science and Health* as “intellectual,” while she gave to human woman the quality of Love—her statement reading, “Woman should be *loving*, pure, and strong; man should be tender, intellectual, controlling.” However, in the sixteenth edition of *Science and Health* (correlated by the ninth picture), which is the goal of this eighth picture, Mrs. Eddy placed “intelligence” as

only the second footstep in "the ideal man," while she presented man's highest footstep as "Truth," to which the woman in this eighth picture lifts her own manhood, typed by the man on the bed.

Therefore the manhood of the woman in this eighth picture, typing intelligence, has risen above the mentally paling objects of sense testimony and its material demands for creature comforts and surrounding sensuous beauty into the promise of "spiritual [heavenly] bliss," as typed by the Bride (or Love) as the original Word of the scroll of "Christian Science" in the ninth picture; for in the words of the Poem as typing the human woman in this eighth picture, "Christ's *silent* healing, heaven heard, *crowns* the pale brow." That the "crown" of this picture is identified with its "crowning ultimate" in the next picture is evidenced by the initial word "for" of the next stanza of the Poem as applicable to the ninth picture—"for" meaning that the ninth picture is the culminating (crowning) result of this eighth picture.

So "Christ's *silent* healing" in this eighth picture, which "heaven heard" rises above "intelligence" to spiritual "Truth," fulfills St. Paul's prophetic demand beyond mere "mental healing," typing intellectual perception,—St. Paul's statement reading: "Casting down [through the inner process of intelligence as the expression of 'the one Mind'] imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity [through the process of the '*silent* healing' of spiritual Truth] every thought to the obedience of Christ," II Cor. 10:5. Hence this *silent* process of woman *silences* the volubility of the serpent, which initially claimed to "make one wise" in knowledge rather than intelligent in understanding; for Mrs. Eddy says, "The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' It is heard in the desert and in dark places of fear," S. & H. 559:10. Thus the serpent's voluble temptation to woman in the garden of Eden that the fruit of the tree of knowledge of good and evil "was pleasant to the eyes, and a tree to be desired to make one wise" (Gen. 3:6) was for the first time *silenced* when her eyes were closed to sensuous beauty and her vision thus opened to the wisdom that is gained only in the wilderness of "spontaneity of thought and idea" as the needful vestibule "in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence," S. & H. 597:17.

Inasmuch as The Mother Church was initially given the mission of *world healing*, it is interesting to note the immense power that

Mrs. Eddy gives to "*silent healing*" as a world-reaching process when she says, "The '*still, small voice*' of scientific thought reaches over continent and ocean to the globe's remotest bound," S. & H. 559:8. However, when Mrs. Eddy later limited The Mother Church to "reflect in some degree [only] the Church Universal and Triumphant," it was a demand that Truth be lifted to Love through The Mother Church's initial branch consciousness, since Love alone as the generic term for God is universal, and therefore it takes a universal consciousness for universal complete healing. Thus the *silent prayer* as "the '*still, small voice*' of scientific thought [that] reaches over continent and ocean to the *globe's remotest bound*" is the medium for universal healing by the Branch-idea alone, or Love as the highest potentiality of Motherhood, to which crowning glory the woman in this eighth picture lifts the manhood of her own consciousness.

WHITE GARMENTS

"Even in this world, therefore, 'let thy garments be always white.'"—S. & H. 267:27

It will be noted that in this eighth picture there is no light of window, door, candle, lamp, or chandelier in the room, and yet the room is normally illumined. What but the whiteness of the garments of the woman as typing purity and the white covers of the man's bed as typing *purification* are the illuminators of the room? The man on the bed at the point of self-judgment has been brought to purifying suffering as the final estate of the sin of intellectual knowledge, or "the wisdom of this world," which the Bible says is "foolishness with God," I Cor. 3:19.

It is interesting to contemplate that the last sin that Mrs. Eddy casts into the "First Degree" ("Depravity") in the "Scientific Translation of Mortal Mind" (S. & H. p. 115) is "self-justification" (self-righteousness) as the reversed form of self-judgment. And as self-judgment, which brings sin to its final estate in human consciousness, is the evident sin of the man on the bed in this picture, he has reached the "Second Degree" in the "Scientific Translation of Mortal Mind" of "Evil beliefs disappearing," expressed as the transitional qualities of "humanity, honesty, affection, compassion, hope, faith, meekness, temperance," S. & H. 115:25, which the woman in its "Third Degree" of "Understanding" translates into "wisdom, *purity*, spiritual understanding, spiritual power, love, health, holiness," S. & H. 116:1.

At first glance the whiteness of the human woman's garments and the bed covering of the man may suggest a nursing picture. However, upon a more analytical examination, it will be seen that this picture has not the characterization of either *materia medica* or Christian Science nursing. If it were *materia medica* nursing, the room would have windows or doors for ventilation, medicine would be in evidence as in the sixth picture, and *Science and Health* would not be either open or closed on the lap of the nurse. If it were a Christian Science nurse, the nurse would not be "treating the sick," which is the province of the practitioner. Too, Christian Science nursing was not authorized in the *Manual* until 1909—sixteen years after this (never changed) picture was introduced into *Christ and Christmas* in 1893. Thus the white garments in this barren room must in their final analysis type Mrs. Eddy's high concept of true humanhood, expressed in the following words, "The more I understand true humanhood, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker," Un. 49:9.

"WISE AS SERPENTS, AND HARMLESS AS DOVES"

The original Scriptural "basis" for this picture, which appeared in the second edition of *Christ and Christmas* (the first edition containing no Scriptural "bases" for the pictures) before this book was restored to the Field in 1897 (at which time this picture was given its present Scriptural "basis," "Heal the sick"), was:

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore *wise* [italics are Mrs. Eddy's] as serpents, and harmless as doves.—CHRIST JESUS."

While both this original and the present Scriptural "basis" for this picture have the same general trend (uttered as they were by Jesus at the same time), the original "basis" presented a negative tendency towards self-protection through the wisdom of the serpent, for Mrs. Eddy says in interpreting this original Scriptural "basis" that "the wisdom of a serpent is to hide itself," Mis. 210:11. This tendency towards self-protection is the Christian method of running to cover by hiding oneself in the "secret place of the most High" outside of oneself when the "wolves" of material sense (perhaps largely in the very thinking of one's own consciousness) attack one, thus covering oneself and one's motives from oneself and others in order to be "harmless as doves" to one's own false sense of peace. This is as far as Christi-

anity can go in the light of St. Paul's concept of the carnal mind expressed in the following words: ". . . the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be," Rom. 8:7.

So the healing of the carnal mind was impossible under Christianity—even Jesus demanding that "devils" be "cast out" rather than self-healed. The nearest case of self-healing in Jesus' first coming was the case of the man whose "devils" were self-named "Legion," of which case Mrs. Eddy says, "*Jesus caused* the evil to be self-seen and so destroyed," S. & H. 411:18. But the limitation of the process of the man's self-seeing his own errors in order that they might destroy themselves lay in the fact that while healing resulted for him through Jesus' consciousness, his "devils" were only "cast out" and destroyed, but not healed; for at their own request and by Jesus' permission they went into a herd of swine which "ran violently down a steep place into the sea . . . and were choked in the sea," Mark 5:13; S. & H. 411:13-19. Thus the swine into which the "devils" went at their own request were destroyed instead of being healed by the process of redemption to the underlying idea of their true nature, which they in their violence reversed; for Mrs. Eddy says, "Now a lie takes its pattern from Truth, by reversing Truth. So evil and *all its forms* are inverted good," Un. 53:1.

One cannot help but wonder if these "devils" as "cast out" by another ever returned, in view of Jesus' parable which reads: "When the unclean spirit is gone out of a man [instead of being intelligently dissipated as well as self-seen], he walketh through dry places, seeking rest; and finding none he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished [by the consciousness of another]. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first," Luke 11:24-26,—in line with the thought that Jesus expressed to the man who had been healed at the pool of Bethesda, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee," John 5:14. When one's house is "swept and garnished" by another's consciousness (through the inspiration of divine Love that accomplishes the healing at one visit, S. & H. 365:15), it is always at the point of that other's having "cast out" the resistances ("devils") to the "footsteps of Truth" as the seven rungs on the Ladder of Life—thus one is lifted to a realm of consciousness which only that other's thought can sustain.

Thus when the consciousness of the one who has received such vicarious healing finds that he cannot sustain it in his own life, he is forced to face an eighth evil ("devil") worse than the other seven, which turns him back to his original position (the house from which he came out) with not only his original seven "devils" but an additional one that he must yet not only self-see but heal as resident in his own consciousness. Had the man stayed within his own house after it was "swept and garnished" by another and sustained within his own life (through an ascending process) its purified atmosphere, he would have spared himself the "dry places" that the emptiness of his house entailed, and his healing would have been permanent.

Thus in order that the carnal mind may be self-healed, Mrs. Eddy in the "Scientific Translation of Mortal Mind" (S. & H. 115) starts consciousness in its process of healing at the lowest level, "Depravity" (rather than at the inspirational point), and forces it to self-reach its highest level, the "Spiritual," through progressively self-treating the sick, or the seven "devils" of one's own consciousness. It is true that the process of healing the carnal mind is not a painless one, for Mrs. Eddy says that either "suffering or Science" ("or both") is needed to heal the errors in one's own consciousness, Mis. 213:5. When Science "within" accomplishes the healing work, the error is self-destroyed—"kills," or "pierces itself,"—through the process of the remaining third of error, or suffering; for suffering "stimulates and gives scope to higher demonstration," Mis. 355:15. In other words, the wrestling with error and prevailing thereover through increasing wisdom or intelligence attained through "suffering or Science, or both," destroys "the adversary."

Note that Mrs. Eddy by the context of her comments on this healing of the man whose "devils" were self-named "Legion" indicates the limitation of this healing by placing it upon the plane of a practitioner's necessity to call a disease by its name in order to heal it, in the sense that she says that she had discovered in the practice of her students (contrary to her own experience) that disease responded more quickly when called by its name and adds, ". . . but this was because the student was not perfectly attuned to divine Science, and needed the arguments of truth for reminders," S. & H. 411:3-10.

In line with the thought that sin must be self-named, or self-seen, before it can be destroyed, Jesus healed only the results of sin that had reached the point of active physical manifestation, such as dementia (those possessed of "devils"), dumbness, deafness, blindness,

—all being the manifestations of parental sin and not the sufferers' own. The "man born blind from his mother's womb" was an expression of the last degree of sin, his case eliciting from Jesus' disciples the query, "Master, who did sin, this man, or his parents, that he was born blind?" and Jesus' response, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him [who was bearing in his body the last degree of sin, sickness, or deformity, by which sin had uncovered itself, and thus merited the covering of 'the veil of harmony'—'the works of God . . . made manifest in him']," John 9:2, 3.

Mrs. Eddy implies that neither Jesus nor the "ancient inspired healers," with whom she classes the quality of his healing, had more than the *spirit* of Truth, and that they did not have its letter, S. & H. 144:30-7; 483:19-21. Jesus (in his first coming), therefore, performed no sin-healing, which demands the letter of Truth that characterized his second coming. This is clearly manifested in the cases of the two magdalens. To the one who entered the house of Simon the Pharisee, Jesus said, "*Thy* faith hath saved thee; go in peace," Luke 7:50; thus he placed the healing within *her own* consciousness. And Mrs. Eddy in recounting this event says that Mary Magdalene *won her own* pardon, and makes her *inner* state of consciousness a standard for worthiness to practice Christian healing, S. & H. 365:19-24. Also in the case of the other magdalen taken "in the very act" of adultery, *she lifted up* her own self after the condemnation of her accusers was silenced. The men had set her on the ground in their midst, they remaining standing. Jesus stooped down on the ground with the woman while they stated their case against her; then Jesus lifted up himself to the men and dramatically said, "He that is without sin among you, let him first cast a stone at her." The Bible narrative continues: "And again he stooped down, and wrote on the ground. And they which heard it [his dramatic pronouncement], being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman *standing* in the midst" before he had again lifted himself from the ground, John 8:7-9. Thus when man lifted his condemnation from woman, she was forced to find within herself her own method of uplift. This Jesus let the woman do, he having no condemnation within himself, for he said, "Neither do I condemn thee: [you] go, and [you] sin no more," John 8:11; thus he placed upon her the full responsibility for her own future action.

These two cases of the magdalens are the only cases of sin-healing (sin always demanding inner Truth as a healing basis) that ever came into Jesus' experience, and they were healed from "within" and not from "without," Truth being an inner process as the reflection of the motherhood of God (while Jesus in his first coming manifested only the outer process of the fatherhood of God as Life, S. & H. 562:4; 569:1).

In the case of the man at the pool of Bethesda, while Jesus clearly indicated that sin had caused his infirmity, he placed upon the man his own responsibility for his sin-healing by admonishing him after he had been physically healed of the fruits of sin, saying, "Behold, thou art made whole: [you] sin no more, lest a worse thing come unto thee," John 5:14. Had he healed the man of the sin that caused the physical infirmity, the man *could not* have repeated the sin; yet Jesus admonished him not to repeat the sin, thereby implying a possible susceptibility. Mrs. Eddy speaks of having "struggled long, and perhaps in vain, to lift a student out of a chronic sin," S. & H. 373:8, because sin-healing is the operation of the inner consciousness of Truth. Thus Mrs. Eddy says that "healing physical sickness is the smallest part of Christian Science. . . . The emphatic purpose of Christian Science is the healing of sin," Rud. 2:23. One can awaken in another through audible Truth a demand for such healing but can never permanently silence the sinful tendency; this the "sinner" must do for himself.

Jesus was forced to permit the fulfillment of prophecy and even to aid Judas Iscariot in his plan to betray him, by saying to Judas at the Last Supper, "That thou doest, do quickly," John 13:27, because he could not heal sin or perform the work of his second coming within the scope of his first. Thus in his first coming and at the end of three years' effort to lift even his disciples out of sin through the spiritual afflatus of his own life, Jesus was forced to submit to the tragic plan of Judas Iscariot's betraying sin.

Lazarus literally "died" after being raised from the dead by inspirational healing; the people afterwards hungered even though they had been fed in the wilderness with bread from heaven, the limitless idea of spiritual substance. Thus did all the recipients of Jesus' healings in his first coming return measurably to their old bases of thinking and acting. Hence the need of "treating the sick" (all forms of limitation) up to the point of completing one's own consciousness in the light of daily advancing symbols, when all yield to the clarion call of

Truth—"The truth of being is perennial, and the error is unreal and obsolete," S. & H. 265:20,—the last textual change ever made (1909) in *Science and Health*. Thus Jesus said, in prophecy of his second coming in the human consciousness in the "Spirit of truth," "And ye shall know the truth, and the truth shall make you free," John 8:32, and not, *I shall know the truth for you, and it shall make you free.*

Recurring to Jesus' warning statement to his disciples when sending them out on a mission of vicarious healing, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore *wise* as serpents, and harmless as doves" (the original Scriptural text of this eighth picture),—the changed method of the healing of his second coming, which made possible the healing of the carnal mind as the "wolves" within one's own consciousness, renders the warning of this original Scriptural text inapplicable to this eighth picture, that illustrates the point where the "wolves" (as the previously lowest estate of mortal mind, or "Depravity") rise through the "Scientific Translation of Mortal Mind" into the lambs' own spiritual domain, such process making it possible for the "wolf" to "dwell with the lamb," as prophesied by Isaiah, Isa. 11:6. Hence Mrs. Eddy changed the original Scriptural text of this eighth picture to read as now, "Heal the sick"—the "sick" meaning the "wolves" in one's consciousness; for she says, "These wolves in sheep's clothing [covered error] are detected [found out] and killed by innocence, the Lamb of Love," S. & H. 567:28. Thus the wisdom of "serpents" becomes the harmlessness of "doves" when the consciousness of man translates itself as serpentine wisdom into a wise idea, charming in its adroitness (S. & H. 515:7), that needs no "secret place" in which to hide for its protection.

THE "DRAGON" AS "THE SUM TOTAL OF HUMAN ERROR"—*Science and Health* 563:10

As has been previously shown, there is a higher process of healing than being forced by another's consciousness to self-see one's own errors and thus be dependent on that other's consciousness for the final release from suffering that such self-knowledge as self-judgment brings, and that higher healing is through Science, typed by the woman in this picture, who uncovers her own manhood deficiencies (as typed by her manhood on the bed), and through the wrestling of spiritual strength casts them out of her own consciousness of heaven as harmony—harmony between her own human life and its ideals. This wrestling with one's own human weaknesses, as typed by the man

on the bed, and one's ideals, as typed by the woman in white symbolizing purity, is Mrs. Eddy's own interpretation of the Bible's account of the warfare that caused the dragon to be "cast out" of heaven—her interpretation of the Bible statement, "Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven," being, "Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God," S. & H. 567:3; Rev. 12:7, 8.

The process of one who must look to another to the end of casting out his own errors, which he has been caused by another to self-see, has been previously illustrated in these comments by the man whose "devils" were "Legion"; for after Jesus caused the man to self-see his own errors, the man was unable to cast them out and so appealed to Jesus to do so, asking that they be cast into the swine, which, in turn, ran violently into the sea and choked themselves. But such demand for the outer destruction of error was not the case of the woman in this eighth picture, who types the consciousness that without another's aid self-sees its own errors (as typed by the man on the bed as her own self-seen consciousness) and through "strong faith or spiritual strength wrestles and prevails" thereover, S. & H. 567:4. However, as the manhood consciousness of the woman in this picture is an ascending consciousness that flees earth for heaven, it cast only out of *heaven* the dragon of Old Theology. Thus just as the dragon (like the "devils" cast down into the swinish element of earth by Jesus) goes into the earth and into the sea, this woman but casts down to earth from her own heavenly consciousness that which she will be forced to descendingly redeem on earth. This casting down of the dragon to the earth by the ascending manhood of woman, typed in this eighth picture by the wrestling human woman as "Michael," demands a descending redemption by womanhood; for this eighth picture being wholly "Michael," who "fights the holy wars," S. & H. 567:1, in its characterizing wrestling presents no phase of true Womanhood as "the Gabriel of His presence [that] has no contests," S. & H. 567:6.

Hence as this picture presents no "Gabriel of His presence," Mrs. Eddy's consciousness is not identified therein. In further attestation of this, even *Science and Health* in its sixth edition (which this eighth picture correlates) as characterized by "past" *manhood* as it appeared in our now "Glossary" was not objectively redeemed by her in the Word of *Science and Health* until the sixteenth edition (cor-

related by the ninth picture), that presented her *own manhood* (“man child”) as *absolute Truth*, which is inseparable from Love. Also this is the first picture in *Christ and Christmas* in which “shadow” does not manifestly resist “type” as indicating the specific form in which the *dragon* of Old Theology is symbolized, for the dragon (defined by Mrs. Eddy as, “The serpentine form . . . winding its way amidst all evil, but doing this in the name of good,” S. & H. 563:27, and referred to by St. Paul as “spiritual [not moral or mental] wickedness in high places [heavenly, for the dragon in this picture is ‘cast out’ of the citadel of heavenly consciousness]”) is the self-judgment of the man on the bed as the dragon’s highest claimed position of scientific Christian virtue, that is overcome by the spiritual wrestling of the woman. Hence the dragon is “cast out” of heaven and down to earth when “judgment . . . begin[s] at the house of God,” I Pet. 4:17,—the highest point of scientific Christian consciousness. Thus Mrs. Eddy says, “From first to last The Mother Church [typed by the wrestling woman in this picture] seemed type and shadow of the warfare between the flesh and Spirit,” Pul. 20:14, and again she says, “The twelfth chapter of the Apocalypse [typed by the work of The Mother Church and symbolized in this picture by the woman] typifies the divine method of warfare in Science, and *the glorious results* of this warfare,” S. & H. 568:5,—“the glorious results” being the casting out from heavenly consciousness of the dragon, which Mrs. Eddy defines as “the sum total of human error,” S. & H. 563:10.

THE SIXTH EDITION OF SCIENCE AND HEALTH, WHICH INTRODUCED THE GLOSSARY AS THE SOLE KEY TO THE SCRIPTURES

As previously mentioned, the sixth edition of *Science and Health*, which this picture correlates, added the “Glossary” as the sole “*Key to the Scriptures*” to *Science and Health*, fulfilling Revelation eleventh chapter, eighteenth verse, which reads, “. . . and that Thou shouldest give reward unto Thy servants the prophets, and to the saints”; and then the nineteenth verse records that “the temple of God was opened in heaven,” the sequence to which as the God-crowned Woman was presented in the sixteenth edition of *Science and Health* (remembering that both the sixth and sixteenth editions given to the First Organization of the Boston church before its dissolution were beyond this “church’s” utilization as founded on Life and that they were,

therefore, forced to await demonstration by a church founded on Truth).

This picture undoubtedly is the human response to the divine call of *Science and Health* in its "Glossary" to mentalize life and its values as the result of turning from the literalized symbols in the Bible to the spiritual ideas behind them. This process is the necessary foot-step to the universalizing of man as Truth (typed by the man on the limitless bed); for all ideas are limitless and universal in their application and potency. Therefore it would be impossible to associate an idea other than with universal consciousness, which dissipates personal limitation as the only demand for healing. In this connection, Mrs. Eddy says, ". . . the world feels the alterative effect of truth through every pore," S. & H. 224:1. Thus the bed of human reason upon which the man in this picture is lying is the bed of the whole world, human reason being based on the accumulated experience of the entire human consciousness from the time of Adam. So the consciousness that moves in the realm of ideas as presented in the "Glossary" of *Science and Health* has mentally perceived the "key of David" (as indicated by the Scriptural text that introduces the "Glossary"), which keeps an open door to universal good. This is the mental state of the woman with the closed *Science and Health* in this picture, in line with Mrs. Eddy's statement: "On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of the inspired Word to the *spirit of Truth*, whereby the Science is reached that demonstrates God," My. 238:16.

Woman through the unfolding Word inserted the golden *Key to the Scriptures* into the Bible treasure-troves in this eighth picture when she revealed the "Glossary" as the then sole "Key," characterizing it in the sixteenth edition of *Science and Health* (when texts were first placed before the chapters) and ever afterwards by the following Scripture from Revelation: "These things saith He that is holy, He that is true, He that hath the *key of David*, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it." (This Scripture now appears on the flyleaf before "Genesis" and "The Apocalypse" but still remains, as originally, the exclusive Scriptural text before the "Glossary"; while both "Genesis" and "The Apocalypse" separately have their own particular texts.) What was the "key of David" but David's vision of unseen values that enabled him to translate shepherd, rod, staff, cup, house, and so on, in the Twenty-

third Psalm into their underlying spiritual ideas? This vision exalted his shepherd-song into the highest position in "The Apocalypse" of *Science and Health* because the symbols of his own life (he being a shepherd) were identified in his song.

The following résumé of the past footsteps of Mrs. Eddy's revelation will show why it was necessary for her to introduce the "Glossary" into the sixth edition of *Science and Health*, which this eighth picture correlates:

First, inasmuch as Mrs. Eddy in her revelation of Christian Science in the first edition of *Science and Health* divided her discovery as the full trinity of Life, Truth, and Love into its manhood phase of Truth in fulfillment of Jesus' prophecy concerning the nature of "the little book" (Rev. 10:10) which a man-angel (both "the little book" and the man-angel typing Truth, for heavenly Truth is manhood, and an angel is one with its message, S. & H. 558:9; 566:29; 574:6-10) would bring to earth clothed in the "cloud"-clothes of manhood, and inasmuch as it resulted in the assumed supremacy of manhood in her Cause, that asserted itself even to the point of its utter obliteration of the "face" of the man-angel, which "was as it were the sun," typing the farseeing vision of Womanhood beyond the "cloud"-clothes of manhood,—she was forced prophetically to respond to the heavenly call to "Come up hither"; that is, to return to the initial vision of Womanhood as her subjective discovery of Christian Science.

Second, inasmuch as the third edition of *Science and Health objectively* revealed for the first time Mrs. Eddy's subjective discovery of Womanhood, it, therefore, presented completed Motherhood as having already lifted up her "man child" from "creation" to "Life," and from "Life" to "Truth" (her definition of "the male idea" then being, "The male idea corresponds to creation, Life, and Truth"), through all the preceding footsteps of "creation" from the first to the sixth day of Genesis to the point of finished heavenly Womanhood, typing Love in the seventh day, through which footsteps Mrs. Eddy's objective Christian consciousness had passed previously to her discovery of Christian Science, else she could not have received the vision of Womanhood in which "the female idea" embraced "the male idea," as presented in the third edition of *Science and Health*.

Third, inasmuch as Mrs. Eddy had found that her *subjective* consciousness of Woman as a heavenly idea (Mrs. Eddy having said in the third edition of *Science and Health* that *heaven* is the "female of

Spirit"), which must have been based on the finished work of man as having ascended to this idea before the revelation of Womanhood was possible, could not be objectively received by man on earth (or a human woman, for that matter) until the manhood of Woman's previous thought-footsteps had been intelligently identified in his life,—she at this point was forced to fulfill the prophetic demand for giving interpretive "reward unto Thy servants the prophets, and to the saints," as recorded in the Bible, Rev. 11:18, by adding to the sixth edition of *Science and Health* as the then sole *Key to the Scriptures* our present "Glossary." This "Glossary" opened "the temple of God" on earth by definitively presenting man from Adam to Jesus and from Jesus to the Christ. That Mrs. Eddy intended to retraversingly (to her sense) build up in her interpretations of these Bible characters the living body of man from "creation" through "intelligence" to "Truth" is seen in the excerpt from the writings of Henry Day with which she prefaced the "Glossary" in the sixteenth edition of *Science and Health* (the next revision after the sixth, that this eighth picture correlates), which read:

"Language may be defined as the *Verbal Body of Thought*. Language is not, as sometimes represented in loose expression, the mere *dress* [italicized in *Science and Health*] of thought. It has a vital connection with thought, and is far more truly and appropriately conceived of as the *living organic body of thought*,—as the natural body, with the Life of the Spirit, having *living connections between its parts*, giving it a unity and making it a whole,—then as a mere dress, having no relation to thought, and no organic dependence in its parts."

From the foregoing second reason (in the résumé) for the introduction of the "Glossary" into *Science and Health*, it will be seen that the symbols of "creation" as days of consciousness in the first chapter of Genesis were translated into ideas as orderly footsteps from the first to the seventh day (the seventh day being recorded in Genesis second chapter), inclusive of both, for the first time in the third edition of *Science and Health* (this translation of symbols into ideas [stated in terms of our present edition of *Science and Health* because of its accessibility] might be fragmentarily presented as: water as symbolizing "the elements of Mind"; dry land as typing "absolute formations instituted by Mind"; rocks and mountains as typing "solid and grand ideas"; fowl as typing "aspirations soaring beyond and above

corporeality" and as "angels of His presence"; whales as typing "strength"; lion as typing "moral courage"; "cattle upon a thousand hills" as typing "diligence, promptness, and perseverance"; worm as typing "patience"; and serpent as typing "a wise idea"). Therefore having translated the symbols of "creation" in Genesis from the first to the seventh day (the seventh day being lifted to the quality of rest) in the third edition of *Science and Health* and having defined "Father" in the "Glossary" in the sixth edition of *Science and Health*,—Mrs. Eddy was forced to find an interpretive symbol for "the male idea" (presented in the sixth day of the first chapter of Genesis) in the realm of Mind as the first step beyond the animal kingdom as mere "creation," or "Life." This she found (in fulfillment of the prophetic demand of Bible prophecy "that Thou shouldest give reward unto Thy servants the prophets, and to the saints, Rev. 11:18) in the men that had been the channels for Mind's revelations; for Mind being the quality that did not then (and does not now) appear in the definition of "Mother" in the "Glossary," Mother was unable to interpret man in his earthly quality of "intelligence" as emanating from "the one Mind."

Thus Mrs. Eddy interprets in the "Glossary" of *Science and Health* (then the sole *Key to the Scriptures*) the characterizing men of the Bible, starting with Adam (the first Bible character, though not the first name in the "Glossary," for all names are alphabetically arranged) as typing the unregenerate earth consciousness of man (rather than man's highest point of consciousness), which as redeemed earth Mrs. Eddy calls "the male . . . of Spirit" (that is inseparable from "the female of Spirit," which Mrs. Eddy says types "heaven"), typing Truth,—man at the highest point of Truth being the only consciousness of man that Mother ever knew as her own manhood, or "man child." Starting with Adam as the first Bible character in the "Glossary" is in line with her association of him as the "darkness . . . upon the face of the deep" as symbolizing the last half of the first day of the first chapter of Genesis,—this "darkness" typing Reuben's sin that called forth Mrs. Eddy's negative interpretation of him in the "Glossary."

Mrs. Eddy continues in the "Glossary" with Eve as the next Biblical character (though not the next as alphabetically arranged) as typing the unregenerate earth consciousness of woman, which at its highest point of conception types "heaven" as the "female of Spirit." The definition of "Eve" is the only definition of a female in the "Glossary";

and Mrs. Eddy presented her in the sixth edition of *Science and Health*, which this eighth picture correlates, in the following light:

“. . . Truth questioned the woman regarding the knowledge she had imparted, and found her honest in her reply, that ‘the serpent beguiled me, and I did eat.’ The woman was first to see her way out of the difficulty . . . and is the first to abandon the belief that life originates materially, and receive a sense of spiritual being as demonstrated by our Master at the sepulchre. She should be first to reflect the All Mother, or the Womanhood of God, in the spiritual idea of Love,” Vol. II, sixth edition, pp. 83, 84.

Thus Mrs. Eddy through the lens of Womanhood saw in Eve’s confession and repudiation of error the germinating nucleus of both “the All Mother, or the Womanhood of God, in the spiritual idea of Love,” which she associates in our present edition of *Science and Health* with Eve, Mary, the mother of Jesus, Mary Magdalene, and herself as the spiritual interpreter of the Scriptures (all four women being placed on the same page for many years under the marginal topic of “Womanhood” up to the last revision of *Science and Health*, in 1902, and not divided as now by page-ending necessity under the topic of “False womanhood”), S. & H. 533:26-7. The reference to Adam as typing error as presented in the “Glossary” and to Eve as error’s repudiator as presented in the passage just quoted from the sixth edition of *Science and Health* symbolize the separation of earth and heaven in the second day of the first chapter of Genesis, which types the consciousness of Simeon, or the division between earth and heaven, as typed by the “tree of knowledge of good and evil,” upon which all church consciousness is founded.

After defining Adam and Eve, Mrs. Eddy then continues in the “Glossary” with specific definitions of the tribes of Israel, following closely in these definitions Jacob’s prophecy concerning these tribes as redeemed and unredeemed, as previously noted; then she continues with her interpretation of Moses (whose father and mother were both Levites) as the channel for Levitical law, Moses identifying the third day of the first chapter of Genesis, typed by the tribe of Levi. Mrs. Eddy, of course, climaxes her definitions of the manhood characters in the “Glossary” with Jesus in his first coming, Jesus being of the tribe of Judah, which types ascension and identifies the fourth day of the first chapter of Genesis.

From this cursory review of the “Glossary” it will be seen that the “Glossary” in the sixth edition of *Science and Health*, correlated by

this eighth picture, intelligently identified "the male idea" with the character symbols of men in the Bible. This identification must be made by every one at that point in his own life where he has previously contemplated merely the historical values of these Bible channels as symbols of "creation" (as the first step in "the male idea"). Thus man translates himself as the earthly climax of "creation" into progressively analytical *moral* values as an earthly foundation for Woman's subsequent spiritual compounding of these moral values into a whole related Science, for Woman is the heavenly culmination, or superclimax, of man's earthly ascending unfoldment. This collectivity of men is seen in the fact that after the Bride and the Lamb were wed in heaven, Rev. 19:7, the collective saints in white as specific men followed "the male idea," typed by Jesus as the Lamb, who, "clothed with a vesture dipped in blood," rode on a white horse, and his name was "called The Word of God," Rev. 19:11, 13, this Word being typed by the Bible as including within itself all the men characters who have with their lives and writings composed it. This divisibility of the Bride and the Lamb in heaven into men types the fact that the Bride of heaven as the goal of Christianity but weds (rather than unites with) Christianity, of which Jesus was the collective idea, as symbolized by the fact that he chose twelve disciples as types of the twelve tribes of Israel, which "stand in type for *the whole human race.*"

To impersonalize the Bible characters by the translation of history into living factors and qualities (as is done in the "Glossary" of *Science and Health*) opens the casket of form, removes its jewels (the casket having confined these ideas to the "dead past"), and turns the activities of these ideas as the immortal diversification of the Principle of Life into the channels of each thinking consciousness. This silences Old Theology with its glasses of obscured vision. When Abel is accepted as "watchfulness" or "self-offering," Abraham as "fidelity," Asher as "hope and faith" or "spiritual compensation," Gad as "Science," and so on through the entire "Glossary," the jewels of ideas have been removed from the casket in which they so idly rested awaiting the time of translation into animate, limitless values.

True, Mrs. Eddy had introduced this sixth edition of *Science and Health* with its "Glossary" into her First Organization of the Boston church (and even the subsequent completely revised sixteenth edition of *Science and Health*); but the necessity for the final dissolution of the First Organization of the Boston church shows that the Science

of the "Glossary" was never understood by its organic members, nor could it be on the fragmentary basis of the First Organization's foundation, which was the "word and works" of Jesus as individualized (impersonated) in his first coming rather than as impersonalized in his second coming, for Mrs. Eddy says that Jesus was the "impersonation of the spiritual idea" in his first coming (S. & H. 565:13) rather than its impersonalization as in his second coming. However, since Mrs. Eddy's revelation always pressed forward in advance of the church's demonstration, this eighth picture indicates the next demonstrable step of church after the dissolution of the First Organization of the Boston church—that of translating people and church into ideas; and when the church reached that advanced stage of demonstrable translation, Mrs. Eddy's thought had gone on to collecting these ideas into a Science in the fiftieth edition of *Science and Health*, as subjectively typed by the seventh picture,—there being no medial necessity for demonstration in her consciousness, for a revelator in his own life is always at the point of his own revelation.

People can never harmonize or unify—ideas alone do this. Hence when Mrs. Eddy says that "man's harmony is no more to be invaded than the rhythm of the universe," Ret. 61:10, she refers to generic whole man as a collection of ideas (each idea harmonizing with the others as emanating from a common source and having a common trend), for in her interpretation of "creation" in the first chapter of Genesis, she states, "To discern the rhythm of Spirit and to be holy [whole], thought must be purely spiritual," S. & H. 510:4. This is Womanhood, or "generic man," S. & H. 561:22, which can only be demonstrably perceived through the Science of moral, not physical, relationships.

The "Glossary" presents this Science of moral relationships in which people are translated into ideas, and, therefore, it contains the Principle of church harmony, or harmony among people. The circumstances of the dissolution of the First Organization of the Boston church show clearly that this Principle had not been utilized by the "church" to the point of ascertaining relative thought-positions of its members—each of which positions might have had direct Biblical basis, according to the standpoint of its individual advocate in the "church." There is no doubt but that Abraham, Isaac, Jacob, Moses, Elias, Jesus, and Paul could never have dwelt together in harmony in the same church at *the various stages of their progress* recorded in the Scriptures any more than could the advocates of the various

thought-positions which Mrs. Eddy revealed in her progressively unique revisions of *Science and Health*, that brought respondent changes of teaching and preaching.

Take, for instance, Elias and Jesus (who are chosen from the fact that Mrs. Eddy says that "Elias presented the idea of the fatherhood of God, which *Jesus* afterwards manifested . . .," S. & H. 562:3): Elias (Elijah) slew all the prophets of Baal, caused a great famine in the land, and brought fire down from heaven on his enemies; while Jesus severely rebuked James and John for suggesting that they bring down fire from heaven on the Samaritans when they refused to allow Jesus to pass through their country on his way to Jerusalem—Jesus' rebuke being, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them," Luke 9:55, 56. When Mrs. Eddy associates Jesus and Elias with the fatherhood of God ("Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested . . .,") and yet defines "Elias" ("Elijah") as "Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold . . ." (S. & H. 585:10), she but presents the evolutionary process of Fatherhood in the human consciousness from inexorable Principle, presented by Elias, which of necessity is merciless to mortals, and its tempered-with-mercy manifestation through the consciousness of Jesus * to Elias as "Christian Science," that was beyond the consciousness of Jesus in his first coming and of which he could but prophesy as the fulfillment of his second coming. So by the fact that "Elias [first] presented . . . the fatherhood of God" as inexorable Principle and in ultimate idea "Christian Science" as the union of Truth and Love as the highest expression of Motherhood, it is seen that the fatherhood of God was never in reality separated from Principle as Love.

Thus just as Jesus in his repudiation of fire as a weapon to be used upon his enemies could not have lived harmoniously with Elias in his mercilessness, neither could Elias as "Christian Science" in its highest manifestation have lived with Jesus, for Mrs. Eddy says that "Christian Science teaches only that which is spiritual and divine, and not human," S. & H. 99:14; while Jesus' teachings not only recog-

* It is true that Jesus said, "I am come to send fire on the earth; and what will I, if it be already kindled?" Luke 12:49, but this was not the literal fire that Elijah brought down from heaven upon the companies of men that were sent out to take him captive (II Kings 1:9-15) or the literal fire that James and John wanted to bring down upon the heads of the Samaritans, but the purifying fire which his teachings kindled in the hearts of men.

THE SIXTH PICTURE

“CHRISTIAN SCIENCE HEALING”

THE SCRIPTURAL “bases” (Chr. p. 55) given by Mrs. Eddy in the “Glossary” of *Christ and Christmas* for the two stanzas of the Poem corresponding to this sixth picture, as well as for this sixth picture as illustrative thereof, are:

“If Christ be in you, the body is dead because of sin; but the Spirit [God-likeness *] is life because of righteousness.—ST. PAUL.”

“But such as *I have* give I thee: In the name of Jesus Christ of Nazareth rise up and walk.—ST. PETER.”

These Scriptural texts indicate a striking contrast between the two stanzas of the Poem applicable to this sixth picture as well as between the plane of consciousness of the man on the bed and the woman in the doorway as typing the first stanza and that of the woman in white as typing the second stanza.

The first of the two stanzas of the Poem corresponding to this picture, which negates the crucifixion of the “Christ” (“Christ was *not* crucified”) and remands crucifixion wholly to the “doom” of Jesus in his first coming, has denunciatory application to the static Christianity of the First Organization of the Boston church, typed by the man on the bed as its commemorative form and by the woman in the doorway as its beclouded spirit. This First Organization of the Boston church in its attempt to preserve its Christianity upon the basis of a crucified Jesus by forming its “church” to “commemorate

This bracketed interpolation is Mrs. Eddy’s.

[commemoration being but the 'dead body' of a previously living idea] the word and works" of Jesus before his crucifixion *—beyond which St. Paul declared that Christianity could not go when he as its then highest evangel said, "For I determined not to know anything among you, save Jesus Christ, and him crucified," I Cor. 2:2,— crucified the "Christ" in Christian Science in the "second appearing" of Jesus, of which Mrs. Eddy says, "The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing [not static] idea of God, as in Christian Science," Ret. 70:20. And in specific refutation of St. Paul's statement setting static bounds for Christianity Mrs. Eddy says, "St. Paul said: 'For I determined not to know anything among you, save Jesus Christ, and him *crucified*.' (I Cor. ii. 2.) *Christian Science* says: I am determined not to know anything among you, save Jesus Christ, and him *glorified*," S. & H. 200:25.

Thus while the blood of a crucified Saviour in the first coming of Jesus gave color to "Sharon's rose" (in the words of the first stanza of the Poem applicable to this picture) which bloomed in the suffering heart of Christianity, the "second appearing" of Jesus in Christian Science demanded its glorification as "the smile of God," S. & H. 175:10. This crucifixion of the "Christ" of Jesus' "second appearing" lay in the fact that the static Christianity of the First Organization of the Boston church, which commemorated Jesus' first coming, perverted the first Scriptural "basis" of this picture (which reads, "If Christ be in you, the body is dead because of sin . . .") by presenting its reversal in a "body . . . dead" to the "second appearing" of Jesus as the Christ. However, the dutiful righteousness of even static Christianity measurably keeps alive a seed of resurrection tending towards the Christ-idea as the Principle of "Christian Science Healing" (the subject of this sixth picture), typed in this picture by the resuscitation of the man on the bed at the heavenly demand of the woman in white for a higher Christianity than that which merely blooms in "human heart." In other words, *Christian Science* is the intelligent understanding of the "Christ," which the "human heart" rejects as being beyond its *emotional ken*.†

* For Jesus neither taught nor healed after his crucifixion, merely explaining the Scriptures to two of his disciples on the walk to Emmaus, Luke 24:13, 15, 27.

† Remembering that Mrs. Eddy attributed Mary's conception of Jesus in his first coming as typing Christianity to a "pure *heart* that sees God" in her statement which reads, "Not advancing modes of human mind made Jesus [in his first coming]; rather was it the subjugation, and the pure heart that sees God," Mis. 360:32. However, it takes "intel-

So the static Christianity of this man on the bed is the "sin" which Jesus prophesied would be the first of the three resistances to the "Comforter" as "the Spirit of *truth*," which would characterize his "second appearing"—his prophecy of this first resistance reading, "And when he [as 'the Spirit of truth'] is come, he will reprove the world of sin . . . because they believe not on me [in my second coming]," John 16:8, 9.

The second stanza of the Poem applicable to this picture presents the woman in white as typing the "Christ," which "comes in gloom; and aye, with grace towards you and me, for health makes room" by casting out the "gloom" of Christianity, as typed by the woman in black in the doorway, who, in turn, as typing the man-controlled spirit of the Christianity of Jesus' first coming is still enshrouded in the "sackcloth" of its commemorative form, typing the crucifixion of its spirit; for according to the Christian teachings of St. Paul as pertaining to marriage, "The husband is the head of the wife, even as Christ is the head of the church," Eph. 5:23, thus placing woman under the control of man, which obscures her light. This Christian subordination of woman to man in marriage was also Mrs. Eddy's characterization in *Science and Health* at this period, for under the chapter entitled "Marriage" in *Science and Health* (under which chapter her characterization of human man and human woman always registered the progress of church) she demanded that the human man in relation to the human woman should be "*controlling*," in fulfillment of the prophecy that the revelation of Christian Science would first come as manhood—the man-angel bringing the "little book," Rev. 10:2. This prophecy of a man-angel bringing the "little book" was a demand for the initial revelation of the manhood of Woman in order that divine Science, typed by Womanhood, might be founded on Christianity, typed by manhood—Jesus having said of the Spirit of truth" that it would "bring all things to your remembrance, whatsoever I have said unto you . . . [in Jesus' first coming, before guiding] you into all truth . . . and he will shew you things to come [in Jesus' second coming]," John 14:26; 16:13.

Thus human womanhood, typed by the woman in black, having failed at this point to discern a higher light than *commemorative*

ence" as Science to reach the Christ-mind of his "second appearing," for Mrs. Eddy says, "Has God no Science to declare Mind ['intelligence'] . . . ?" (S. & H. 546:10)—making Science the channel through which the Mind ("intelligence") of his "second appearing" as Truth is perceived.

Christianity as manhood (typed by the First Organization of the Boston church), feels the weight of static Christianity. Therefore she, rather than the man on the bed, must wear Christianity's "cloud"-clothes until she is able to scientifically lift man above their "gloom"—the woman in white bringing man only an inspirational quickening. On the other hand, the woman in white in the light of her consciousness of heavenly Womanhood as embracing heavenly manhood (or the Christ as embracing the Jesus) has ejected the woman in black from the room and points upward to the ascended (above both crucifixion and resurrection) "Jesus Christ of Nazareth," who at this point, as discerned by the subjective consciousness of Woman, has become one with the consciousness of this heavenly Woman in "the ark of His [God's] testament," Rev. 11:19. The "temple of God" containing "the ark of His testament [of man and woman]" was "opened in heaven" as a result of the ascension of the angelic consciousnesses of the "male and female" ideas, as illustrated in the fifth picture, which as the "two witnesses" of "Christ Jesus and Christian Science" (My. 347:1) together "heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud [to earth sense]," Rev. 11:12.

However, as this consciousness of *composite* Womanhood as embracing manhood is entirely *subjective* to Woman as a *heavenly* idea that is not yet identified in earthly expression thereof, the woman in white as typing this subjective, heavenly idea still points to heavenly manhood (as her own subjective consciousness of manhood), in whose name she vicariously heals earth's consciousness, typed by the man on the bed, saying, "But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk"; for it will be remembered that "the female idea" in the third edition of *Science and Health*, which this picture correlates, is definitively given the full heavenly trinity of "Life, Truth, and Love," from which she definitively gives to man out of the fullness of her own nature the qualities of "Life" and "Truth." Thus the woman in white in this sixth picture types the heavenly composite "female idea" in the third edition of *Science and Health*, which this sixth picture correlates.

The second Scriptural text for this picture, "But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk," is a quotation from Peter's healing of the "weak-ankled" man *at* (not having passed *through*) the gate called "Beautiful" of the temple on earth, Acts 3:2, this temple being an earth symbol of "the temple o

God [which Jesus prophesied would be] . . . opened in heaven" (Rev. 11:19) only at the point of the revelation of Woman, whose mission it was to reveal the "beauty of holiness [the wholeness of her completed nature as embracing manhood, S. & H. 561:22]," S. & H. 253:2. However, when Peter said to the man *at* the gate called "Beautiful" of the temple on earth, "But such as *I have* give I thee: In the name of Jesus Christ of Nazareth rise up and walk," he referred to the faith that he had in an outer name—that of "Jesus Christ of Nazareth"—by which he was forced to heal because of his personalized sense of the "Christ" outside of his own consciousness (inasmuch as he healed in "the name of [an *ascended*] Jesus Christ of Nazareth"), for he had not yet objectively made the heavenly ascent needful to the human consciousness to become one with the nature, or subjective consciousness, of him who bore such name.

Nevertheless the broad expanse of the prophecy of this Christian healing *at* the gate "Beautiful" on earth (its prophetic nature being seen in the fact that Mrs. Eddy now uses as her text for this picture Peter's healing injunction to the "weak-ankled" man, thus expanding this text to the point of "Christian Science Healing," which is the title of this picture) is requisitioned by Woman in her first step *through* the gate called "Beautiful" opened in heaven, *through* which she has passed to her distinctive earth mission (as illustrated in this picture); for the consciousness of Woman as typed by the woman in white in this picture has become one in *name* and *nature* with the ascended Jesus in the "temple of God . . . opened in heaven," Rev. 11:19, to which the angelic figures of the manhood and womanhood of Woman of the fifth day had ascended. Therefore the woman in white in this picture could truly say, "But such as *I have*," for she had subjectively embraced the full consciousness of Christianity, or manhood, as the result of having passed *through* the gate "Beautiful" of the temple "opened in heaven" into the domain of (composite) Womanhood (although not yet in descended, earthly expression). Thus the woman in white in this picture (corresponding to "the female idea" in the third edition of *Science and Health*) types *heavenly* Life, Truth, and Love, her sole deficiency being the human expression of collective manhood as typing generic Truth on earth, which she must yet bring forth, and which in the meantime forces her to vicariously heal earthly man in the heavenly name of his own true nature from her fuller embrace of man's true source of Life, that vicariously and outwardly heals. However, the quality of Woman

as Life is always animated by her higher sense of heavenly Love, which is inseparable from heavenly Truth, and in this sense "divine Love [without a specific knowledge of 'even a claim to error'] always has met and always will meet every human need," S. & H. 494:10, for heavenly Truth as inseparable from heavenly Love in the "knowledge of its own infinitude . . . forbids the genuine existence of even a claim to error," No p. 30:18.

Inasmuch as the intent of *Christ and Christmas* is to reveal "the God-anointed mission of our Leader," it is necessary to figuratively identify Mrs. Eddy in this picture. Thus it may be said that Mrs. Eddy's subjective consciousness at this point is typed by the heavenly woman in white (that Woman was a heavenly idea is shown by Mrs. Eddy's having said in the third edition of *Science and Health*, which this picture correlates, that "this earth and *heaven* are now and forever the male and *female* of Spirit . . .," Vol. II, p. 120), who had already passed *through* the gate "Beautiful" of "the temple of God [which] was opened in *heaven*" as Woman's domain, in order to reveal the "beauty of holiness [wholeness]" as composite Womanhood in the third edition of *Science and Health*—this third edition being beyond Mrs. Eddy's previous revelation of manhood in the first edition of *Science and Health* as an earthly idea, typing Christianity (that was not privileged to do more than heal the man on earth through an outer name *at* the gate called "Beautiful"), upon which the First Organization of the Boston church was founded.

It is interesting to note that the text, "Heal the sick," which is now the "basis" of the eighth picture, was the original second Scriptural "basis" of this sixth picture. the present second Scriptural "basis," "But such as *I have* give I thee: In the name of Jesus Christ of Nazareth rise up and walk," being substituted therefor three years after the first edition of *Christ and Christmas* was published,* and yet the original name of this sixth picture, "Christian Science Healing," remained unchanged—all of which shows an essential progressive analogy between the sixth and the eighth pictures. When Mrs. Eddy's text for this picture was Jesus' command, "Heal the sick," the woman in this picture (who is now healing the man while pointing upward to the star) then wore a black cape upon her shoulders, which suggested a weight of responsibility, and her head was in the position

* *Christ and Christmas* first appeared in two editions (published in the same month) in December 1893 and after being withdrawn in the same month was restored the very first of 1897—making a three-year interim between the first two issues and the third.

nized the human but denounced its faults and foibles to such degree that Mrs. Eddy says that it is recorded that Jesus' rebuke was fearful to behold, her statement reading, "Jesus uncovered and rebuked sin before he cast it out. . . . It is believed by many that a certain magistrate, who lived in the time of Jesus, left this record: 'His rebuke is fearful,' " S. & H. 6:23, 29. And certainly the twenty-third chapter of Matthew (verses 13-29) bears this out.

This disparity between the consciousnesses of Elias and Jesus, representing as they do different states and stages of unfoldment of the same basic Principle in human consciousness, shows that no Bible characters (be they ever so faithful to their own God-concepts at the point of their unfoldment) can dwell together in harmonious relationship in a single consciousness without orderly interpretive classification any more than could the specific thought-revisions of *Science and Health*; hence Mrs. Eddy reveals in the "Glossary" the Principle for the union of the various links in what she elsewhere calls "the chain of scientific being reappearing in all ages, *maintaining its obvious correspondence with the Scriptures* and uniting all periods in the design of God," S. & H. 271:2.

Remembering that in the "Glossary" of *Science and Health* Abel is characterized as "watchfulness," Abraham as "fidelity," Moses as "moral courage," Elias as "prophecy" of "Christian Science," Jesus as but "the highest human corporeal concept of the divine idea," and so on, and remembering to carry these conceptions in mind when pondering the "word and works" of these characters, one can embrace each and all in his own consciousness in harmonious relationship and thus step by step make his own life a replete channel for their unified fulfillment. This alone is Church, whose human members only force each other to draw more and more upon this great reservoir of intelligent identification of moral forces in order to attain affirmative demonstration to the end of meeting the negation of diverse thought-positions among its members. Hence the tribes of Israel as defined in the "Glossary" "show the workings of the spiritual idea" (S. & H. 562:18) in an individual consciousness.

The "Glossary" of *Science and Health* shows that the whole of human life is an allegory in which each of the Bible characters represents not merely an individual, but a state of consciousness through which each and every individual must pass from sense to Soul when he reaches a corresponding point of progressive unfoldment in his own life. Thus Mrs. Eddy implies that the whole of human life is an

allegory when she says, "No one can reasonably doubt that the purpose of this allegory—this second account in Genesis [which spreads throughout the Bible and throughout the gamut of human life]—is to depict the falsity of error and the effects of error," S. & H. 537:19. St. Paul likewise said that the struggle between Sarah and her handmaid Agar [Hagar] was "an allegory," adding, "for these are the two covenants [Agar and Sarah] . . . and [Agar] answereth to Jerusalem which now is, and is in bondage with her children. But [Sarah as] Jerusalem which is above is free, which is the mother of us all," Gal. 4:24-26. So St. Paul encompassed the whole of human life as an allegory in the principle of the struggle between the law of moral relationships, typed by Agar, and "the rhythm of Spirit," S. & H. 510:4, typed by Sarah.

This same allegorical struggle was perpetuated in the unfoldment of the twelve tribes of Israel to the point of the final solution of the problem of being in the progressive character-symbols of these twelve sons (characterized by their mothers—Leah, typing divine Law as Life; and Rachel, typing Love), that Mrs. Eddy calls "lamps in the spiritual heavens of the age, which show the workings of the spiritual idea," S. & H. 562:17. For each earthly moral relationship walks in the light of a lamp in the spiritual heavens, the moral relationship being but an earthly conception of "the spiritual idea" which gives it animate, earthly expression. Thus the interpretation of the tribes of Israel in the "Glossary," that appeared in this sixth edition of *Science and Health* (which this eighth picture correlates), for the first time presented the Principle of spiritual harmony. An intelligent answer in one's own consciousness in regard to the full reason for Mrs. Eddy's definition of any one of these tribes would suggest the Principle of all. Thus Church in idea starts in the "Glossary."

The woman in this eighth picture is demonstrating the truths of the "Glossary" (in its presentation of the prophets and saints of manhood, Rev. 11:18) as the "Key" that unlocks the door of her own manhood step by step to the consciousness of Womanhood, thus identifying as her own the symbol of universal Christian manhood on the bed. For woman's *crown* of manhood could rest upon the "pale brow" of "Wisdom" as intelligence, only after manhood had yielded his earthly symbols to Woman as the compounded spiritual idea embracing all ideas, of which his symbols were natural types. So "Treating the Sick" (the title of this eighth picture) is always a process of utilizing the

ideas in the "Glossary" to identify the human footsteps of six thousand years of demonstrated manhood.

The woman in this eighth picture is also every woman, for although Mrs. Eddy passed through the sorrows and privileges of the wilderness-woman in bringing forth her "man child" in her Word, she no more spared other women the privileges of being this woman than did Jesus' wilderness-experience spare others his desolation in their attainment of the same result. Mrs. Eddy says of Jesus: "While we adore Jesus, and the heart overflows with gratitude for what he did for mortals . . . yet Jesus spares us not one individual experience, if we follow his commands faithfully; and all have the cup of sorrowful effort to drink in proportion to their demonstration of his love, till all are redeemed through divine Love," S. & H. 26:1-9. Mrs. Eddy also says, "Every individual character . . . at some date must cry in the desert of earthly joy; and his voice be heard divinely and humanly," Mis. 81:22. The "Glossary" (the wilderness-process of *Science and Health*) gives man a higher ideal and joy for every pleasure or pain it takes away, each personal conception yielding to a divine idea—just as in the prophecy of Isaiah the Christ-idea gives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," Isa. 61:3.

Thus this eighth picture fulfills the demand that the "voice" of "every individual character . . . be heard . . . humanly," and the ninth picture that it "be heard divinely"; for this eighth picture types the "desert of earthly joy" (Mis. 81:23), while the ninth picture types the desert promise fulfilled. So the stanzas of the Poem applicable to these two pictures (as previously noted) are connected by the word "for," making the ninth the fulfilled (crowned) process of this eighth—woman's crowned manhood, for Mrs. Eddy says of the God-crowned Woman of the Apocalypse, ". . . the woman in the Apocalypse symbolizes generic man," S. & H. 561:22, as indicated by her twelve-star crown, typing the twelve tribes of Israel, which "stand in type for the whole human race," *April Journal*, 1895.

In connection with this link of Mind between the eighth and ninth pictures, Mrs. Eddy in the "Glossary" (that first appeared in the sixth edition of *Science and Health*, which this eighth picture correlates) defined "Father" in the sixth edition of *Science and Health* as, "The great forever, eternal Mind; divine Principle, *named* God," and "Mother" as, "Divine and eternal Principle,—Life, Truth, and Love," thus showing the one quality of "Father" which "Mother" did not

then and does not now possess to be "the great forever, eternal Mind." So when "Father" was recognized in the "Glossary" (then called *Key to the Scriptures*) of this sixth edition as "the great forever, eternal Mind," "Mind" was given its present definition in the "Glossary" as embracing every element of being—" . . . the only Spirit, Soul, Principle ['divine Principle' in present edition], Substance, Life, Truth, Love." Thus when Mrs. Eddy in her revelation recognized the necessity for demonstrating Mind as Father, she simultaneously in her all-embracing definition of "Mind" baptized every quality of being in *Science and Health* in this demand, leaving her footstep for the necessity of those who would later be at the same point of unfoldment. In other words, when the demonstration of "Mind" is one's necessity, despite the fact that it is the lowest quality in the scale of the unfolding definition of God in "Recapitulation" (Mrs. Eddy's chapter for teaching), every quality of being (like John the Baptist, *Mis.* 81:22), to human sense, "must cry" in the wilderness of Mind (Mrs. Eddy having defined "wilderness" in the "Glossary" as "spontaneity of thought and idea") in preparation for the next footstep of being—just as the full twelve tribes, including both Leah's children (typing earth) and Rachel's children (typing heaven), were forced to pass through the same wilderness, typing Mind, into the "Promised Land."

Thus as Life (expressed in all its seven ascending forms in the first chapter of Genesis, S. & H. 526:7, 8, and in the first three verses of the second, S. & H. 523:22-24) had been baptized in the "mist" that "went up . . . from the earth" (which "mist" claimed to make matter the producer), this "mist" must be dissipated in the desert of Mind as the only means of lifting Life to Truth, the latter watering the earth with the "raindrops of divinity" (S. & H. 288:17) from above in the place of the "mist" that arose from the earth beneath. So there is no escape from the parched ground of earth as earth's "mist" evaporates, for Mrs. Eddy says that *only* through such evaporation of the "mist" will the "curse . . . be removed which says to woman [as 'mother'], 'In sorrow thou shalt bring forth children,' " S. & H. 557:16. Thus the "half a time" of all motherhood is dissipated in the wilderness, *Rev.* 12:14. So without the "spontaneity of thought and idea" that the wilderness alone brings forth (S. & H. 597:16), earth seen in the light of theoretical Truth materializes Spirit in its attempt to spiritualize matter (so to speak); hence "every object in material thought . . . [must] be destroyed" (S. & H. 267:1) in the wilderness of Mind before it is replaced by the heaven-bestowed idea of Spirit.

Therefore in the "Glossary" Mrs. Eddy does not share the quality of *Life*, which she has always apportioned to Mother, with Father until Father as Mind has forced all human concepts of ". . . Spirit, Soul, divine Principle, substance, Life, Truth, Love . . ." (S. & H. 591:16) to pass through the mistless desert of Mind—on the way from creative Life in Mother to Truth (which is her position in this sixth edition), that is inseparable from Love (the entire trinity of Life, Truth, and Love being progressive qualities of Motherhood). So the quality of "Life" was never given to "Father" in the "Glossary" until the City foursquare descending from heaven (with its heaven-bestowing redemption of previous effacements) was added to "The Apocalypse" of *Science and Health* in the fiftieth edition, of 1891, which is demonstrably correlated by the tenth picture.

This eighth picture correlates the second motto which Mrs. Eddy gave to the branch churches, "Christianity is again [ascendingly] demonstrating the Life that is Truth, and the Truth that is Life," My. 214:8; for it presents the process of the "footsteps of Truth" to the end of unfolding an orderly Science, thus demonstrably lifting Life to Truth, at which point Truth embraces Life. The "Life that is Truth" is the necessary footstep to the "Truth that is Life." These "footsteps of Truth" must be taken through the processes of the tribes of Israel in the "Glossary" in order that the necessary bond of intelligence between the man on the bed and the woman in this picture may be established; thus his inner consciousness is awakened to "the one Mind" to the end that Truth may become Life in demonstration.

The main body of this sixth edition of *Science and Health* with the exception of the abridgment of the chapter entitled "Demonology" was identical with the third edition, even to the point of "the female idea's" embracing the full trinity of "Life, Truth, and Love." This sixth edition, like the third, also appeared in two volumes. It is interesting to note how the very long chapter entitled "Demonology" naturally shrank under the light of the footsteps of "intelligence" as furnished by the newly added "Glossary" in this sixth edition of *Science and Health*, in which "Glossary" human man, who was formerly obliterated, was given the foothold of the "past" as presented in the Scriptures—the "past," typed by human manhood, becoming a present mental and moral potency when its impersonal Principle was revealed in the spiritual evolution of the Word in *Science and Health*. The casting out of *demons* ("devils") was the last demand of Jesus' command to his disciples, as quoted in the Christian Science

seal on the cover of our textbook, "Heal the sick, cleanse the lepers, raise the dead, cast out *demons*," Matt. 10:8. This seal was added for the first time in the third edition of *Science and Health*, when the chapter entitled "Demonology" appeared in that edition, for it was really the first time that the true nature of "demons" was ever exposed.

Someone may ask why *Science and Health* is illustrated in this eighth picture as a single volume when the sixth edition, in which the "Glossary" first appeared, was composed of two volumes? The answer is that while the sixth edition was published in two volumes in 1883, six years before the First Organization of the Boston church was dissolved, *Science and Health* became one volume in the sixteenth edition, in 1886, three years before the First Organization of the Boston church was dissolved.

"ZONE TO ZONE"

The "zone" of the "fast circling" star in this eighth picture is *Asher*, the second son of Leah by her handmaid of purpose Zilpah ("Zilpah" meaning "*contempt of the mouth*"), and the eighth son of Jacob (or the eighth tribe of Israel). "Asher" means "*happy*," and his birth is recorded in the Bible as follows, "*And Zilpah Leah's maid bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher,*" Gen. 30:12, 13.

(Identical Fulfillment)

"*And Zilpah Leah's maid bare Jacob a second son*"—Note that again, as in the case of Gad, Zilpah merely "bare Jacob a . . . son" rather than "conceived and bare" Jacob a son. Also, as in the case of Gad, the origin of the conception of Asher was Leah, who having conceived both sons of Zilpah (Gad and Asher) claimed them as her own. Leah, as noted in the comments on the seventh picture, mentally sensed in Gad the universality of Science ("Gad" meaning "Science"), which is conceived through the consciousness of the original perceiver rather than through the consciousness of the servant, or re-hearer, of such conception, as was Zilpah; for a re-hearer is always the servant, who "knoweth not what his lord doeth," and, therefore, merely bears in his body the conception of his lord, or master,—in this case the conception of her mistress. Thus Gad (correlating the

seventh picture) as universal Science, the first son of Zilpah ("Zilpah" meaning "contempt of the mouth," or channel), takes the second step in its "haste towards harmony"—happiness, for "Asher" means "happy."

"Happiness" as defined by dictionaries as "harmony," "joy," and "bliss" indicates spiritual values, of which pleasure (all too often mistaken for happiness) is the material counterfeit. And as Mrs. Eddy says that heaven represents "harmony," Asher, like Gad, is a heavenly idea on the topmost rung of the Ladder of Life, which quickens Gad as static rest (for all science is static knowledge until utilized) into active rest, in line with Mrs. Eddy's statement that "the highest and sweetest rest, even from a human standpoint, is in holy work," S. & H. 520:1. Thus Asher types "spiritual compensation" (S. & H. 581:15) for ascending church labor to the end of lifting the entire human consciousness to its heavenly goal, in line with Mrs. Eddy's statement that "happiness . . . cannot exist alone, but requires all mankind to share it," S. & H. 57:18.

Likewise Mrs. Eddy (prototyped by Leah) conceived Asher in the sense that she affirmatively defined "Asher" in the "Glossary" of *Science and Health* as "spiritual compensation" (or reward) for Christianity's ascending labor through The Mother Church (prototyped by the body of Zilpah) as the second phase of her higher "handmaid" of purpose—the second phase being the *demonstration* of the "Science" brought forth (as Gad by Zilpah) in her first phase of "handmaid"-service, typed by the branches. Thus the outer judgment and the outer wrestling of the First Organization of the Boston church, prototyped by Dan and Naphtali as the children of Rachel's handmaid "Bilhah," meaning "confusion," must be healed by the two children of Leah's handmaid Zilpah—Zilpah in this eighth picture being typed by the wilderness-Mother as The Mother Church. In other words, "spiritual compensation," typed by Asher (embracing Gad as "Science") as Zilpah's composite child, could not be reached until Dan as outer judgment and Naphtali as outer wrestling (also the negative phase of Gad as torpid "rest," typed by the sleeping man on the bed) were intelligently overcome ("healed").

The healing of the sick in this eighth picture (through "*treating the sick*," its title) being both an affirming and a negating, or denying, process, Asher as the tribal "zone" of this eighth picture must have both an affirming and a negating nature, typing both the divine and human, and this dual nature of Asher is defined in the

“Glossary” of *Science and Health* as both “spiritual compensation” and “the ills of the flesh rebuked.” Inasmuch as Mrs. Eddy first defines Asher in the “Glossary” as “spiritual compensation” and then as “the ills of the flesh rebuked,” “spiritual compensation” being the higher position becomes the final goal of its negating process. (This process is the same as that of a practitioner who firstly affirms the Truth and secondly ascendingly denies the error, until the final goal of the initial affirmation is reached.)

So the branches (prototyped by Zilpah’s first child, Gad as Science, illustrated by the seventh picture) as the first phase of Mrs. Eddy’s second “handmaid” of purpose and The Mother Church (prototyped by Zilpah, who brought forth the negating, or self-denying, phase of her second child Asher as “the ills of the flesh rebuked”) as the second phase of Mrs. Eddy’s second “handmaid” of purpose typed the two phases of the heavenly God-crowned Woman; for the Apocalyptic God-crowned Woman first appeared in the fullness of her undivided completeness but more latterly in her Mother-phase dividedly brought forth her “man child” as absolute Truth, which was “caught up unto God, and to His throne,”—that is, “*caught up*” into oneness with her divine consciousness. This ascending process of the God-crowned Woman’s “man child” was a pattern for the wilderness-Mother as The Mother Church (which *humanly* symbolized the Mother, or divided, phase of the God-crowned Woman) to negatingly *lift up* her sonship to the same position of absolute Truth as that of the God-crowned Woman when bringing forth her “man child,” at which point it (the sonship of The Mother Church), too, was “caught up unto God, and to His throne,” thus becoming one with the initial completeness of the God-crowned Woman, typing Asher as “spiritual compensation,” which (having rebuked the ills of the flesh) demonstrably embraced Gad as Science, typed by the branches. And since Mrs. Eddy says that the God-crowned Woman “symbolizes generic man,” S. & H. 561:22, the heavenly God-crowned Woman, typing Asher, holds full “spiritual compensation” for the twelve tribes of Israel as symbolized by the God-crowned Woman’s twelve-star crown, S. & H. 562:11.

Had not The (medial) Mother Church been basically a branch, it never could have risen to the full estate of the Branch-idea in the God-crowned Woman, or Asher, later symbolized by the Extension. However, inasmuch as The (medial) Mother Church was basically a branch (and, therefore, embraced in the Branch-idea, just as the Mother-

phase of the God-crowned Woman was embraced in her initially completed being), both the branches and The Mother Church were conceived by the same source,—namely, Mrs. Eddy (whose consciousness typed the true Branch-idea). Both the branches and The Mother Church were likewise borne through the same channel,—namely, church as a "servant"-consciousness (prototyped by Zilpah). However, even though the conception of the branches and The Mother Church was from the same source, and both were borne through church as a "servant"-consciousness, the branches were illustrated in the seventh picture by a little child (which Isaiah prophesied would be the expression of the Branch-idea) and The Mother Church is illustrated in this eighth picture by a woman (which Isaiah prophesied would be a "mother," in the sense that The Mother Church would be the "stem" out of which a "rod" as a "man child" would "come forth"). Isaiah's prophecy attesting that both the branches and The Mother Church would grow from the same Branch root, typing "self-existence," reads, "And there shall come forth a rod out of the stem [symbolized by The Mother Church] of Jesse, and a Branch [symbolized by all branches] shall grow out of his roots [which same 'roots' were also the source of the 'stem'] . . . and a little child [typed by the Branch-idea] shall lead them," Isa. 11:1, 6.

SPIRITUAL AND INSTITUTIONAL CHURCH

In line with the fact that the branch churches were established before The Mother Church and that The (medial) Mother Church was originally a branch-church,—the Branch-idea of which it must ascendingly regain as its final goal,—Mrs. Eddy's definitions in the "Glossary" of spiritual Church (as typed by the branches), and institutional church (as typed by The Mother Church) bear the same relationship to each other as that of the affirming and negating definitions of Asher.

The first part of Mrs. Eddy's definition of *spiritual* Church as "the structure of Truth and Love" (not Life, S. & H. 583:12) entirely locks its doors to the human consciousness (demanding human ascent thereto), for "Truth and Love" are heavenly qualities, as attested by the fact that Mrs. Eddy correlates the "lights in the firmament of the *heaven*" with "Truth and Love," S. & H. 510:6-9; while the second part of Mrs. Eddy's definition of *spiritual* Church as "whatever rests upon and proceeds from divine Principle," by reason of both resting *upon* divine Principle and proceeding *therefrom*, leaves no latitude

for the ascending "footsteps of Truth" (as the expression of divine Truth) in the human consciousness—divine Principle being a forever foundation, and Truth being always a revelation from its heavenly source ("Truth is a revelation," S. & H. 117:27), which knows nothing of the ascending approach of the human consciousness thereto.

The second division of the definition of "Church," as stated by Mrs. Eddy in the "Glossary," presents *institutional* church as the servant-body in which is borne in the human consciousness the ascending "footsteps of Truth" leading to indivisible heavenly Truth, which to the ascending objective consciousness is the first step in the spiritual structure of Church as "Truth and Love"—"Truth" being symbolized by The Mother Church, and "Love" as the final step being symbolized by the branches. In other words, the servant, or "handmaid," of purpose is medially defined as the institutional approach of the human consciousness through scientific Christianity, or the "footsteps of Truth," towards the goal of divine Truth. So Mrs. Eddy defines *institutional* church as follows: "The Church is that institution, which affords proof of its utility [servant-sense] and is found *elevating the race*, rousing the dormant [typed by the sleeping man on the bed in this picture] understanding from material beliefs to the apprehension of spiritual ideas [typed by the consciousness of the ministering woman at his bedside] and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick," S. & H. 583:14. But such church can progress no further than the scope of the divine idea which animates it; thus institutional church as the *servant* of the divine idea of "Truth and Love" had to be *founded* on Truth before it could ascendingly reach Truth as divine Principle that is one with Love, for a fountain can rise no higher than its source. As previously noted, the First Organization of the Boston church was not founded on Truth, but on the "word and works," or Life, of Jesus in his first coming as "Master," Jesus having prophesied that his second coming would be as Truth, which would not only dwell with us but *in* us, and, therefore, would constitute self-mastery, John 14:17.

Mrs. Eddy by her definition of "Mother" in the "Glossary," as alone embracing the quality of Truth as distinguished from the qualities of "Father," demands that Church as Truth must be born of Woman in strict accordance with Jesus' own prophecy to St. John in his great Revelation when he figuratively demanded the birth of the "man child" as heavenly Truth through the God-crowned Woman

—her "man child," which was "caught up unto God, and to His throne," typing the necessity for the wilderness-woman as the earthly counterpart of the God-crowned Woman to *individually* and objectively lift up her "man child" (manhood) in the Word of *Science and Health*. The lifting up (elevating) of the *collective* human consciousness through the "footsteps of Truth" was the institutional process of church as typed by The Mother Church in its rôle of wilderness-Mother, this process ultimating in the God-crowned Woman, later typed by the Extension. Thus the process of the wilderness-woman was distinguished from that of the wilderness-Mother in that the wilderness-woman lifted up her "man child" (manhood) not through institutional church as the wilderness-Mother but through the ascending "footsteps of Truth" in the progressively ascending Word of *Science and Health*, that gradually rose to oneness with its heavenly Bride as the God-crowned Woman in the Apocalyptic *Key to the Scriptures*. In other words, The (medial) Mother Church was the servant-body, or wilderness-Mother (prototyped by Zilpah, Leah's handmaid of purpose), through which the "footsteps of Truth" were progressively demonstrated after being placed in the Word of *Science and Health* by the wilderness-woman (Mrs. Eddy as prototyped by Leah) in response to the ascending requirements of The (collective) Mother Church consciousness. Neither the Bible nor *Science and Health* calls the wilderness-woman by the name of "Mother." However, the church forced this appellation upon Mrs. Eddy, due to its lack of understanding of the distinction between the wilderness-woman and the wilderness-Mother.

The demand upon institutional church to *elevate the race* in symbolic fulfillment of Jesus' Apocalyptic prophecy of the God-crowned Woman's "man child," that was "caught up unto God, and to His throne," was the sonship process of The Mother Church. This prophetic process found its initial identity in *Mrs. Eddy's writings* in the sixteenth edition of *Science and Health*, in 1886 (which was the next revision to that of the sixth edition, that first added the "Glossary" to *Science and Health* with its definition of "Church"), in which Mrs. Eddy presented, in the first appearance of the chapter entitled "The Apocalypse," the heavenly God-crowned Woman (identifying Mrs. Eddy's revealing consciousness of Church as "the structure of Truth [manhood] and Love [Womanhood]," afterwards typed by the Extension as "the crown") bringing forth her "man child" as absolute Truth, to which the wilderness-woman as the God-crowned Woman's

founding counterpart must needs lift up the human consciousness through the "footsteps of Truth" in *Science and Health* (particularly through its "Glossary")—remembering that the sixteenth edition of *Science and Health* was published in 1886, before The Mother Church was ever contemplated as a medial necessity.

THE MEDIAL NECESSITY FOR THE MOTHER CHURCH

Since institutional church was the medial necessity of the human consciousness to *elevate the race* through its own collective elevation by the lifting of its Life to Truth, this more expansive demonstration needful to *elevate the race* required a collective church. This process of collective church being the scientific Christianization of the human consciousness, it must be established by Christians, or Science would have no field for its work; for Mrs. Eddy says, "Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it," S. & H. 556:13.

In line with this thought, the Massachusetts Metaphysical College Association, composed exclusively of Mrs. Eddy's students, was (as previously presented in the comments on the "Mission of Christ and Christmas") dissolved at the time of the dissolution of the First Organization of the Boston church and resolved at the same time into an "Assembly of Christians" (June *Journal*, 1890)—the By-laws of the Massachusetts Metaphysical College Association being revised in line with its prophetic destiny. Among other changes in its By-laws two new provisions were added—one calling it the "parent Association," as if to prophesy The (at that time future) Mother Church, and the other pledging its members to life membership.* Thus Mrs. Eddy's students, one and all, were self-placed under the limitation of Christianity for life, and under this limitation they were later forced to form the Second Organization of the Boston church, called "The Mother Church." Hence The Mother Church as "the cross" (My. 6:19) was predestined to the limitation of Christianity only, whose goal is heaven—heaven being reached through the footsteps of progressively scientific Christianity. When Mrs. Eddy set aside the Massachusetts Metaphysical College Association as an "Assembly of Christians" (composed exclusively of her students, as was basically the First Organization of the Boston church), upon which The Mother Church was subsequently founded, it was in recognition

* See revised Constitution and By-laws of the Massachusetts Metaphysical College Association in the pamphlet entitled *Christian Scientist Association, Revised Edition*.

of the great chasm between herself and her students, which she realized must be crossed by them before she could build her own expression of Branch—first in the Word and then in symbolic expression, as subsequently presented.

The need of medial Motherhood as applied exclusively to Mrs. Eddy's students was by reason of the fact that her students—some of whom had been taught by her even many years before *Science and Health* was written and the remainder taught from time to time concurrently with the radically progressive changing revisions of *Science and Health* (as well as having had Mrs. Eddy's personal counsel and admonition as applied to their own individual needs)—represented the sum of diverse personal teachings that were to be of great value to the world when harmonized and unified into the *living* Word, in support of her more progressive teachings in her completed revelation in the fiftieth edition of *Science and Health*, in 1891, in which she declared, "Truth [upon which The Mother Church was founded in 1892] is revealed. It needs only to be practiced" (our present S. & H. 174:20). It was upon the relative success of this harmonizing and unifying process in the lives of her students (as indicating progressive need) that Mrs. Eddy doubtless based much of her abstract corrective teachings in *Science and Health*. However, the great deterrent tendency in the thought of these students was to exalt Mrs. Eddy's personal teachings above her impersonal progressive Word.

It is now accepted as dangerous to exalt the old editions of *Science and Health* above the last revised edition, and this judgment rests upon no less authority than that of Mrs. Eddy, My. 237:5. And yet excerpts from Mrs. Eddy's letters, personal conversations with her, and notes from her class teachings (including the nine years' teachings previous to the writing of *Science and Health*) were all cherished and relied upon by her students long after the point of unfoldment in *Science and Health* had been passed during which they had been taught by her personal teachings, admonitions, and exhortations. All these teachings had been in the relatively dim light of her revealing consciousness as presented in the editions of *Science and Health* published during her students' respective instruction by her, which conveyed lasting impressions upon them below the standard of the more progressively changing forms of thought in the many succeeding revisions of *Science and Health*. If at any time her personal ministrations seemed different from her revealed Word contemporary with such personal ministrations, it was due to the immediate personal need

of one student as distinguished from that of another student; while her revealed writings were a common standard for all at the time of their publication.

At one time at the turn of the twentieth century, when the mortality among Mrs. Eddy's students was great, someone asked one of her eldest students, "What is the occasion of this surprising fact?" The reply was that Mrs. Eddy's students were unable to adapt themselves to the progressively changing demands of her impersonal teachings in *Science and Health*; for they viewed her personal teachings as a privilege in advance of her Word, in which she was and is progressively and solely found, Mrs. Eddy having said, "Those who look for me in person, or elsewhere than in my [published] writings, lose me instead of find me," My. 120:2.

The great progressive diversity of Mrs. Eddy's personal teachings, which diversity was due to the point of the revelation in her consciousness at the immediate time of the presentation of her teachings to her students and the needs of her classes generally as applied to her collective teaching, had to be standardized with the progress of her Word. These diversities of ministrations were occasioned by Jesus' diversified prophecies in his great Revelation to St. John concerning the progressive steps of the Church which he had promised to build in the human consciousness. Such diversities were typed by the seven stars which Jesus held in his right hand as the angels (Rev. 1:16, 20), or spiritual ideas, of the seven churches, Revelation second and third chapters; the man-angel bringing the "little book," Revelation tenth chapter; the heavenly vision of Woman crowned with twelve stars, who brought forth her "man child" as Truth, together with the wilderness-woman, who lifted the human consciousness thereto, Revelation twelfth chapter; the marriage of the Bride and the Lamb in heaven, Revelation nineteenth chapter; the descending City four-square, Revelation twenty-first chapter; and the "tree of life" bearing its "twelve manner of fruits," Revelation twenty-second chapter, each fruit being a type of a progressively changing consciousness which must be fulfilled.

Also it was the differences of Mrs. Eddy's ministrations with her students, incident to the particular progressive tribal unfoldment of her consciousness (in line with her students' then needs), that required unification by her students collectively, she having said that the (*gathered*) twelve tribes of Israel "are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea," S. & H.

562:17. Thus The Mother Church was formed exclusively by Mrs. Eddy's students for the reason that they were the only Christian Scientists that had had the privilege of her teachings not only for nine years before she wrote *Science and Health*, but during the period of her progressive revisions of *Science and Health*—from 1875 when she wrote the first edition of *Science and Health* until 1886 when she wrote the sixteenth edition, and for a short time thereafter. The fiftieth edition of *Science and Health*, published in 1891, covered the whole Word as Bride, her subsequent additions to *Science and Health* presenting the progressive footsteps of the bridegroom, Mrs. Eddy having said in *Miscellany* (p. 125) even in 1899, ". . . the bride (Word) is adorned [completed in the *Key to the Scriptures*], and lo, the bridegroom [*Science and Health*] cometh," which shows that the "adorned" Bride was complete over fifteen years before the bridegroom as the ascending human consciousness demonstrably reached this goal of vision in 1906. And so in the light of the advantage of the compounded revisions of *Science and Health*, Mrs. Eddy's students bore a peculiar responsibility to the Cause to unify their concepts of the diversity of her teachings, in line with the instruction presented in the March and April issues of the *Journal* of 1891, in which the great privilege of keeping the old editions of *Science and Health* for their progressive comparative value (to the end of unifying the footsteps therein) was referred to as a "treasure-trove."

Undoubtedly the warfare prophesied in the twelfth chapter of the Apocalypse between the woman bringing forth her "man child" and the "dragon" found its battleground in The Mother Church. Of this prophesied warfare in Revelation twelfth chapter Mrs. Eddy says, as often quoted, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare," S. & H. 568:5. And in identification of The Mother Church's warfare, Mrs. Eddy says, "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit," Pul. 20:14. Thus the warfare which The Mother Church was prophesied to wage was resultant upon the efforts of its members to harmonize their lives with her more advancing Word through the medium of the *impersonal* teachings of *Science and Health*. As an example of this need of harmonization, her students in the First Organization of the Boston church received such teachings of absolute Truth as: "God never said that man would become better by learning to distinguish evil from good,—but the contrary, that by this knowl-

edge, by man's first disobedience, came 'death into the world, and all our woe,' " Un. 14:27, and again: "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; while contrastingly the Second Organization of the Boston church was founded upon the vital need for her students to distinguish evil from good in their own lives, as demanded by Mrs. Eddy's statement (added to *Science and Health* in the fiftieth edition, in 1891, before The Mother Church was formed): "I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none," S. & H. 269:22. Thus it was necessary for Mrs. Eddy's students to distinguish between the teachings of "divine Science" as the revelation of the God-crowned Woman (remembering that this God-crowned Woman was manifest in heaven to Mrs. Eddy's consciousness from the third to the sixteenth edition of *Science and Health* [1881-1886] before she dividedly brought forth her "man child" as Truth) and the teachings of the wilderness-woman as her founding human counterpart needful to lift up the human consciousness to Truth in the Word of *Science and Health* by reducing "divine Science" to "human apprehension," which is "Christian Science," S. & H. 471:30,—this latter process being the pattern for the ascending sonship of the wilderness-Mother as The Mother Church.

As late as even 1895 (*April Journal*), three years after The Mother Church was formed, Mrs. Eddy wrote, "If ever I wear out from serving students, it shall be in the effort to help them to obey the Ten Commandments and imbibe the spirit of Christ's Beatitudes," Mis. 303:16. This would indicate that her students as the *reborn* from the First Organization of the Boston church were necessarily below the manhood of Woman in Jesus' "second appearing" upon which the Second Organization of the Boston church was basically founded—the foundation of the Second Organization being "the Rock, Christ [Truth]," *Manual* p. 19. That her students were below the manhood of Woman was further indicated by Mrs. Eddy's pathetic lament when she indited (in the same year, 1895) the *Manual* of The Mother Church to only "those beloved students, whose growth is taking in the Ten Commandments and scaling the steep ascent of Christ's Sermon on the Mount," My. 229:20. This shows that she was forced to hold a strong hand (the word "manual" meaning "hand") over the living "epistles" (her students) of her personally imparted Word, which "epistles"

should have been written in the spirit of her own progressive life, Mrs. Eddy bearing the same relationship to her students to whom she personally ministered as St. Paul did to those of his followers regarding whom he said, "Ye are our epistle written in our hearts, known and read of all men . . . written not with ink, but with the Spirit of the living God," II Cor. 3:2, 3.

In view of the fact that Jesus first appeared to St. John in his great Revelation standing in the midst of "seven candlesticks" (which he called the "seven churches" of ascending manhood, Rev. 1:20) holding seven stars in his right hand (which he called "the angels of the seven churches") and prophesied of these seven churches that each and all would manifest diverse weaknesses as typing the nights of division, or separation, between the days of ascending consciousness in the first chapter of Genesis,—is it any wonder that when all of these diversities came together in one church (the First Organization of the Boston church) merely to "commemorate the word and works of our Master," that their differences of concept and ministration resulted in the utter confusion of all? For had not each and all types of diverse consciousnesses come together directly from churches of manifestly sharp angles of division as to creeds and dogmas (as Jesus inferred they would do)? And is it any wonder that Mrs. Eddy was forced to close this "church" because of the "molestation of other churches" (Ret. 44:21), whose divided consciousnesses were identical weaknesses of all those brought together in the Christian Science Church, which enabled them to reach the Christian Science Church through like weaknesses? And is it any wonder that Mrs. Eddy was forced to establish a church on the basis of unified Truth as embracing the true idea of all the weaknesses of doctrinal beliefs in order that its members might through the impersonal Word effect self-mastery sufficiently to do for themselves that which she in her own work had failed to accomplish with them in the First Organization of the Boston church—warm marble, quench volcanoes, and patch breaches widened the next hour (Mis. 316:21-24)?

THE FOUNDING AND MISSION OF THE MOTHER CHURCH

Having failed to lift her students' consciousnesses to the plane of her own heavenly manhood and womanhood during the ten years' period of the First Organization of the Boston church, Mrs. Eddy was forced in 1892 to request twelve of her students to found a church in which by impersonal Motherhood teachings they could retrace,

or reascend (Pul. 11:1) the "footsteps of Truth" together in their own consciousness—the impersonal "footsteps of Truth" requiring the self-mothering (self-disciplining) of a Mother Church.

Therefore when Mrs. Eddy requested *twelve* of her students (*Manual* p. 18) to form The Mother Church by reorganization (re-birth rather than "new birth"), it was founded upon the basis of "the Rock, Christ [Truth]," *Manual* p. 19,* in contrast to the basis of the First Organization of the Boston church, which was that of Jesus as Life, *Manual* p. 17; for Christ is collective, while Jesus is individual. Mrs. Eddy (as previously noted) not only called upon *twelve* of her students to form The Mother Church but permitted them at the initial meeting to take into its membership twenty others of her students who were waiting to enter at the same meeting, *Manual* p. 18. This process of having *twelve* members take in the twenty additional members shows the special significance of the basic *twelve* in point of their symbolism. All of them (the original *twelve* and the additional twenty) were called "First Members," and with subsequent additions to their ranks they were the active and voting *body* through which Mrs. Eddy governed The Mother Church for several years, as the early editions of the *Manual* show.

Thus while The Mother Church as her "handmaid" brought forth, or "bore," the fruit of Mrs. Eddy's spiritual purpose, she *conceived* and governed it from without, as she was never a member of The Mother Church (typing the "cross"), having said before the laying of its corner-stone, "My work for the Mother Church *is done* [*italics are Mrs. Eddy's*]," June *Journal*, 1894. Mrs. Eddy's work in Motherhood was done when she unfolded the tribes of Israel in the "Glossary" of *Science and Health* in the sixth edition, in 1883; for in preconceiving the tribes in the "Glossary," she completed Motherhood to her consciousness in advance of the entire work of The Mother Church. Therefore when Mrs. Eddy added to *Science and Health* the

* A financial Deed of Trust to the property on which The Mother Church was built was given (Sept. 1, 1892) three weeks before the second formation of a church (Sept. 23, 1892) in order to keep financial responsibility wholly *outside of church*. This Deed of Trust permitted only appointed officials wholly *outside of church* to hold legally the property of the church (for there was no church formation in Boston at the time the Deed was executed). This made possible the formation of a church without the necessity of a charter under human law, as was the limitation of the First Organization of the Boston church. See October *Journal*, 1892, for a record of the painstaking efforts Mrs. Eddy made in this connection to free The Mother Church from legal responsibilities. Also see footnote on page 130 of the *Manual*. Thus the Deed of Trust had no church relationship or *associated* responsibility for its property. See Article XXIV, Section 2, on page 75 of the *Manual*.

God-crowned Woman bringing forth her "man child" as Truth in the sixteenth edition, in 1886 (three years before the First Organization of the Boston church was dissolved in 1889), it presented the *history* of her own revealing consciousness in *Science and Health* at that point; and Mrs. Eddy's presentation in the same edition of the wilderness-woman's lifting up the human consciousness to her revealing consciousness registered her own demands (through motherly ministrations) upon her students, in her endeavor in the First Organization of the Boston church to lift the human consciousness (in and through her students) to the plane of her own manhood consciousness as heavenly Truth, that was one with Love as its heavenly Bride. In recognition of the fact that Mrs. Eddy's Motherhood was in her unfolding Word and not in organic church, The Mother Church edifice was built by her students as a memorial to her previously finished Motherhood, as stated in the March and May issues of the *Journal* in 1895.

However, when Mrs. Eddy in 1883 added the "Glossary" to *Science and Health*, defining not only the tribes of Israel but "Church" for the first time, she elementally made a demand upon the human consciousness for The (later institutional) Mother Church, "the cross," to the end of ascendingly lifting up the tribes of Israel from the "cross" of their human deficiencies to their spiritual identification as the stars in the "crown" of rejoicing—the God-crowned Woman's crown, later typed by the Extension. These two symbols of "cross" and "crown" were necessary to identify Mrs. Eddy's "Glossary" definition of "Church" in its two divisions—spiritual Church as a collective Branch-idea, typed by the Extension, and institutional church, typed by The Mother Church. Neither of these divisions of church could be borne by an inspirational "church" of Life founded upon the mere *commemoration* of the Life ("word and works") of Jesus as "Master" of the human consciousness, as was the First Organization of the Boston church, *Manual* p. 17; for the "cross" must be borne scientifically by institutional church founded upon "the Rock, Christ [Truth, which gives *inner* mastery to the human consciousness]," before the "crown" could be reached.

Although the ascending footsteps of The Mother Church reached their manhood goal at the point of the seventh rung of the Ladder of Life, typing the *seven* stars of manhood which Jesus held in his right hand, Rev. 1:20, when Mrs. Eddy chose *twelve* of her students to *found* The Mother Church and afterwards placed *twelve stars*—corre-

sponding to the *twelve stars on Woman's crown* (Rev. 12:1)—by their names in the list of members of The Mother Church in the back of the *Manual of The Mother Church*, so long as the list of members was published therein, she figuratively declared that not only were the *twelve stars on Woman's crown*, typed by the Branch-idea, The Mother Church's *ultimate* goal but its *primitive* estate underneath its medial mission as founded on "the Rock, Christ [Truth]," *Manual* p. 19. It was necessary for the Branch-idea of Life, Truth, and Love to be placed under "the Rock, Christ [Truth]" in order that Truth as manhood might reach the God-crowned Woman, typing the heavenly trinity of Life, Truth, and Love; for Truth alone without the propulsion of Life and Love could not reach this heavenly trinity. In other words, the *seven* stars of manhood must be increased by the *five* additional stars of Womanhood in order that manhood might reach its goal of the heavenly God-crowned Woman crowned with *twelve* stars, typed by the Branch-idea, as its "primitive and ultimate source of being," S. & H. 63:9. That the Branch-idea was not only *ultimately beyond* but *primitively underneath* The Mother Church's medial foundation of "the Rock, Christ [Truth]" will be more fully presented under a subsequent topic, as will also the fact that one of the names of the formative members of The Mother Church more latterly lost its star (even though the name retained its place in the list of membership), for the Branch-idea alone could sustain the full twelve stars.

However, as an illustration of the old adage that "coming events cast their shadows before them [because their shadows type the undemonstrated 'past' which God requires]," Mrs. Eddy first chose but eleven students to form The Mother Church, as if to indicate that her place as a charter member of the First Organization of the Boston branch, in which The Mother Church had its "roots," could be supplanted by no one; but she later symbolically relinquished her own place to her adopted "man child," Dr. Ebenezer Johnson Foster-Eddy, as subsequently presented, to whom she had previously given all of her church responsibilities, such as being President of both the Massachusetts Metaphysical College Association and the National Christian Scientist Association, each and both of which positions she had previously held exclusively. The authority for the statement concerning Mrs. Eddy's choosing but eleven students is the following quotation from the decision of the Supreme Judicial Court of Massachusetts (terminating the literature litigation): "The First Church of

Christ, Scientist, in Boston, Mass.,' was organized on September 23, 1892, by eleven persons. . . . These eleven persons together with one other [later added] were voted to be 'First Members of The First Church of Christ, Scientist.' Others designated as 'First Members' were added from time to time by vote of 'First Members.' "

For three years (1892-1895) after the formation of the Second Organization of the Boston church, personal preaching, or ministry entirely from "without," continued to be the order of service in both The Mother Church and the branches, together with the *International Bible Series* to which had been added by the Christian Science Church correlative passages from *Science and Health*. Mrs. Eddy was never the personal active pastor of The Mother Church, as evidenced by the fact that she was called its "Pastor Emeritus" (which relegated her preaching to the First Organization of the Boston church), and the rarity of her visits thereto is evidenced by the fact that she did not see The Mother Church at all until April 1895, although its first service was held in December 1894. When the *Manual* appeared in 1895, the Bible and *Science and Health* were for the first time ordained as impersonal preachers consistently with the impersonal basis of the new organization founded on "the Rock, Christ [Truth]," *Manual* p. 19.

By comparing the definition of "Children of Israel" with that of "Children" in the "Glossary" of *Science and Health*, it will be seen why Mrs. Eddy's own consciousness of Church was cast with the "Children of Israel" in the unfolding Word of *Science and Health* (as "the offspring of Spirit . . . Christ's offspring") rather than with the children of men (as "counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity"), who compose organic church membership. Only as the children of men translate themselves into the "Children of Israel" in the light of the "fast circling" star in *Christ and Christmas*, which goes from "zone to zone," can they claim as their reward the right to be "the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science"; which translation through wrestling was the medial work of The Mother Church in lifting up its collective sonship through the "footsteps of Truth." Thus The Mother Church had to bear its "cross" before it could win its spiritual complement in its "crown," symbolized by the Extension.

The Mother Church as the Second Organization of the Boston church started its ascending tribal identification in the consciousness

of Dan as the next tribe beyond Judah, the latter being the point at which Jesus disappeared to the human consciousness in his first coming, and likewise the point at which the First Organization of the Boston church ("designed to commemorate the word and works" of Jesus in his first coming as Life) "left bearing" in its "church" demonstration when it was dissolved by Mrs. Eddy in 1889. Thus just as Rachel's children (through her handmaid Bilhah), Dan, meaning "judgment," and Naphtali, meaning "wrestling," had to be intelligently "healed" to the point of an affirmative useful purpose in order to purify the muddy waters of mortal malice, which Dan brought to the surface,—so Mrs. Eddy was forced to intelligently "wrestle" above them in the First Organization of the Boston church, leaving the necessity for her students to do likewise through the channel of their own self-motherhood in The Mother Church. Thus Mrs. Eddy's students in The Mother Church became the ascending sonship of their own self-mothered consciousness, whose manhood goal was to reach the "man child" (Truth) of Mrs. Eddy's own revealing consciousness as typing the God-crowned Woman—the "Glossary" of *Science and Health* becoming their Ladder of Life through which they must reascend (Mrs. Eddy having previously interpreted the human ascent from Life to Truth therein).

Hence The Mother Church became the Zilpah which merely "bare" the negating phase of Asher as "the ills of the flesh rebuked" needful to understand Mrs. Eddy's "footsteps of Truth" in *Science and Health*, which footsteps The Mother Church must retraverse (reascend, Pul. 11:1), as symbolized by Dan, Naphtali, Gad, and Asher (typed by the fifth, sixth, seventh, and eighth pictures, leading to the ninth, that types the God-crowned Woman's own "man child" as Truth, or the full register of Mrs. Eddy's previously revealed manhood consciousness in *Science and Health*). While Zilpah prototyped The Mother Church, which "bare" the negating phase of Asher, that included all previous negating phases of the children of ascension (Simeon, Levi, Judah, Dan, Naphtali, and Gad), Asher in its affirmative phase prototyped The Mother Church's heavenly goal of "spiritual compensation" for the finished work of all these previous children of ascension, which formed the collective sonship of the Second Organization of the Boston church—remembering that the First Organization of the Boston church started its work in Simeon.

As illustrative of the dual phase of Asher, Mrs. Eddy says that "the spiritual idea [the God-crowned Woman, typing the affirmative phase

of Asher] is crowned with twelve stars [typing the forever completion of her being]," and she continues this statement with a demand upon the human consciousness as typing the need for the ascending (cross-bearing and self-disciplining) tribes to rise thereto, saying: "The twelve tribes of Israel with all mortals,—separated by belief from man's divine origin and the true idea,—will through *much tribulation* yield to the activities of the divine Principle of man in the harmony of Science," S. & H. 562:11)—the "tribulation" here described symbolizing the work of The Mother Church, prototyped by Zilpah, who "bare" the negating phase of Asher.

The Bible speaks of the Mother-phase of the God-crowned Woman as "travailing in birth, and pained to be delivered," Rev. 12:2, and Mrs. Eddy interprets this Mother-phase of the God-crowned Woman as a different phase of Womanhood from that of the God-crowned Woman in her indivisible completeness, saying: "*Also* the spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise, but remembering no more her sorrow for joy that the birth goes on; for great is the idea, and the travail portentous," S. & H. 562:24. The greatness of the idea lies in the selflessness of happiness, typed by the Mother-phase of Asher, since Mrs. Eddy says that "happiness . . . cannot exist alone, but requires *all mankind* to share it," S. & H. 57:18-21. Thus the God-crowned Woman, despite the fullness of her God-crowned being, dividedly brings forth her "man child" as Truth against the resistance of the dragon as "the sum total of [all] human error," in order to provide a saving pattern for "all mankind" by which it might reach her initial fullness of joy as "spiritual compensation." Hence Mrs. Eddy's statement that the woman remembers "no more her sorrow for joy that the birth goes on; for great is the idea, and the travail portentous." Thus the "much tribulation" of The Mother Church in its self-mothering process corresponded to the "travail" of the Mother-phase of the God-crowned Woman as dividedly bringing forth her "man child" as a saving pattern for "all mankind," since each and every human consciousness must bring forth its own "man child" within its own consciousness (in the words of Mrs. Eddy) "through understanding, dearly sought, with fierce heart-beats" as typing the chastening of the Lord, or the negating rebuke of "the ills of the flesh," at every ascending footstep of Truth (ascent indicating an earth-fleeing consciousness from "the ills of the flesh" within), in fulfillment of St. Paul's trenchant declaration, "For whom the Lord

loveth He chasteneth, and scourgeth every son whom He receiveth," Hebr. 12:6.

Asher was prophesied to be the only childbearing tribe (Moses having said of Asher alone, "Let Asher be blessed with children," Deut. 33:24), because in its generic completeness (typed by the God-crowned Woman as symbolizing "generic man"), it contained the spiritual identity for every "matter belief," or "counterfeit," of the twelve tribes of Israel, Mrs. Eddy having said that "every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand," Mis. 60:27. Thus Asher's children being the twelve diversified (self-contained) elements of the God-crowned Woman's own generic being, typed by her crown of twelve stars, were counterfeited by "matter belief[s]," which must through "the ills of the flesh rebuked" ascend to the end of their own completion in basic ideas. In other words, the Mother-phase of the God-crowned Woman, which brought forth her "man child" as Truth furnished the pattern to the human consciousness for only the ascending children, which were needful to identify the Truth-elements of the God-crowned Woman. And The Mother Church being founded on Truth, its progressive children were only such as were needful to complete its ascending church "history" to the goal of heavenly Truth, which "history" started in the First Organization of the Boston church.

MOTHERLY ADDITIONS TO THE WORD OF SCIENCE AND HEALTH

From the time of the establishment of The Mother Church as "the cross" up to the time that textual preparations were made in *Science and Health* for the building of Mrs. Eddy's first Concord Branch in 1897, and even after that up to 1902 when preparations were begun to the end of identifying The Mother Church as "cross" with the witness of its accomplished purpose, typed by the Extension (its spiritual complement) as its "crown," the progressive additions to *Science and Health* pertained exclusively (with one exception) to the founding process of the wilderness-woman in response to the progressive demands of the wilderness-Mother (The Mother Church) for the lifting up of the human consciousness to the goal of heavenly Truth. As outstanding instances of these characterizing Motherly changes, early in 1894 (in the eighty-first edition of *Science and Health*, simultaneously

with her temporary withdrawal of *Christ and Christmas* from the Field) Mrs. Eddy introduced an outstanding feature into *Science and Health* and reintroduced another, as the following outline presents:

The outstanding feature introduced into the eighty-first edition of *Science and Health*, in 1894, was the presentation for the first time of the "tenets of Christian Science" evidencing the fact that Mrs. Eddy's Church was in the Word of *Science and Health* rather than in institutional church. Therefore note that in *Science and Health* Mrs. Eddy speaks of the "tenets" as those of "Christian Science" and not as those of The Mother Church, p. 497. However, these "tenets," which were revised in response to the progressive demands of The Mother Church, were later placed in the *Manual* when it first appeared in 1895, thus making the "tenets of Christian Science" in *Science and Health* the "tenets" of The Mother Church, all subsequent changes being made simultaneously in both books.

The outstanding feature reintroduced into *Science and Health* in its eighty-first edition, at the same time that the "tenets" were added in 1894, was the "mental court case," or "trial," at the end of the chapter entitled "Christian Science Practice." This "trial" had originally appeared in the first edition of *Science and Health*, in 1875, and had remained therein for sixteen years previously to its withdrawal in the fiftieth edition, in 1891. There is no doubt but that Mrs. Eddy entirely eliminated the "mental court case," or "trial," from the fiftieth edition of *Science and Health* in the light of her addition of the City foursquare to her "Apocalypse" in this same edition (published during the interim between the Boston churches), inasmuch as the City foursquare is the last step in spiritual Church, and had it been understandingly accepted it could have obviated the medial demand for The Mother Church prophesied in the twelfth chapter of Revelation. Thus the elimination of this "trial" of *Christianity's* "nursing" method was with the hope that the City foursquare as *Science* (embracing Christianity) could be spiritually appropriated by Christian Scientists at that time as the last footstep in Church, and with the feeling perhaps that the great wrestling in the First Organization of the Boston church had probably fulfilled the prophecy of the wilderness-woman's struggle in lifting up the human consciousness, typing the Woman's "man child," who was "caught up unto God, and to His throne" (the interpretation of this prophecy in the twelfth chapter of Revelation having been revealed to this First Organization of the Boston church in the sixteenth edition of *Science and Health*, under

the chapter title of "The Apocalypse," three years before its dissolution), thus obviating any necessity for further church organization to symbolize the prophesied warfare in the twelfth chapter of Revelation, of which chapter Mrs. Eddy says, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare," S. & H. 568:5. In the light of such hope Mrs. Eddy expressed the doubt, recorded in the comments on the seventh picture, that a reorganization of the Boston church would ever be needed, leaving the decision to "the providence of God."

However, as the result of the dissipation of this hope, Mrs. Eddy was forced in 1892 to accept The (medial) Mother Church as the channel for the collective demonstration of her progressive Word, which channel lifted "nursing" Christianity to scientific Christianity as the animus of the "trial," which was restored to *Science and Health* in 1894. These necessary Motherly additions to *Science and Health* temporarily baptized the branches of the Word with their medial demands—particularly was this true in regard to the "tenets of Christian Science," for while "the tenets" were constantly changed in line with the progressive footsteps of The Mother Church towards the goal of Mrs. Eddy's Apocalyptic vision as her own Church consciousness, they never went beyond the footsteps of The Mother Church, and thus during the entire period of these progressive changes the "tenets" cast the shadow of Motherhood over the Word. In other words, the introduction of the "tenets" into *Science and Health* baptized the Word of *Science and Health* (in which the branches were rooted) into the progressive necessities of Motherhood in The Mother Church, although the final changes in the "tenets" in the Word of *Science and Health* in eliminating the necessity for The Mother Church freed the Word and, therefore, the branches (rooted therein) from the limitations of undemonstrated Christianity, as later presented in this book.

So the restoration of the "trial"—presenting the healing by Science of "nursing" Christianity—to the eighty-first edition of *Science and Health*, in 1894, and the addition at the same time of the "tenets" of Christian Science bore a close analogy, in the sense that The Mother Church was designed to heal the world of "nursing" Christianity by the progressive footsteps of "treating the sick ['nursing' Christianity]," as indicated by the constantly progressive changes in the "tenets."

Thus the previous remarks in the comments on this eighth picture

in refutation of its being a "nursing" picture are fully confirmed by this "trial" in *Science and Health* in the sense of the contrast between "nursing" the sick and "treating the sick," the latter the title of this picture. In the "trial" the nurse grew ill, as Christianity always sympathetically partakes of the sorrows and ills of others; while in this eighth picture the self-practitioner never falls under the claim of the sympathy arising from "watching beside the couch of pain" (either of one's own illness or that of another, which renders it impossible to heal oneself, as in the case of the sleeping man), S. & H. 435:19, for she does not watch but scientifically prays and is crowned therefor. In other words, "nursing" Christianity is the patient that is healed by Science in the "trial" and also in this eighth picture.

During the period of the work of The (medial) Mother Church Mrs. Eddy made progressive textual changes in her interpretation of the Lord's Prayer, two significant instances of which were: first, late in 1891, immediately before The Mother Church was formed in 1892, and in unwitting preparation therefor, she changed her interpretation of "our Father, who art in *heaven*" as "Our eternal Supreme Being, all harmonious," to "Our *Father and Mother* God, all harmonious"; second, late in 1896, immediately before she built her first Concord Branch in 1897 as the outward expression of her subjective consciousness, as subsequently more fully presented, Mrs. Eddy changed her interpretation of "[Let] Thy kingdom come" as, "Ever-present and Omnipotent," to, "Thy kingdom *is come*." On the threshold of the publication of the Twentieth Century Revision of *Science and Health* in preparation for the building of the crowning Extension in 1906, typing the heavenly God-crowned Woman, and when she was preparing to build the second Concord Branch (dedicated in 1904) as the collectively objective expression of the entire Field consciousness, as well as her own, she changed her previous interpretation, "Thy kingdom is come," to "Thy kingdom is within us"; for "Thy kingdom is come" pertained to God's kingdom on earth rather than to its mere promise in heaven, which could only be cherished as a promise within one's own consciousness until fulfilled on earth in demonstration. However, in 1907 when the main body of *Science and Health* was illumined with the textual changes indicating the spiritual descent of the City foursquare into the Word of *Science and Health* (which City foursquare had been Apocalyptically added to *Science and Health* in 1891), or the spiritual descent of the "New Jerusalem" (defined by

Mrs. Eddy as, “. . . the kingdom of heaven” on earth), Mrs. Eddy changed the statement as it then read, “Thy kingdom is within us,” to read as formerly, “Thy kingdom *is come*.”

Also during the period of Motherly additions to the Word of *Science and Health*, Mrs. Eddy constantly changed the “Scientific Translation of Mortal Mind” (see S. & H. pp. 115, 116, formerly called the “Scientific Definition of Mortal Mind,” until 1902) to the end of meeting the pressures of The Mother Church, this “Scientific Translation” tending to shape mortal mind’s own progressive definition of itself, in line with Jesus’ demanding of the man whose “devils” were “Legion” that he definitively name the state of his own consciousness—in the words of Mrs. Eddy, “Jesus caused the evil to be self-seen and so destroyed,” S. & H. 411:18. Thus Mrs. Eddy during this period forced mortal mind to progressively define itself before it could be translated,—that is, “caught up unto God, and to His throne” through the process of lifting mortal mind to the human consciousness, and the human consciousness (humanity) into coincidence with the divine (S. & H. 561:16) as the finished work of Motherhood.

The one outstanding exception to the Motherly additions was the addition of Mrs. Eddy’s spiritual interpretation of the Twenty-third Psalm, S. & H. 578, to the eighty-first edition of *Science and Health*, in 1894. This interpretation was the first step out of Church in *Science and Health*, and, as such, supersedes in order and scope even the City foursquare as the last step in Church, S. & H. 575:6-21, its symbolic value in this regard being presented elsewhere in this book. So Mrs. Eddy introduced into *Science and Health* at the same time both the “tenets of Christian Science” as Church and that which supersedes Church.

After requesting the formation of The Mother Church by her students and demanding its own self-building (in the sense that she requested of forty of its members who were her own students one thousand dollars each for its building), also after adding to *Science and Health* in the eighty-first edition—the first in 1894—the momentous features previously elaborated, Mrs. Eddy in the early part of 1894, while The Mother Church was preparing to lay its cornerstone, published in the June *Journal*, as already presented, the following trenchant statement, “My work for the Mother Church *is done* [*italics are Mrs. Eddy’s*].” This statement undoubtedly occasioned a stir, for in the next issue of the *Journal*, July 1894, the following

loving, but altogether reënforcing, statement written by Mrs. Eddy appeared: "In your last No. of the *Journal* I said, 'My work for the Mother Church is done.' By this I meant that my approbation of and interest in this Church, and our other church organizations, are not in the least abated, but a Sabbath rest was stealing over me when contemplating what had been accomplished. The church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it. Till then this form of godliness seems as requisite to manifest its spirit, as individuality to express Soul and Substance," p. 133. Note that Mrs. Eddy here expresses "approbation of and interest in" The Mother Church, but no more than she does for all other Christian Science church organizations (the branches), which were formed before (as well as after) The Mother Church was formed. Also note that Mrs. Eddy indicates her "Sabbath rest" (after the unfoldment of Gad as "Science," or the seventh day of rest, typed by the seventh picture) and clearly shows its nature and manner of attainment by her then and future students—however, indicating that it could be attained only after her students had fulfilled in their *church* body the conceptions of her previously revealed Word, even then Apocalyptically completed to the step beyond The Mother Church, that of the City foursquare.

THE BRANCH-IDEA AS THE ORIGIN AND THE ULTIMATE GOAL OF THE MOTHER CHURCH

It is evident that the branches which were formed during the First Organization of the Boston church, when each and all of the churches had equal footing with the Boston church, could not (having been previously self-conceived) be children of The Mother Church, or a branch of such parent Vine when the Vine was formed subsequently to their own church being. That the branches could not be the children of The Mother Church is Biblically attested by the often-quoted prophecy of Isaiah, which reads, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots . . . and a little child shall lead them," Isa. 11:1, 6. From this it will be seen that (as previously presented) the Branch-idea was prophesied to grow directly from the "roots" of Jesse, meaning "self-existence"; and that The (medial) Mother Church as "the stem of Jesse" out of which the "rod" of correction came forth (the "rod" being typed by

the corrective consciousness of the "man child [as Truth], who was to rule all nations with a rod of iron," Rev. 12:5) was prophesied to basically grow from the "roots" of the Branch-idea as the "roots" of Jesse. Therefore the Second Organization of the Boston church (medially called The Mother Church) was rooted in the First Organization of the Boston church as Branch-idea in fulfillment of Isaiah's prophecy.

Because the Second Organization of the Boston church was rooted in the First Organization of the Boston church as Branch-idea, the Second Organization was foundationally named by Mrs. Eddy "The First Church of Christ, Scientist, in Boston, Mass." (placing it basically in the same position as the First Organization of the Boston church) and not "The Mother Church"—doubtless with the expectation that the Second Organization of the Boston church would naturally revert to the broader privilege as well as name of its basic branch identity after its medial Motherhood work had been accomplished. So "The First Church of Christ, Scientist, in Boston, Mass." (and not The [medial] Mother Church) in its Second Organization was founded *in its branch formation* on the twelve stars of the God-crowned Woman's crown (symbolized by its original twelve-star founding members) as the "roots" of Jesse, or "self-existence," beneath the "Rock, Christ [Truth]"—the latter indicating its medial Motherhood mission.

Mrs. Eddy in choosing the twelve-star formative members for the reorganization of the Boston church (medially called "The Mother Church") chose her adopted "man child," Dr. Ebenezer Johnson Foster-Eddy (who had reached the mature age of forty when she adopted him), to represent her own Branch-church consciousness (she having been a charter member of the First Organization of the Boston church as branch)—giving him the first star of ascent * (corresponding to the twelfth star of descent) among the twelve stars of symbolic value which she placed in the back of the Mother Church *Manual* by the names of the twelve formative members of her own choosing. Dr. Ebenezer Johnson Foster-Eddy, typing her own "man child" as distinguished from the sonship of The Mother Church, lost his star two years before his name was dropped from the list of members of The Mother Church,

* As indicated by the placing of Dr. Eddy's name in the first position in the Notice (in the back of the *Manual*) naming the twelve-star foundational members of The Mother Church, which Notice preceded the alphabetical listing of the members of The Mother Church in which these twelve-star foundational members' names again appeared with a distinguishing star placed beside each of their names.

which doubtless proved to Mrs. Eddy (as did the falling apple to Newton) that there lay a principle behind its occurrence, this principle indicating that it would take basic Bride typed by the Branch-idea as "the spiritual idea" of Womanhood rather than even her own "man child" as the "offspring" of her objective revelation of Christian Science to fulfill her prophetic statement in *Science and Health* during the entire period of The Mother Church,—namely, that it would require both "Christ, Truth [sonship, typed by The Mother Church], and the spiritual idea [typed by the Branch-idea as the everlasting arms of Love, or composite Womanhood, which Moses had prophesied must rest under the ascending sonship of Asher]" to accomplish the work of The Mother Church. In other words, this experience with the symbolic human "offspring" of her consciousness caused Mrs. Eddy to see that it would take the basic conception of the Bride, or the Branch-idea, to lift the sonship of The Mother Church to its goal of heavenly bridal consciousness.

Bride as typed by the Branch-idea alone conceives, for Mrs. Eddy defines "Bride" as "conceiving [generic] man in the idea of God," S. & H. 582:14, and since Bride as the heavenly God-crowned Woman (the collective Branch-idea) is "the spiritual idea of God," S. & H. 561:23, she conceives (expands, or unfolds) within her own consciousness (not by "accretion," S. & H. 68:27); for Mrs. Eddy says that "even eternity can never reveal [unfold] the whole of God," S. & H. 517:22. This is evidenced by the fact that the God-crowned Woman, which Mrs. Eddy says "symbolizes generic man," is crowned with the twelve stars of generic being, and the God-crowned Woman as Bride as descended to earth embraces the twelve tribal gates as the boundless "city of our God," in which grows "the tree of life" bearing "twelve manner of fruits," that symbolize the twelve tribes of Israel which "stand in type for the whole human race," *April Journal*, 1895. Therefore Motherhood, as typed by The Mother Church, "bears" (to earth consciousness) but never "conceives," for in its highest sense Motherhood (in the words of Mrs. Eddy) merely *discovers* "some distant idea of Truth" which has been conceived by the Bride, and in its lowest sense "it is a new multiplication or self-division of mortal thought, as when some finite sense peers from its cloister with amazement and attempts to pattern the infinite," S. & H. 263:21-26.

If Mrs. Eddy could be conceived of as a "Mother" (which title her followers gave her and she accepted, even in the First Organization

of the Boston church *), it could be only in the sense of *discovering* one by one the progressive “distant idea[s] of Truth” typed by the stars on the crown of heavenly Womanhood (which stars Mrs. Eddy says are humanly identified by the twelve tribes of Israel, S. & H. p. 562) and founding them in the human consciousness through church body. Contrastingly The Mother Church as that body could but fragmentarily self-divide these “distant idea[s] of Truth,” typed by the twelve stars on the God-crowned Woman’s crown, into a “family” of ideas and could not self-discover them in the highest sense of Motherhood as original idea in line with the statement in the first edition of *Science and Health*, “There could be no second creation after ‘all was made that was made,’ nor ever a man formed since the full idea of God was given,” p. 236. So The Mother Church but divisibly and *ascendingly* repeated what Mrs. Eddy as the true Branch-idea had already progressively self-discovered in her own consciousness and ascendingly (expansively to her sense) interpreted in the chapter entitled “Genesis” in the *Key to the Scriptures of Science and Health* and what she had revealingly and *descendingly* (to the consciousness of others) objectively unified (as the “male and female” ideas typing earth and heaven in one consciousness) in the chapter entitled “The Apocalypse” in the *Key to the Scriptures of Science and Health*.

However, inasmuch as Mrs. Eddy’s generic discovery of Christian Science as the true Branch-idea of Life, Truth, and Love corresponded to the first day of consciousness in the first chapter of Genesis, wherein heaven (typed by “the female idea”) and earth (typed by “the male idea”) were one *on earth* as compound idea and, therefore, were underneath both objective Word (in which all branches were rooted) and church as the symbol thereof,—she could at the point correlated by this eighth picture (wherein *Science and Health* was under the shadow of Motherhood †) find no identity in *Science and Health* to her own consciousness of the basically united male and female idea in either *ascending* manhood, typed by *ascending* Church in “Genesis,”

* In the First Organization of the Boston church Mrs. Eddy encouraged the calling of herself by the name of “Mother” (which she resisted in the Second Organization after her work of Mother had been finished), as evidenced by a telegram sent by her to the National Christian Scientist Association, reading, “‘All hail! He hath filled the hungry with good things, and the sick hath he not sent empty away,’ [signed] *Mother Mary*,” *July Journal*, 1890.

† Which it had been since the sixteenth edition, wherein the “male and female” ideas had been definitively divided for the demonstration of Truth, simultaneously with the God-crowned Woman’s bringing forth her “man child” as Truth in “The Apocalypse.”

or *descending* Womanhood, typed by *descending* Church in "The Apocalypse." The only place in *Science and Health* where earthly "man" and earthly "woman" were characterized was in the chapter entitled "Marriage." In this chapter Mrs. Eddy had up to this time characterized earthly "man" and earthly "woman" as divided into "individualities" needing each other for completion. Therefore finding no basis in *Science and Health* for the *earthly symbolization* of her subjective undivided consciousness of the Branch-idea as the full trinity of Life, Truth, and Love, she was forced at this point in preparation for this symbolization in church expression to change "man" and "woman" under the chapter entitled "Marriage" into "qualities" and "elements" in order that they might "conjoin *naturally* with each other"; for "man" and "woman" as the reflection of God as "*natural good*" (S. & H. 119:21) alone could identify her own consciousness of the true Branch-idea. Her statement after these changes were made (in the 113th edition, late in 1896) read, as now: "These different *elements* conjoin *naturally* with each other, and their true harmony [concord] is in spiritual oneness," instead of as formerly, "These different *individualities* meet and need each other [the earlier editions using the stronger term 'demand' instead of 'need'];" S. & H. 57:8. Mrs. Eddy had also previously said, "The attraction between man and woman will be perpetual only as it is pure and true . . ."; this statement was also changed at this point to read, as now, "The attraction between *native qualities* will be perpetual only as it is pure and true" S. & H. 57:11.

Thus it was immediately after these changes, which translated "man" and "woman" into "elements" and "qualities" (making possible their qualitative oneness in one consciousness), that Mrs. Eddy in 1897 built her first Branch Church in Concord, New Hampshire, which in addition to identifying the unified "male and female" idea as the true Branch-idea of Life, Truth, and Love (growing from the "roots" of her own consciousness) embraced a Mother's Room, typing Truth as identifying the full scope of The Mother Church. Therefore just as Mrs. Eddy said of Jesus, "He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs" S. & H. 18:6, she (since "spiritual teaching must always be by symbols") was forced to symbolize her consciousness of basic Branch-idea beyond its own subjective vision in "justice" to her own need of church completion (she having been a charter member of the First Organization of the Boston church) and later to expand it to

collectivity ("in mercy to mortals") in order to fulfill the collective demands of Woman as symbolizing "generic man." It was requisite that the Branch symbol of unified man and woman (the first Concord Branch) should be built in her own "City" consciousness (Concord [New Hampshire], typing the *concord* of the male and female consciousness), inasmuch as completeness is the expression of the unified *concord* of manhood and womanhood—Mrs. Eddy having said that the "union of the masculine and feminine qualities constitutes completeness," S. & H. 57:4. Thus the Branch-idea, which expresses the unified completeness of the masculine and feminine qualities, in fulfillment of the prophecy of Zechariah, grew "up out of his [own] place [Mrs. Eddy's home city consciousness]" in order to "build the temple of the Lord," Zech. 6:12.

Inasmuch as the listing of the Christian Science Church of Concord, New Hampshire, did not appear in the *Journal* and this first Concord Branch was not chartered until February 1899 (despite the fact that it was utilized as an edifice on December 5th, 1897, for its first Christian Science service), it is evident that the initial edifice was intended to symbolize Mrs. Eddy's own individual consciousness and, as such, was built wholly by her, she having said of its construction: ". . . in October, 1897, I proposed to one of Concord's best builders the plan for Christian Science Hall in Concord, N. H. He drew the plan, showed it to me, and I accepted it. From that time, October 29, 1897, until the remodelling of the house was finished, I inspected the work every day, suggested the details outside and inside from the foundations to the tower, and saw them carried out," My. p. 145.

It is interesting to note from the charter of the first Concord Branch, which is available to all, that Mrs. Eddy's name does not appear thereupon, as showing that the symbolic church edifice (later described in the comments on the tenth picture) was the contribution of idea and not church labor. Equally as symbolic was the fact that the church was chartered by seventy (one) members in contrast with the twelve formative members of The Mother Church. This symbolic disparity between twelve and seventy was undoubtedly designed to type the fact that "when he [Jesus] had called unto him his twelve disciples, he gave them power *against* [denoting earthly warfare] unclean spirits," Matt. 10:1; whereas he gave the seventy power "over [not 'against'] *all* the power of the enemy," Luke 10:19, after these seventy had returned with joy, saying, "Lord, even the devils are subject unto us through thy name," Luke 10:17. Thus while the salvation of The

Mother Church as formed by twelve members was given power only "against unclean spirits" (Mrs. Eddy having said that "from first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit," Pul. 20:14), the true idea of Branch as founded on seventy received salvation as a heavenly gift ("over all the power of the enemy") and not as a labor.

Did not the fact that in his Revelation to St. John Jesus appeared to the first church only in the midst of seven candlesticks (which he called the "churches") holding seven stars in his right hand (which he called "the angels [spiritual ideas] of the seven churches") and the further fact that he gave to this first church the exclusive promise of "the tree of life" bearing "twelve manner of fruits" of Love (thus embracing both the seven ascending and five descending tribes of Israel) show that all the elements of the Branch-idea were embraced in the first church, typing the first day of Genesis as the "*beginning*," or "*the only*"? Thus this first church symbolizing the "root" of all branches initially embraced its own ascending "offspring," prototyping the ascending sonship of The Mother Church, in line with Jesus' final statement to the churches in his great Revelation to St. John (after Jesus had subjectively in his prophecies advanced beyond unified Church consciousness to "the branch of . . . [God's] planting," or "the tree of life" bearing its "twelve manner of fruits"), "I am [both] the root and the offspring of David, and the bright and morning star [as the 'daystar' of generic light]," Rev. 22:16. Hence inasmuch as the first day of the first chapter of Genesis is interpreted by Mrs. Eddy to be the only day of revelation and Mrs. Eddy was that revelator, she alone could build a church which symbolized the Branch as the "*root*" that could lift its medial self-contained "*offspring*," symbolized by The (medial) Mother Church, to its *heavenly* goal as the heavenly God-crowned Woman crowned with twelve stars—such church was the first Concord Branch, which fulfilled the following prophecy:

"*And Leah said, Happy am I, for the daughters will call me blessed*"
—As if to suggest the fulfillment of Leah's prophecy at the birth of Asher, when she exclaimed, "*Happy am I, for the daughters will call me blessed*," the most prominently displayed motto in the first Concord Branch was a stanza of an old hymn which read: "*Daughter of Zion, awake from thy sadness; awake! for thy foes shall oppress thee no more. Bright o'er the hills dawns the day-star of gladness; arise! for the night of thy sorrow is o'er.*"

Thus Mrs. Eddy as typing Leah in her founding consciousness could truly exclaim after building the first Concord Branch, "Happy am I, for the daughters [as typed by the branches] will call me blessed," because she had restored to them on earth the joy of their initial Branch-idea as the full trinity of Life, Truth, and Love, which joy they had temporarily lost when they failed to reclaim "Truth" to their own Branch consciousness on earth at the time that the generic National Christian Scientist Association (composed of the branches' own individual Associations) was merged into the "Universal Assembly" at the World's Parliament of Religions at the World's Fair in Chicago in 1893, as previously recorded in this book under the title of "Mission of Christ and Christmas"; and yet Mrs. Eddy's own *individual* subjective consciousness as symbolized in the first Concord Branch could never complete for them the deficiency of the collective branches after this failure.

Remembering that Mrs. Eddy *alone* as the true idea of Branch in the First Organization of the Boston church (of which she was a charter [basic] member) had fulfilled the demand made by her upon the branches in her address to the "Universal Assembly" of all nations at the World's Parliament of Religions (her address uniting the qualities of the "male and female" ideas in Womanhood),—it was but natural that she should be the first to symbolize in the first Concord Branch her consciousness of this completeness of the "male and female" idea.

In June 1899, shortly after the first Concord Branch was chartered on February 22nd, 1899, Mrs. Eddy in a Communion address to The Mother Church (with which the branches annually communed) admonished the field branches (other than her own) to "bend upward [as contrary to their previously descended earth expression of the City foursquare] the tendrils [in line with the course of the ascending sonship of The Mother Church] and to incline the vine * *towards* the parent trunk [the heavenly God-crowned Woman]," My. 125:6. This admonition was given in order that the branches as heavenly ideas of Life and Love might be figuratively wed in heaven to Truth as demonstrated by The Mother Church's ascended sonship—the

* Mrs. Eddy uses the word "vine" in association with the branches in this statement and elsewhere in connection with The Mother Church in fulfillment of the prophecy of Jacob concerning Judah, when he said, "Binding his *foal* [a female horse, or mare] unto the *vine*, and his ass's *colt* unto the *choice vine* . . .," Gen. 49:11. The import of this prophecy is that The Mother Church would type "the vine" and the branches "the choice vine"—the "ass's colt" originating from an entirely different source than a horse.

branches giving place to Mrs. Eddy's own branch conception of Life, Truth, and Love as the propulsion, or underlying arms, beneath this ascending sonship; for despite the fact that the branches were rooted in the *objective* Word of *Science and Health*, the first Concord Branch as Mrs. Eddy's Branch conception was rooted in her own consciousness *underneath* the written Word of *Science and Health*. In confirmation of this latter fact and as pointing to its significance, Mrs. Eddy says: "On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of [even] the inspired Word to the spirit of Truth, whereby the Science is reached that demonstrates God," My. 238:16, and in order to rise above "the letter, law, or *morale* of [even] the inspired Word," the consciousness of the underlying arms of Love must exist beneath. Thus Mrs. Eddy's Branch-idea as symbolized by the first Concord Branch typed *her subjective consciousness* of the Bride as the Word, which was "in the beginning . . . with God, and . . . was God," John 1:1.

All branches other than Mrs. Eddy's own first Concord Branch had been baptized into the necessities of Motherhood through the Motherly phases of the Word of *Science and Health* in which they were objectively rooted and must, therefore, ascendingly await The Mother Church's final demonstration of Truth (the "man child" of Motherhood). In other words, all other branches than Mrs. Eddy's typed the Motherhood elements (Life and Love) *after* the God-crowned Woman had dividedly brought forth her "man child" as Truth, which must be "caught up unto God, and to His throne" to await its human demonstration as the sonship of The Mother Church. In the meantime the first Concord Branch, typing Mrs. Eddy's subjective consciousness of initially completed being, stood for the resplendency of the completeness of the heavenly God-crowned Woman as the full trinity of Life, Truth, and Love *before* she dividedly brought forth her "man child" as Truth—this division temporarily separating the trinity of Life, Truth, and Love, into Truth, typing sonship, and Life and Love, typing daughterhood. The term "daughterhood" is used to express the estate of the branches after Truth was separated from Life and Love for demonstration, since Womanhood embraces the full trinity of Life, Truth, and Love in one Church consciousness.

In line with the necessity of the branches (other than Mrs. Eddy's) to ascend with the ascending course of The Mother Church, Mrs. Eddy, four months after demanding that the "tendrils" of the branches be *bent* (contrary to their natural trend) "upward," divided between

the branches three mottoes expressing the heavenly trinity of Love, Truth, and Life, respectively, My. 214:5-14,—no one branch being permitted more than *one* motto (in contrast to the three entirely different mottoes in the later second Concord Branch). The mottoes which Mrs. Eddy gave to the branches, dividing the heavenly trinity of Love, Truth, and Life into a “family” idea, were as follows: “Divine *Love* always has met and always will meet every human need”; “Christianity is again demonstrating the Life that is *Truth*, and the *Truth* that is Life”; “Jesus’ three days’ work in the sepulchre set the seal of eternity on time. He proved *Life* to be deathless and Love to be the master of hate.” The divinizing of these mottoes (as indicating their heavenly source as the God-crowned Woman—their “parent trunk”) was expressed in the capitalization of the qualities of Love, Truth, and Life (in contrast with their humanization as indicating their earth mission in the mottoes of the later Concord Branch); and yet the three mottoes were presented in descending order to the branches as showing a demand for their collective descent after their goal had been ascendingly completed.

Note that when Mrs. Eddy divided the mottoes of Love, Truth, and Life, she *gave as a free gift* to the branches the motto expressing “Truth” (My. 214:8) as the promise of the demonstration of The Mother Church’s collective sonship to the point of manhood as Truth, as well as two other mottoes expressing “Life” and “Love,” typing daughterhood as separated from sonship.

This restoration of “Truth” to the branches in one of their mottoes as the *gift* of salvation, thereby absolving them from the ascending labor of The Mother Church, was in line with the fact that Jesus at the highest prophetic point of his own mission told his twelve disciples as types of the twelve tribes of Israel, “*Fear not*, little flock; for it is your Father’s good pleasure to *give* you the kingdom,” Luke 12:32. This indicates that salvation is a gift (and not a labored demonstration) to the collective consciousness of the branches. So Mrs. Eddy made a free gift to the Field of the first Concord Branch, which was typical of the fact that the Branch-idea, typing Womanhood, never labors for salvation but receives it as the demonstrated gift of manhood, in line with Christianity’s demand of ascending sonship to the highest point of manhood as absolute “Truth”—“Work out your own salvation with fear and trembling,” Phil. 2:12.

Mrs. Eddy undoubtedly had hoped (as previously presented) that each branch church, as “rooted and grounded” in the objective Word

of *Science and Health*, could and would attain unto the fullness of its initial calling as the expression of Life, Truth, and Love at the time that she dissolved the First Organization of the Boston church and added the City foursquare to "The Apocalypse" of *Science and Health* as the church's collectively descending consciousness (in the interim between the First and Second Organizations of the Boston church), but when she was forced to permit the formation of The Mother Church on "the Rock, Christ [Truth]," in 1892, thus dividing the trinity of Life, Truth, and Love between The Mother Church and the branches, and realized at the meeting of the Universal Assembly at the World's Fair in Chicago in 1893 that the branches could not yet reclaim the quality of Truth, she had no alternative but "to bend upward the tendrils [of the branches] and to incline the vine towards the parent trunk [the heavenly God-crowned Woman]," My. 125:6, lest the "sons and daughters of God" as churches unite before each completed itself in its heavenly source. So The Mother Church as presenting ascending sonship (whose goal was manhood as absolute Truth) and the branches as presenting ascending daughterhood (Life and Love, which must ascendingly await the demonstration of Truth as a *free gift*) never had any connection other than in the objective Word, in which they were both rooted, until they together reached their heavenly source in the God-crowned Woman, wherein they as typing the marriage of the Bride (symbolized by the branches) and the Lamb (symbolized by The Mother Church as ascending sonship) were figuratively wed in heaven as the crowning ascending demonstration of The Mother Church—both the branches and The Mother Church being symbolic emanations of the God-crowned Woman as Life, Truth, and Love.

A repetition of the Bible record of the fatal (to the completion of each) mistake of "the sons of God [who] saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. 6:2) was thus avoided in church by this figurative ascension and wedding of the sonship of The Mother Church and the daughterhood of the branches in heaven; for the union of the "daughters" of earth church (the branches) with the "sons" of The Mother Church before their human ascent to their divine Principle would have certainly resulted in "sons" and "daughters of men," inasmuch as every human "footstep of Truth" in its ascending process to divine Truth must be taken before the human can become one with the divine.

However, during the period of incompleteness of the branches,

Mrs. Eddy symbolically permitted an interactivity between the then "family" of branches to the end of their symbolic completeness (which required all three phases of the branches as Life, Truth, and Love to be collectively unified in one Branch). This interactivity of the branches as between themselves (but not between The Mother Church and the branches) was not only permitted but demanded by the By-laws of the *Manual* up to the time of the branches' separation to their communion in 1908, as subsequently more fully presented. A specific instance of this was the interactivity of the branches in Chicago where the first and second churches built the second church; the first, second, and third churches built the third; the first, second, third, and fourth churches built the fourth; and so on. This plan continued until the end of the inter-branch activity demanded by the *Manual*, which is now forbidden under Article XXIII, Section 1.

That The Mother Church and the branches had no connection except in the objective Word of *Science and Health*, in which they were rooted, until they were figuratively wed in heaven is shown by the fact that *although* from the first edition of *Science and Health* to the fiftieth (which added the City foursquare to "The Apocalypse," wherein Woman embraced man with the respondent result that man was merged into Woman, under the chapter entitled "Marriage" in the same edition) Mrs. Eddy kept "the female idea" under the domination of "the male idea" (in the sense that she made the latter the "controlling" element under the chapter entitled "Marriage"), at no time did she allow The Mother Church, typing ascending sonship, to control the branches, typing daughterhood, despite the fact that The Mother Church never advanced to the fiftieth edition of *Science and Health* as characterized by the Bride as the descending City four-square, but was working under the sixteenth edition (in which the woman bringing forth the "man child" was the sole "Apocalypse," and "woman" was still under the control of "man" in her human characterization of "man" and "woman"). Neither did Mrs. Eddy herself control the branches, but permitted them at all times self-government and self-existence. Thus the divinity of the branches (The Mother Church typing the ascending human consciousness) was at all times preserved as a witness on earth of the heavenly God-crowned Woman; for even during the ascension of the branches to their daughterhood source, the first Concord Branch bore witness to the divinity of the Branch-idea, which basically included all branches.

As an evidence of the exclusively upward tendency of the branches

and The Mother Church as rooted in the Word of *Science and Health*, Mrs. Eddy added to *Science and Health* late in 1896, immediately before the building of the first Concord Branch (at the same time that she made all the preparatory changes bearing thereupon in *Science and Health*), the last paragraph of the chapter entitled "Science of Being." This paragraph *then* read in part, "One God unifies men and nations . . . annihilates Pagan and Christian idolatry; *all* social, civil, criminal, political, and religious codes [the semicolon later corrected to a dash, for 'annihilates' carries both divisions of this statement]," instead of "*whatever is wrong* in social, civil, criminal, political, and religious codes," as now, S. & H. 340:23. That this was not done inadvertently is seen in the fact that her original statement remained intact * until 1903 (during the entire period of ascension by the sonship of The Mother Church), in which year the corner-stone of the second Concord Branch was laid as typing the descended City foursquare on earth. In other words, heavenly ascent was inspired wholly by heavenly Truth, which knows nothing of earthly "social, civil, criminal, political, and religious codes," and thus "annihilates" them to the ascending consciousness in order to save one from their limitations; whereas the descending sense of the Word *redeems* the right motives of such human efforts to the larger values of their basic ideas, annihilating therein only "*whatever is wrong.*" Thus it will be seen from the heavenly and earthly aspects of these two Concord Branches why Mrs. Eddy prepared for the second Concord Branch in a Deed of Trust in January 1898 immediately after she completed her first Concord Branch in December 1897, but the symbolic distinguishing characteristics of the first and second Concord Branches as declaring their specific missions will be presented in subsequent pictures.

"*And she called his name Asher*"—Mrs. Eddy defines "Asher" as, "Hope and faith; spiritual compensation; the ills of the flesh rebuked," S. & H. 581:15. To Mrs. Eddy's consciousness Asher was "spiritual compensation" (incident to the bringing forth of the "man

* With the exception of the fact that Mrs. Eddy originally placed a semicolon between the two divisions of this statement—the semicolon remaining until the Twentieth Century Revision of *Science and Health*, in 1902, at which time she corrected this statement by changing the semicolon to a dash, thus making "all social, civil, criminal, political, and religious codes" the emanations of "pagan and Christian idolatry," which "God . . . annihilates." The word "corrected" is used because it will be noted that each divisional statement in the entire sentence has its own distinctive verb, such as "unifies," "constitutes," "ends," "fulfils," and so on. Therefore the statement in question could not be separated by a semicolon.

child" as Truth in the Word of *Science and Health*) in the spiritual unfoldment of the twelve tribes of Israel at the point of its eighth tribe; while to The Mother Church's consciousness as "the cross," Asher was "the ills of the flesh rebuked" in the ascending "footsteps of Truth" in the lives of its members to the end of reaching Mrs. Eddy's conception of Asher as "spiritual compensation," its "crown." Jacob prophesied of Asher: "*Out of Asher his bread shall be fat [as 'spiritual compensation' resultant upon 'the ills the flesh rebuked'], and he shall yield royal [crowned] dainties,*" Gen. 49:20.

As previously noted, Asher means "happy," Leah having said at his birth, "happy am I," Gen. 30:13. Nothing *leads to* happiness but demonstration; yet demonstration in The Mother Church had no vision of its own, its conception being entirely outside of itself. One must *struggle* to gain the vision of another until the degree of righteousness is attained that made the original revelator worthy of the revelation, for happiness as well as peace is always the "fruit of righteousness." The Bible speaks of "the peaceable fruit of righteousness" through denial and cross-bearing. Therefore St. Paul said: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby," Hebr. 12:11. Thus St. Paul speaks of Melchisedec (typing the Christ-consciousness) as being *first* the "King of righteousness, and *after that* also King of Salem, which is, King of peace," Hebr. 7:2. Asher's crown as expressed in the stanza of the Poem applicable to this picture (which reads, "crowns the pale brow") is inherent in the meaning of this tribe's name, "Happy," for Mrs. Eddy says, as previously quoted, "Happiness . . . is unselfish; therefore it cannot exist alone, but requires *all mankind* to share it," S. & H. 57:18-21. Hence Leah's conception in the eighth son of Jacob demanded a "family" gathering of ideas, typed by The Mother Church, into the bond of scientific Christianity where "all mankind" shares a spiritual identity.

Therefore The Mother Church, typing the ascending negating consciousness of Asher, as founded on Truth was lifted by the everlasting arms of Love, typed by the first Concord Branch, to the affirmative consciousness of Asher as its crown of "spiritual compensation" for labor—this propulsion of Love underneath fulfilling Moses' prophecy of Asher, "The eternal God is thy refuge, and *underneath* are the everlasting arms," Deut. 33:27. This God-crowned goal was in fulfillment of Mrs. Eddy's concept of Church expressed by her at

the dedication of The Mother Church, which reads, ". . . our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life [as 'the spontaneity of Love'],'" Pul. 2:28. The labor incident to this accomplishment fulfilled Mrs. Eddy's prayer, also expressed at the time of the dedication of The Mother Church, "May the kingdom of God within you, —with you always,—reascending, bear you outward, upward, heavenward" (Pul. 10:30)—heaven being the goal of The Mother Church as typing all motherhood.

Mrs. Eddy confirms heaven as being the final goal (home) of Motherhood in the concluding verse of her hymn entitled "The Mother's Evening Prayer," which reads, "No night drops down upon the troubled breast, when heaven's aftersmile earth's tear-drops gain, and mother finds her *home* and *heavenly* rest" (Mis. p. 389) in her initial "unity" with her own manhood ("man child"). This regained "unity" typed the marriage of the Bride and the Lamb in heaven (Rev. 19:7), which Mrs. Eddy describes in *Science and Health*, under the marginal topic "Spiritual wedlock," as, "Love wedded to its own spiritual idea" (S. & H. 575:3)—Life and Love wedded to Truth in heaven. However, this crowning figurative event is the subject of the next picture, which, of necessity, is recapitulatory of the entire previous "footsteps of Truth" that were needful to reach this crowning culmination; for the ninth picture gathers together the footsteps of Truth in the Word of *Science and Health* as the work of the wilderness-woman (typing the Mother-phase of the God-crowned Woman) and the *symbolic* work of The Mother Church as the wilderness-Mother in its ascendingly human demonstration of these footsteps of Truth.

THE NINTH PICTURE

“CHRISTIAN UNITY”

THE SCRIPTURAL “basis” given by Mrs. Eddy in the “Glossary” of *Christ and Christmas* for the first stanza of the Poem corresponding to this ninth picture, as well as for the ninth picture as illustrative thereof, is:

“For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and *mother*.—CHRIST JESUS”

The “mother” mentioned in this passage corresponds to the “mother” mentioned in the first stanza of the Poem applicable to this picture in the expression, “Mind, mother, man”—“Mind [typed by the light in this picture], mother [typed by the woman in this picture], man [typed by Jesus, for Mrs. Eddy says that the man in this picture is intended to represent Jesus, *Mis.* 374:21].”

The general aspect of this picture illustrates the Motherhood-phase of Woman which has brought forth its “man child” as Truth in fulfillment of Jesus’ prophecy of Woman in the twelfth chapter of Revelation, “And she brought forth a man [not infant] child”—Mrs. Eddy having interpreted this “man child” as Jesus, “the masculine representative of the spiritual idea,” *S. & H.* 565:6-11. In other words, this picture types the consciousness of Mrs. Eddy *after* having brought forth the revelation of the true idea of Jesus in the Word of *Science and Health*, as the true idea of all manhood, or “Truth” (“the ideal man corresponds . . . to Truth,” *S. & H.* 517:9), of which The Mother Church was but a progressive symbolic expression.

In specific illustration, this picture presents Jesus as the manifesta-

tion of the fatherhood of God as *Life*, in his first coming, sitting upon "the Rock, Christ" (*Manual* p. 19, Matt. 16:18) as "*Truth*" (S. & H. 593:18), the manifestation of the motherhood of God, in his second coming. It will be remembered that Mrs. Eddy defines fatherhood as "Life," S. & H. 569:1, and says that "Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested," S. & H. 562:3; while she assigns the quality of "Truth" to the motherhood of God only. Thus as like alone perceives like, Motherhood through the quality of "Truth" perceives and brings forth to the human consciousness completed "Sonship," or manhood, as "Truth," S. & H. 569:2. So while the Christ is the full trinity of Life, Truth, and Love, "Rock" typing but Truth limits the Christ in this picture to but one quality, Truth. Note that the placing of Jesus, typing Life, upon "the Rock, Christ [Truth]," *Manual* p. 19, Matt. 16:18, has removed from Jesus' shoulders the dark mantle of sacrificial Christianity which appeared in the second picture, for the individual quality of Life, typed by Christianity (necessitating the lifting of Life to Truth which is generic), makes sacrifice inevitable; while the generic quality of Truth obviates the necessity for sacrifice, or even its possibility, by gathering all men to the same consciousness, thus leaving neither crucifier nor crucified. The higher Life is inspirationally lifted above the common plane of existence, the more non-understandable it becomes to others and the more sacrifice is demanded to offset its comparative disparities; while Truth as Science explains man to men, thus unifying them.

As Mrs. Eddy defines "Rock" as "Truth" and "Truth" as "Christ," Jesus is sitting on the "rock" upon which he promised to build his Church, Matt. 16:18. This Church was his own consciousness progressively unfolded through the Word of *Science and Health*, or Woman's own manhood. Thus woman brings forth a "man [not infant] child" as the "second appearing" of Jesus in idea, not person, declaring, "The second appearing of Jesus is, unquestionably, the spiritual advent of the *advancing* idea of God, as in Christian Science," Ret. 70:20; for Jesus was not understood until Woman, typed by Mrs. Eddy, scientifically brought forth his consciousness as her "man child" in fulfillment of his prophecy to St. John in Revelation twelfth chapter, fifth verse, "And she brought forth a man child [as Truth], who was to rule all nations with a rod of iron." This "rod of iron" is inflexible and uncompromising Principle, for Mrs. Eddy says, "Science makes no concessions to persons or opinions," S. & H. 456:17; whereas the major virtue of Christianity in Jesus' first coming was its

concessionary spirit in the name of Love, particularly expressed in such terms as, "Suffer it to be so now [for the sake of others]," said by Jesus at the time he was baptized of John (Matt. 3:15)—which necessarily immediately precipitated his suffering, as recorded in the Scriptures, "And immediately the spirit *driveth* him into the wilderness" to be "tempted of Satan," Mark 1:12, 13.

Mrs. Eddy further interprets this process of her motherhood of Jesus in his second coming as Truth, or Christian Science, in the following simple bracketed interpolations with which she makes Jesus interpret his own prophetic words: "I am the first and the last; I am he that liveth, and was dead [*not understood*]; and, behold, I am alive for evermore, [*Science has explained me*]," S. & H. 334:25. In connection with Jesus' having declared himself to have been dead (to human consciousness) until "Science . . . explained" him, the third motto which Mrs. Eddy gave to the branches—"Jesus' three days' work in the sepulchre set *the seal of eternity on time*. He proved Life to be deathless and Love to be the master of hate" (My. 2:14:11)—has a particular adaptability to this picture; for woman in this picture, typing Christian Science (as indicated by the name on her scroll) as Truth, was the channel through which Jesus was again made alive to human consciousness, she having explained the Principle of "divine Science" as the "immortality and Love" (S. & H. 597:14) by which the stone was rolled away from the sepulchre, in which non-understanding had placed him. So the woman in this picture as typing Mother embracing Truth puts "the Rock, Christ [Truth]" under Jesus in his "second appearing" as the expression of her own inherent Motherhood quality as "Truth," since Mrs. Eddy defines "Mother" as "Life [embracing Father], Truth [embracing Son], and Love [as her subsequent Bride-potentiality embracing both Life and Truth]," S. & H. 592:16. Thus Jesus' admonition to Nicodemus, "Ye must be born again" (of the Mother-phase of Woman as Truth), John 3:7, was Jesus' own necessity in order to be understood by the human consciousness; for Jesus in his first coming as typing Life was individual and, therefore, was understood only by himself, while in his second coming as generic Truth he is one with all mankind and, therefore, possible of being understood as their own consciousness in proportion as their (individual) lives are lifted to Truth.

In line with Mrs. Eddy's revelation of Truth as being the *rebirth* of Jesus to human consciousness, she said in 1886 in the sixteenth edition of *Science and Health*, which this ninth picture correlates: "Re-

formatory pioneers are misunderstood, until the merits of their measures, and the cause they advocate, are appreciated. The birth of a great idea brings pain and travail. In its infancy it requires toil and sacrifice. At a more advanced stage it encounters envy. But when *my* nursling is menaced, I clasp him more tenderly; and when he is a man, he will speak for himself and for his *mother*," p. 216. The substance of this idea had been impersonalized from the first edition of *Science and Health* in 1875 until this sixteenth edition in 1886 when the God-crowned Woman bringing forth her "man child" was added to *Science and Health* as its only "Apocalypse," whereupon Mrs. Eddy took the statement (as just quoted from the sixteenth edition) concerning the Motherhood of the "man child" directly to herself, thus identifying herself as a revelator with the God-crowned Woman bringing forth her "man child" as Truth.

IMPARTING MANHOOD AND LISTENING WOMANHOOD

In view of the fact that the sixteenth edition of *Science and Health*, which this ninth picture correlates, was given to the Field during the First Organization of the Boston church in 1886, three years before the dissolution of this "church" in 1889, manhood in this picture in the attitude of impartation and womanhood in the attitude of listening type the process by which the crowned goal of manhood's ascending labor had been reached to *Mrs. Eddy's consciousness* before The Mother Church was even contemplated as a possible necessity. However, as Mrs. Eddy was forced to establish a Mother Church by which the human consciousness might through the impersonal Word ascend to her position of finished Motherhood, the process of imparting manhood and listening womanhood in this picture also types the impartation of the manhood-phase of the Word to the listening consciousness of woman in each and every human consciousness—this process being the work demanded of The Mother Church.

For, since Mrs. Eddy humanly identifies the heavenly trinity of Life, Truth, and Love with Father, Son, and Mother, as the rule of "self-abnegation" by which the heavenly goal of manhood is reached, S. & H. 568:30-3, it takes the human expressions of Father, Son, and Mother to identify them in one's own life in coincidence of the divine with the human as the "acme of Christian Science," Mis. 100:20-22. This does not mean that everyone must be a human father, son, or mother to so do, but that the qualities of father (self-disciplining life),

son (self-conscious truth), and mother (the inner graces of love) must become the footsteps of each and every human consciousness in reaching the *self*-unfolding completeness of his own being. The impersonalizing of the qualities in human father, son, and mother never adds anything to one's consciousness but presents the seeming outer necessities that force one to draw from the latent potentialities of his own God-complete nature his primitive and ultimate self-completeness. Thus each and every mother's fleshly son but "counterfeits" (S. & H. 583:1) her own sonship as Truth. Someone may ask, How about daughter? Mrs. Eddy made no identification of daughterhood in her division of the trinity of Life, Truth, and Love as representing Father, Son, and Mother (S. & H. 569:1-3) with *human* symbols, for daughterhood as an ascended idea identifies the *heavenly* quality of the Bride as the expression of Love before it is wed to the Lamb (typing earth), or the ascended human consciousness, in heaven.

However, as "the female idea," typing heaven, and "the male idea," typing earth, in "*the beginning*" as "*the only*" in the first day of the first chapter of Genesis were indissolubly united as the Bride, or Word, which was "in the beginning . . . with God, and . . . was God" to the discovering consciousness of Mrs. Eddy, who said in the third edition of *Science and Health*, ". . . and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God," this ninth picture portraying the imparting man and the listening woman but portrays Jesus in the light of Mrs. Eddy's trenchant statement in *Retrospection and Introspection* on page twenty-six: "Jesus of Nazareth was a natural and divine Scientist. He was so before the material world saw him. He who antedated Abraham, and gave the world a new date in the Christian era, was a Christian Scientist, who needed no *discovery* of the Science of being in order to rebuke the evidence. To one 'born of the flesh,' however, divine Science must be a *discovery*. Woman must give it birth."

In line with this conception of Jesus, this picture presents the woman with a scroll called "CHRISTIAN SCIENCE" as typing the original Word "before the world was," for Mrs. Eddy says, "Christian Science [is] as old as God," S. & H. 146, marginal topic. Thus this scroll actually supersedes the closed *Science and Health* (because antecedent thereto) as illustrated in the eighth picture. Therefore the woman in this ninth picture is attentively listening to man's (Jesus') interpretation of himself as the genesis of her true conception of manhood

(her "man child") as subjectively unfolded in the progressively earthly symbols of the first chapter of Genesis, of which Mrs. Eddy says that "revealed religion proclaims the Science of Mind" (" . . . revealed religion proclaims the Science of Mind and its formations as being in accordance with the first chapter of the Old Testament [Genesis]," S. & H. 557:24)—Genesis being the "living and real *prelude* of the older Scriptures" (S. & H. 502:2) and thus antecedent thereto, in line with Jesus' prayer, "Glorify Thou me with Thine own self with the glory which I had with Thee *before the world* was," John 17:5.

However, Mrs. Eddy objectively says that the footsteps of Genesis are "the order of Christian Science [in its progressive unfoldment to the human consciousness]," S. & H. 508:28, and that "this order of Science is the chain of *ages*" (Ferrar Fenton calls the seven days of Genesis first chapter "ages"), Mis. 205:22, and she defines this "chain of ages" as "the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting *all periods in the design of God*," S. & H. 271:4. Hence Jesus in his second coming, as illustrated in this ninth picture, is imparting himself to the woman in this picture as that "chain of scientific being," or the "Science of Mind" (S. & H. 557:24), the inspirational discernment of which caused St. Paul to say that all things were created by Jesus Christ (Eph. 3:9)—the "Christ" portrayed in this picture by "the Rock" (Truth) upon which "Jesus" is sitting.

Woman's true conception of manhood is hearing ("ears" meaning "spiritual understanding," S. & H. 585:1). Only in silence can woman attain the faculty of true *hearing*, which must precede that of true *sight*. So this ninth picture, in which woman listens to man (but takes the lead), supplies the deficiency of the fifth picture. In the latter picture man, as hearing only in his first coming, led and worshiped; while woman looked for a higher vision before listening to man's revelation of himself as illustrated in this ninth picture. Had woman first listened when men, typing Christianity, were clamoring to be heard, as presented in the comments on the fourth picture, she would have lost her vision as she so nearly did—saving it only by rising above earth (typing manhood, or Christianity) in order to first reveal Womanhood, her own distinguishing mission, as presented in the fifth picture.

However, so long as woman was forced to listen to man's impartation of himself, she shared his wilderness habitat (as illustrated in this

ninth picture) as typing the wilderness phase of the God-crowned Woman, who after bringing forth her "man child" as absolute Truth was forced to flee into the wilderness of Mind, where she remained during the objective impartation of the progressive steps of manhood to her own consciousness. Thus as it took Mind to unfold the first chapter of Genesis as the "Science of Mind," and as the quality of Mind was always contained exclusively in the definition of "Father" from the sixth to the present edition of *Science and Health* (the original definition of "Father" in the sixth edition reading, "The great forever, eternal Mind; * divine Principle, *named* God," and the definition in the sixteenth edition reading, "The great eternal Mind; the Divine Principle, *commonly called* God"), it was necessary that Jesus as the manifestation "of the fatherhood of God" (S. & H. 562:4) should impart to "Mother"—"Mother" being typed by the woman in this picture—the "Science of Mind" as the expression of "the one Mind," "the one Mind" being the definition of "Father" as now defined, S. & H. 586:9. This relationship of "Mother" to Jesus, as illustrated in this ninth picture, is recognized by Mrs. Eddy in the first stanza of the Poem applicable to this picture in her expression, "Omniscient [all knowing *Mind*] power,—gleaming through Mind, [listening] mother, [and imparting] man."

Yet Mrs. Eddy said in the sixteenth edition of *Science and Health* under the definition of "Life" in "Recapitulation," "Life is Mind, or Infinite Understanding"; and "Life" always was one of the qualities of Motherhood. Therefore as "Life is Mind," Mind was always a latent potentiality of Motherhood, just as Bride is Mother's latent potentiality as Love. Thus the impartation of the "Science of Mind" by Jesus as illustrated in this ninth picture was but the impartation of Motherhood's own manhood, or Mind being self-unfolded to Mother. So the objective demands of the human consciousness forced the Motherhood-phase of the God-crowned Woman to unfold the latent potentialities of her own manhood through the process of manhood's progressive impartation, to which manhood shepherding (during the First Organization of the Boston church) she lent a listening ear, saying, "Shepherd, show me how to go . . . how to gather, how to sow . . . I will listen for Thy voice, lest my footsteps stray," *Mis.* pp. 398, 399.

* "Eternal" is defined in the dictionary as more of an inherent quality without beginning or end; whereas "forever" is defined more as unending continuance, or "everlasting," *Webster's Dictionary*.

DIFFERENCES OF THE MISSIONS OF MANHOOD AND WOMANHOOD

In this picture Jesus is sitting, while woman is standing—the latter position being in advance of the former in the light of Mrs. Eddy's poem entitled "Laus Deo," that was written on the occasion of the laying of the corner-stone of The Mother Church, a portion of which is, "Like this stone, be in thy place: *stand*, not sit," Mis. 400. This attests the fact that the Womanhood which revealed Science is advanced beyond the manhood which revealed Christianity—both being *one* and indivisible as complementary elements. Man leaves all for Christ, looks for home in heaven, and in the meantime abides in the wilderness—"Pilgrim on earth, thy home is *heaven*" (S. & H. 254:31) is the tenor of his being; while "woman's world" is "home" (Mis. 287:28), "the dearest spot *on earth*," S. & H. 58:21. Thus the heavenly God-crowned Woman cannot remain in heaven after becoming the Bride of the Lamb but descends as Bride to earth. Conversely, man ascends to dwell with God; for Jesus as the highest type of manhood, speaking of himself, said, "The Son of man hath not where to lay his head [on earth]," Matt. 8:20, and Mrs. Eddy says (as partially quoted above), speaking of the Christian (ascending manhood) consciousness, "Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God," S. & H. 254:31. Thus in this picture the wilderness-woman as the Mother of the "man child" in the Word of *Science and Health* partakes of his own homelessness and of his wilderness-aspects of earth.

Jesus as "the masculine representative of the spiritual idea," or Woman's "man child," S. & H. 565:6-12, said in his first coming: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household [home]," Matt. 10:34-36; while Woman as the "Comforter" brings peace to the home as the nucleus of the whole world, for "home . . . is woman's [elemental] world," Mis. 287:28. Mrs. Eddy says of Jesus, ". . . he stands alone in word and deed, the visible discoverer, founder, demonstrator, and great Teacher of Christianity [not Science, of which woman 'stands alone in word and deed, the visible discoverer, founder, demonstrator, and great Teacher']," My. 338:24. The admonitions to "deny" oneself, "take up the cross," "for-

sake" all, and "If any man . . . hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26) are all the demands of Jesus in his first coming, typing manhood; and woman must embrace their ends before reaching the consciousness of the "bride," or "adorned" (completed) "Word," My. 125:26. Thus we find *Science and Health* filled with such admonitions up to a certain point, for Mrs. Eddy was forced to found her *Science and Church* on the purified human consciousness gained in the wilderness of man.

Note that in this ninth picture the star has become a diffusion of light, although the rays are divided into two portions that bear the same proportional relationship to the halo, or crown of light, on the head of the man and on the head of the woman, respectively.* To repeat a frequently recurring comparison in this book, the heavenly Woman in the twelfth chapter of Revelation was crowned with twelve stars (which Mrs. Eddy says "are the lamps in the spiritual heavens of the age" and type the divine Principle to which the twelve tribes of Israel must yield for their redemption, S. & H. 562); while Jesus held but seven stars in his right hand as typing the limits of manhood when he appeared to St. John in his great Revelation, Rev. 1:16, and yet he prophesied the full twelve on Woman's head, Rev. 12:1. Thus the light (halo) over woman's head in this picture is so much greater than that over man's head in fulfillment of Jesus' prophecy.

When *Christ and Christmas* was first published in 1893, this feature was the occasion of violent antagonism because man and woman were still divided into "man" and "woman" in *Science and Health* on the second page of the chapter entitled "Marriage." But this basis of antagonism was removed when Mrs. Eddy again presented *Christ and Christmas* to the Field in 1897; for (as previously noted) immediately before its presentation "man" and "woman" were translated for the first time in *Science and Health* into "elements" and "qualities," as now given on page fifty-seven—Mrs. Eddy then and now saying, "These different *elements* conjoin naturally with each other. . . . The attraction between native *qualities* will be perpetual only as it is pure and true," S. & H. 57:11. Thus manhood and womanhood could become one only through mergence of their respective "elements" and "qualities," leaving the "elements" of each open to the consciousness of the other for its own completeness, in line with Mrs.

* This feature was most pronounced until the later reconditioning of plates, which occurred many years after Mrs. Eddy passed on.

Eddy's statement that the "union of the masculine and feminine qualities constitutes completeness," S. & H. 57:4. This ninth picture *approaches* this unfoldment as "Christian Unity" (the title of this ninth picture), in which manhood's and womanhood's respective missions become conjoined as Christianity and Science, called "CHRISTIAN SCIENCE" on woman's scroll, for, as before noted, Mrs. Eddy says that *Christian Science* is the "second appearing" of Jesus, Ret. 70:20. The word "approaches" was used in the previous sentence because "Christian Unity" is merely heavenly unity, which Mrs. Eddy characterizes as, "Love wedded to its own spiritual idea," S. & H. 575:3; whereas absolute unity as typed by the tenth picture is accomplished only as the unified descent of the heavenly Bride on earth "as no longer two wedded individuals, but as two individual natures in one," S. & H. 577:6.

The fact, therefore, that Mrs. Eddy has presented this ninth picture in a true circle, which has but one center, in contrast with the double-centered elliptical "circle" (ellipse) of the fifth picture, shows that man and woman in this picture are "elements" and "qualities" belonging to one *individual* consciousness; for Mrs. Eddy says that the "circle," or "sphere," is a type of "self-existent and eternal *individuality* or Mind," S. & H. 282:8. Since it takes the qualities of both manhood and womanhood to express whole individuality, in this picture the woman is in quality the man's own womanhood, and *vice versa*, the man is the woman's own manhood—both being portrayed in the same circle of *individuality*. This Christian individuality is broadened in the tenth picture to generic proportions through the square of the circle, the right angles of which suggest scientific relationships with others beyond mere individual unity.

The woman's unshod feet in this and in the tenth picture are ample evidence of the completion of "the preparation of the gospel of peace" with which Paul demanded the Christian should be shod when he put on "the whole *armour* of God," Eph. 6:13, 15. Even Christianity (typed by Jesus) seems likewise to have removed its usual sandals on this "holy ground" of union. Thus this ninth picture types the point of progress in *Science and Health* where sin has been both "Christianly and *scientifically* reduced to its native nothingness," S. & H. 572:5, which Mrs. Eddy states must be done, for peace is the fruit of righteousness only—in the words of Scripture "the peaceable fruit of righteousness," Hebr. 12:11. The followers of Christianity had tried to meet sin vicariously by "the blood of the Lamb," but did

so only when the accuser was cast out by both "the blood of the Lamb [Christianity, manhood], and by the word of their [own inherent] testimony [Science, Womanhood]," which forced them to love "not their lives unto the death" (Rev. 12:11)—the point of demonstration where "all earthly yearnings" are "quenched," as in the case of Jesus, S. & H. 314:5.

Six of the previous pictures in *Christ and Christmas* were in activities in the home and two in the universe. This ninth picture comes out again into the universe, where man and woman are found typing not only their respective qualities but their distinctive missions, both having emerged from "a tangled wilderness" (S. & H. 507:10) of non-understanding by others to a position which is at least clear of its entanglements of false theories, creeds, and dogmas, typed by the trees and undergrowth in the background. Even the desert spot (also typing the non-understanding of others, a desert being but another phase of wilderness) in which the man and woman in this picture simultaneously appear types a finished goal, in the sense that it presents the qualitatively conjoined consciousnesses of manhood and womanhood beyond the necessity for human labor with others. In the light of such purified consciousness, the desert verily buds and blossoms as the rose, as prophesied by Isaiah and typed by the blossoms at the feet of the man and woman in this picture.

THE SCROLL, THE MESSAGE OF MANHOOD

THE SIXTEENTH EDITION OF SCIENCE AND HEALTH, 1886

What is the scroll in the hand of the woman in this ninth picture, superseding the closed *Science and Health* in the eighth picture, but the chapter entitled "Genesis" (and the chapter entitled "The Apocalypse," which was limited at this time to Woman's bringing forth her "man child" as "Genesis") added to the *Key to the Scriptures of Science and Health* in the sixteenth edition, which this ninth picture correlates. It was in this sixteenth edition that Mrs. Eddy's interpretation of the first chapter of Genesis as "creation" was restored to the fatherhood of God. "Creator" was originally interpreted as the emanation of the fatherhood of God (under the chapter entitled "Creation") in the first edition of *Science and Health*; then, from the third to the sixteenth edition, as the emanation of the motherhood of God (under the same chapter entitled "Creation"); and finally, in this sixteenth edition, restored to its original characterization as emanating

from the fatherhood of God (under its own chapter title of "Genesis"). These changes in creative source were in the sense that the "Creator" was generally characterized in the first edition of *Science and Health* (in the chapter entitled "Creation") as "creative Wisdom," "Intelligence" (both, by reason of their then capitalization, synonymous with "the one Mind" as "Father," S. & H. 586:9), "Spirit" (which Mrs. Eddy characterizes as "Father" when she speaks of "the divine Spirit, or Father," S. & H. 532:11); then, from the third edition to the sixteenth edition (in the chapter entitled "Creation"), the "Creator" was characterized as "Mother," "She," "Her"; and finally, in this sixteenth edition, in what was then called "Genesis" but which corresponded to that portion of the chapter entitled "Creation" containing Mrs. Eddy's previous interpretation of the first chapter of Genesis, the "Creator" was characterized as "Spirit," "Mind," "Intelligence," "He," and "Him,"—all synonyms and pronouns of the fatherhood of God.

While these different presentations of creative source may seem at first glance to be inconsistent, such is not the case as will be realized when it is seen that they were all emanations of *Mother* (even when they were characterizations of Father), which Mrs. Eddy defines in the "Glossary" of *Science and Health* as the full God, her definition reading, "MOTHER. *God*; divine and eternal Principle; *Life, Truth, and Love*" (S. & H. 592:16),—"Life, represented by the Father . . . Truth, represented by the Son . . . Love, represented by the Mother [Love being her Bride-potentiality, for 'Love' is the generic term for God, My. 185:14]," S. & H. 569:1-3.

In this connection, Jesus in his first coming declared that his mission was the expression of "Life" ("I am come that they might have life," John 10:10), and he at all times claimed that he was the Son of "the Father"; yet Mrs. Eddy (even while accepting the fact that Jesus was the manifestation of the fatherhood of God in her statement, "As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested . . .," S. & H. 562:3 [this statement having read in its initial appearance in the sixteenth edition, "The Son of the Blessed represents the Fatherhood of God," 16th ed., p. 513]) did not definitively accord "Life" to "Father" in the "Glossary" of *Science and Health* (or elsewhere in *Science and Health*) until 1891, eight years after she had given it to "Mother" in the "Glossary" in 1883. Thus "creation" as the expression of "Life" was the expression of the fatherhood of Mother, as Mary proved in Jesus' first appearing, of

which Mrs. Eddy says, "Jesus was the offspring of Mary's *self-conscious* communion with God [as the fatherhood of Mother]," S. & H. 29:32. So "Father" (initially defined in the "Glossary" as, "The great forever, eternal Mind; divine Principle, named God [changed to only 'commonly called God' in the sixteenth edition]") in his "Life" quality was always embraced in "Mother" (for even when the "Life" quality was given to "Father" it was still left in "Mother")—Mrs. Eddy according to "Mother" at the same time that she gave "Life" to "Father" the fullness of the term "God."

In view of the foregoing and in the light of the further fact that Mrs. Eddy discovered the "Christ *Science* or divine *laws of Life, Truth, and Love*, and named . . . [her] discovery Christian Science [S. & H. 107:1]" in 1866, nine years before she objectively wrote the first edition of *Science and Health* in 1875, it was but natural and orderly to her own subjective consciousness that she should have revealed Truth as her finished manhood in her first edition of *Science and Health* as typing the "man child" of the God-crowned Woman in its divisible, or Motherhood, phase and (in the third to the sixteenth edition which characterized the creative source as "Mother") have "caught up" manhood as Truth in Jesus' second coming (as embracing the Life of his first coming) into Life, Truth, and Love as Womanhood—Love being the Bride, or original, estate of Mother as the God-crowned Woman *before* she divisibly brought forth her "man child" as Truth. And, further, it is but consistent with such premise that she should have founded the First Organization of the Boston church as "designed to [merely] commemorate [because assumedly already identified in her students' own lives as Christians] the word and works [Life expression] of [Jesus as] our Master . . .," *Manual* p. 17, and then set about, through preaching, teaching and healing, to *scientifically expound* to her students the embraced relationship of the Life of Jesus' first coming in the Truth of his second coming in order that Truth might be "caught up" into Love as her own subjective revelation of "Christ Science or the divine laws of Life, Truth, and Love." The foundational basis of the "church" as requiring commemoration of the "[Life] word and works" of Jesus was evidently designed to make possible the embrace of Life by Truth as fulfilling the first promise of the Comforter, the spirit of Truth of Jesus' second coming, which reads ". . . the Comforter . . . shall *teach* you [scientifically expound to you] all things, and bring all things to your remembrance [*commemorate* the word and works of

Jesus], whatsoever I have said unto you," John 14:26, so that the second promise of the Comforter could be fulfilled, the second promise reading: "How be it when he the Spirit of truth, is come, he will guide you into *all* truth . . . and he will show you things to come [that I have never said or done unto you in my first coming—the infinitude of Love, which only Womanhood could reveal and which Mrs. Eddy declared her revelation of Christian Science to be, in the following words, '. . . the spiritual idea of Love, in the womanhood of God,' 16th ed., p. 459]," John 16:13.

However, after struggling about twenty years (ten of which were in "church") to establish in the consciousnesses of her students the understanding of this embraced relationship of Life and Truth in Love, Mrs. Eddy found that it could not be done through indirect *personal* impartation, but must be done directly through *impersonal* "Science" in one's own consciousness, as expressed in the stanza of the Poem, *Christ and Christmas*, "What the Beloved knew and taught, *Science* repeats [in the inner consciousness], through understanding, *dearly sought*, with *fierce heart-beats* [and not vicarious 'heart-beats'],"—in line with St. Paul's prophecy of the *new* covenant, "I [God] will [directly] put My laws into their mind, and write them in their hearts . . . and they shall *not teach* every man his neighbour . . . saying, Know the Lord . . .," Hebr. 8:10, 11. She therefore realized that the human "footsteps of [as leading to] Truth," which her *subjective* revelation of "the *Christ Science*" had obliterated in its letter expression (as Life already embraced in Truth—and even "caught up" into Love), must be incorporated in the letter expression of "Science" as *repeating* "what the Beloved knew and taught" for the *self-mothering* (through the fatherhood of Mother) of each and every human consciousness.

Thus, in acceptance of this necessity of the human consciousness, the first chapter of Genesis, interpreted as emanating from the motherhood of God from the third to the sixteenth edition of *Science and Health* (under the chapter entitled "Creation"), was restored in the sixteenth edition to the fatherhood of God, which at that point (as distinguished from Mother) definitively presented but one quality, "The great eternal *Mind*" (16th ed., p. 536)—to the end that "creation" as "Life" might be lifted to "Truth" through "Intelligence" as Mind's expression (instead of being merely *spiritually* [for "Mind" was never definitively a quality of "Mother"] embraced therein), and that this expression of "Mind" might interpret man's progressive foot-

steps in the first chapter of Genesis for adaptation to the human consciousness, as typed by the scroll of manhood in the hand of the woman in this ninth picture. In other words, Mrs. Eddy separated "Life" as the fatherhood of Mother from "Truth," the motherhood of Mother (in which it had been spiritually embraced), for Life's demonstration of the position of Truth through the medial step of "Mind"—in line with the necessity for demonstrating "Mind" before "mother" could bring forth her "man child" as Truth in the *human consciousness*, this order being indicated by the successive terms "Mind, mother, man" in the first stanza of the poem applicable to this ninth picture. Thus "Intelligence" as the second step in "the male idea" took the place of the borrowed "Life" of "the female idea" that was presented in "the male idea" from the third to the sixteenth edition.

However, it was most necessary that the spiritual quality of Mother as "Life that is *Truth*" (S. & H. 97:29, rather than the medial mental quality of Fatherhood as "Life [that] is Mind," S. & H. 331:5) should initially take even "creation" as "Life" to itself for interpretation, in order that the first chapter of Genesis might be lifted from matter to *Spirit*; for had manhood on the basis of Father as *medial* "Mind" (with no primitive basis or ultimate spiritual goal) attempted the transition it would have left Genesis in metaphysics (*mental Science*) instead of translating its material symbols into spiritual ideas as their primitive source.

Therefore in this sixteenth edition of *Science and Health*, simultaneously with the addition of the chapter entitled "Genesis," the Mother-phase of the Woman in "The Apocalypse" divisibly brought forth her "man child" as *spiritual* Truth, the culminating, collective expression of the manhood of Genesis (first chapter) as the impersonal second appearing of Jesus, and at the same time made a demand upon the human consciousness that it, through the wilderness of "Mind" as "Intelligence," ascend through Science as the "footsteps of Truth," as identifying the progressive days of consciousness in the first chapter of Genesis, to heavenly (spiritual) Truth.

"JESUS AND GENESIS"

Mrs. Eddy interprets Jesus (in his impersonal, second appearing) as the "man child" of the Mother-phase of the God-crowned Woman in the following correlation: "'And . . . [the Woman] brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne [Rev. 12:5]'

. . . *Jesus*, the masculine representative of the spiritual idea . . . The impersonation of the spiritual idea had a brief history in the earthly *life* of our Master [in his first coming]; but 'of his [impersonal] kingdom [of Truth, in his second coming] there shall be no end,' " S. & H. 565:6-28.

Mrs. Eddy also interprets *Jesus*, typing true manhood, as "*Genesis*," as will shortly be seen—as will also the fact that the first chapter of *Genesis* is the scroll of manhood in the hand of the woman in this ninth picture, the name on the scroll being "*CHRISTIAN SCIENCE*" (in contrast with the scroll of womanhood in the hand of the Woman in the tenth picture, typing *Bride* as the City foursquare, which Mrs. Eddy interprets as "the light and glory of *divine Science*," S. & H. 575:9). As pertaining to the scroll of manhood in this ninth picture, the first chapter of *Genesis* is the progressive, spiritual impartation of Truth as the *self*-manhood (termed "man child" in a divisible sense) of the Mother-phase of the God-crowned Woman to her Motherhood consciousness. In order to understand this mystical figure of speech ("the *self*-manhood of the Mother-phase of the God-crowned Woman"), it must be remembered that the God-crowned Woman previously to her bringing forth her "man child" as Truth subjectively embraced the fullness of the trinity—Truth (typing manhood), and Life and Love (typing womanhood)—as the full-orbed completeness of her being. However, when she was forced, objectively, to set apart Truth for its demonstration in the human consciousness, she, as typed by the listening woman in this ninth picture, was placed under the necessity of heeding the voice of manhood's progressive demonstration, as typed by *Jesus*, who in this picture is illustrated as sitting on "the Rock, Christ [Truth]" of his second coming and imparting himself to her as the ascending divisible footsteps of the first chapter of *Genesis*. Thus the manhood of woman fulfilled *Jesus*' prophecy concerning the Comforter which reads, ". . . he shall not speak of himself; but whatsoever he shall hear, that shall he speak," John 16:13; for the God-crowned Woman as initially "*self-existent Life, Truth, and Love*" has no sense of man's need for divisible, progressive unfoldment to the end of reaching the goal of her forever-united consciousness, and thus must listen to his impartation of his own ascending footsteps. Was not this the position of Mrs. Eddy when she said, "I will *listen* for Thy voice, lest my *footsteps* [for others] stray," after she had discovered and revealed the "*Christ Science* . . . [as the indivisible] laws of Life, Truth, and Love." However, this

indication of a listening consciousness was directed to her *self*-manhood in the sense that all that divisible manhood could impart to her had been embraced as a whole in her revelation of "Love, in the womanhood of God."

That the first chapter of Genesis was always the expression of manhood is seen in the fact that Mrs. Eddy in even the first edition of *Science and Health* presented her interpretation of Genesis under the chapter entitled "Creation"—"creation" being her first definitive characterization of "the male idea" as distinguished from "the female idea" in his three progressive footsteps of "creation," "intelligence," and "Truth," S. & H. 517:9. Is not this what St. Paul saw when he mystically spoke of God as He "Who *created* all things by *Jesus Christ*" (Eph. 3:9)? Thus when Mrs. Eddy added our now "Glossary" to *Science and Health* in 1883 as its sole *Key to the Scriptures*, she defined "Creator" as "Spirit; Mind; Intelligence . . ."—all attributes of Fatherhood.

The first of these definitive characterizations of "Creator" ("Spirit") was typed by the first appearing of Jesus as the expression of "Life" (that Life is the creative power, corresponding to the first footstep of manhood, is evidenced by Mrs. Eddy's statement, "The universe of Spirit reflects the *creative power* of the divine Principle, or *Life*," S. & H. 507:15), the fatherhood element of Mother,—this sense of "creation" corresponding to Genesis as "the *Science of creation* recorded in the first chapter of Genesis," S. & H. 537:22. Thus Mrs. Eddy says of Jesus' birth, "The *Science of creation*, so conspicuous in the birth of Jesus, inspired his wisest and least-understood sayings, and was the basis of his marvellous demonstrations," S. & H. 539:30, and, again, "The divine origin of Jesus gave him more than human power to expound the facts of *creation* . . .," S. & H. 539:27.

As it was a *cloud*-clothed man-angel (and an angel being one with its message, a man-angel could bring none other than a manhood message) that was prophesied to bring "the little book," typed by *Science and Health* in its first edition, this edition presented a disordered interpretation of the first chapter of Genesis (in the chapter entitled "Creation") as manhood. As an example of the cloud-clothed character of this manhood edition (due to its separation from womanhood), it started its interpretation of the first chapter of Genesis from the point of the *division* of light from darkness rather than from its basic light of earth and heaven as the unified "male and female of Spirit," typed by composite Womanhood. In line with this, Mrs.

Eddy makes no claim for the first chapter of Genesis as a "Science" in the first edition of *Science and Health*, as she does in all subsequent editions (from the third to the sixteenth edition in the last paragraph of the chapter entitled "Creation," and in the sixteenth and ever after in the last paragraph of the chapter entitled "Genesis").

Inasmuch as Mrs. Eddy defines "Creator" as "Spirit; Mind; intelligence . . .," S. & H. 583:20, defines "Genesis" as "the Science of creation" (S. & H. 537:23) and the "Science of Mind" (S. & H. 557:24), and defines "the male idea" as "Creation, intelligence . . .," S. & H. 517:9, there must be (as has been shown) an identity between the definition of "Creator," "Genesis," and "the male idea." However, as Mrs. Eddy also defines "Creator" in the "Glossary" (beyond "Spirit; Mind; intelligence") as "*self-existent* Life, Truth, and Love" (corresponding to "the female idea" in the third to the sixteenth edition of *Science and Health* as the composite unity of earth and heaven, or "the male and female of Spirit," in the *first* day of Genesis, or "the *beginning*" as "*the only*," presenting "generic man"), this portion of the definition presents man as the Bride's conception—"conceiving [generic] man [for she is generic Love] in the idea of God," S. & H. 582:14. This conception corresponds to the full "Science of Genesis" S. & H. 525:22, for the "Science of Genesis" as a whole expression, embracing Genesis as the "Science of *creation*" and the "Science of *Mind*," reveals generic man as the image of God. In other words, "*self-existent* Life, Truth, and Love" as "Creator" is more basic and, therefore, a diviner consciousness than either the fatherhood or motherhood of God, in line with Mrs. Eddy's statement, ". . . therefore, I worship that of which I can conceive, *first*, as a loving Father and Mother; *then*, as thought ascends the scale of being to *diviner* consciousness, God becomes to me, as to the apostle who declared it, 'God is Love,'—divine Principle," Mis. 96:10-15.

In line with "Creator" as "self-existent Life, Truth, and Love," in the third edition of *Science and Health* (there being no interpretation of Genesis in the second edition) Mrs. Eddy interpreted for the first time the affirmative statement of the *undivided* first day of the first chapter of Genesis as the unified creation of heaven and earth, the female and male of Spirit, typing the self-existent Bride-consciousness as Life, Truth, and Love, or Womanhood, underlying the motherhood of God as *Life* and *Truth*, which Motherhood in this third edition brought forth her "man child" ("the male idea") as "creation, Life, and Truth," that in turn was definitively "caught up"

unto the embrace of "the female idea" as "Life, Truth, and Love," thus completing in overlying Love (S. & H. 496:18) the full basic trinity of Life, Truth, and Love—or the underlying Bride-consciousness of the motherhood of God, which Motherhood consciousness rises to its own basic source as Bride. In the light of this entirely spiritual unfoldment of Genesis in the third to the sixteenth edition (as the unified, self-existent creation of heaven and earth in the undivided first day), Genesis was characterized by Mrs. Eddy in the last paragraph of the chapter entitled "Creation" as, ". . . *the science of God, the universe, and man in the spiritual Genesis*"—"Science" in this statement meaning the "Christ Science or divine laws of Life, Truth, and Love." However, as this definition of the first chapter of Genesis, typed by *man*, took man as "creation" beyond both "Life" and "Truth" to "the universe and [generic] man," which Mrs. Eddy says is symbolized by Woman as Bride,—it (this definition of Genesis) was the expression of "Creator" as "*self-existent Life, Truth, and Love*" (the "Glossary" definition of "Creator" beyond its definition of "Creator" as "Spirit; Mind; Intelligence," * S. & H. 583:21) and was thus beyond the reach of the human consciousness, which must have heavenly ascending and earthly descending footsteps leading thereto.

Therefore in the sixteenth edition of *Science and Health* (in which she restored "creation" to the fatherhood of God as "*Mind*" and substituted the quality of "Intelligence" in her definition of "the male idea" for the quality of "Life" as the medial footstep to "Truth"), Mrs. Eddy changed this definition of the first chapter of Genesis, characterizing this chapter as "the *Science of Mind* and its formations—the universe and man—as being in accordance with both the first chapter of the Old Testament [*Genesis*], and the *immaculate conception of Jesus Christ*." Thus the first chapter of Genesis was declared to be synonymous with "Jesus Christ" as typing *manhood*.

To further emphasize the fact that the first chapter of Genesis and Jesus were synonymous, when Mrs. Eddy in the fiftieth edition of *Science and Health* for the first time added the marginal topics to her paragraphs in *Science and Health* as interpretative thereof, she gave to the same last paragraph in the chapter entitled "Genesis" (in

* The first letter in the word "intelligence" was capitalized in this definition from the sixth edition of *Science and Health*, in 1883, when the "Glossary" was first presented, to 1903, when "intelligence" was decapitalized throughout *Science and Health*.

which her definition of the first chapter of Genesis then and now appears) the significant marginal topic, "Genesis and Jesus," repeating under this topic her previous association of Genesis with "the immaculate conception of Jesus" but changing her full definition to read, ". . . the Science of Mind, and its formations, as being in accordance with both the first chapter of the Old Testament [Genesis], and the immaculate conception of Jesus," 50th ed., p. 537.

In the one hundred and thirteenth edition of *Science and Health*, in 1896, in preparation for the building of the basic first Concord Branch as her own conception of Jesus as the *full stature of all manhood* (in line with her statement: "Their highest human concept of the man Jesus, that portrayed him as the only Son of God, the only begotten of the Father, full of grace and Truth, 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), she dropped the statement concerning "the immaculate conception of Jesus" (she having dropped the word "Christ" after "Jesus" in the fiftieth edition in 1891) from this last paragraph of the chapter entitled "Genesis" in *Science and Health*, substituting therefor the statement, ". . . when God, Mind, spake and it was done," as the first chapter of Genesis is now defined (in the last paragraph of the chapter entitled "Genesis"). In view of the fact that Mrs. Eddy in the same edition (under the chapter entitled "Marriage") changed human "man" and "woman" as "individuals" to "qualities" and "elements" she opened up to all men the possibility of sharing "the immaculate conception of Jesus" in proportion to their demonstrable incorporation of his "qualities" and "elements," as inferentially suggested by the substitution of the general statement ". . . when God, Mind, spake and it was done" for "the immaculate conception of Jesus [only]." (Not only did Jesus discern his own immaculate conception as antedating his human advent through Mary, expressed by him in the plea, "Glorify Thou me with Thine own self with the glory which I had with Thee before the world was," John 17:5, but Paul, the Benjamite, from the profundity of his direct revelation from the *ascended Jesus* foresaw it for all mankind as indicated in his statement, ". . . He hath chosen us in Him *before the foundation of the world*, that we should be holy and without blame before Him in love," Eph. 1:4. This was the import of the first Concord Branch as Mrs. Eddy's symbolic conception of Christian Science as having al-

ways existed—her statement being, “Christian Science [is] as old as God,” marginal topic, p. 146, S. & H.)

However, not until the wilderness-Mother (The Mother Church) had lifted her sonship through “intelligence” to “Truth,” at the dawn of the twentieth century, did Mrs. Eddy (in the 226th edition of *Science and Health* in 1902) remove the marginal topic of “Genesis and Jesus” from the last paragraph of the chapter entitled “Genesis” in *Science and Health*, thus indicating that the sonship of the wilderness-Mother had reached its point of coincidence with the divine and thereby demonstrably fulfilled St. Paul’s injunction, “Let this *mind* be in you, which was also in Christ Jesus,” Phil. 2:5.

Recurring to the fiftieth edition of *Science and Health*, it will be noted that the expression “universe and [generic] man” was dropped from Mrs. Eddy’s definition of the first chapter of Genesis as well as the word “Christ” after “Jesus” (in the last paragraph of the chapter entitled “Genesis”) simultaneously with the introduction in this fiftieth edition of the descending walled City foursquare, its expanding footstep of “no temple therein,” and the boundless “city of our God.” Thus when Mrs. Eddy dropped the word “Christ” after “Jesus” and dropped “the universe and [generic] man” from the scope of manhood as typed by “Genesis” and “Jesus,” she figuratively placed “the universe and [generic] man” as well as “Christ” within the domain of “The Apocalypse,” typing the Bride as “generic man,” her *boundlessness* typing the universe.

Thus “Genesis” as individual Jesus yielded to Genesis as the scroll of manhood (expressed by Mrs. Eddy as: “Their highest human concept of the man Jesus, that portrayed him as the only Son of God, the only begotten of the Father, full of grace and Truth, 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), which, in turn, was embraced in “The Apocalypse,” typing the Bride as “*self-existent* Life, Truth, and Love” as “*the only*,” that has no “*beginning* [*genesis*].”

MISCELLANEOUS CHANGES IN THE SIXTEENTH EDITION OF SCIENCE AND HEALTH

Besides the two major additions to this sixteenth edition of *Science and Health*, namely, the chapter entitled “Genesis” and the chapter entitled “The Apocalypse” (which consisted exclusively of Mrs. Eddy’s interpretation of the God-crowned Woman [“clothed

with the sun . . . the moon under her feet, and upon her head a crown of twelve stars"] as typing the fullness of Womanhood's indivisible being and the divisible Mother-phase of the God-crowned Woman as bringing forth her "man child" as Truth—the highest expression of manhood), some of the other significant changes made therein are as follows:

As if to type her higher hope of uniting the woman's "man child" as "Genesis" with his heavenly Bride, or the God-crowned Woman, in "The Apocalypse," typing Womanhood, Mrs. Eddy in this sixteenth edition took the chapter entitled "Prayer and Atonement" ("at-one-ment," S. & H. 19:22) from the body of *Science and Health* and placed it between the chapters of "Genesis" and "The Apocalypse." In other words, this prayer was to the end of bringing "Genesis," typing the Lamb (purified human consciousness), to "at-one-ment" in heaven with its Bride, the God-crowned Woman, typing Love,—the union of the seven stars with the additional five on Woman's crown typing the marriage of the Bride and the Lamb in heaven, Rev. 19:7-9. Thus "Genesis," typing true manhood, was the pattern for the ascending footsteps of *Science and Health* in its main body (as human manhood's approach to Truth) in reaching its Apocalyptic Bride as the "adorned," or whole, Word in the *Key to the Scriptures*, fulfilling Mrs. Eddy's prophetic demand, "The hour is come; the bride (Word) is adorned, and lo, the bridegroom [*Science and Health* through the footsteps of 'Genesis'] cometh!" My. 125:26.

In this sixteenth edition the heavenly God-crowned Woman had a prophetic witness of her own completeness as Bride (or completed Word), which contains the elements of the masculine and feminine qualities in one consciousness, for in a new chapter entitled "Wayside Hints" the City foursquare as the descending Bride embracing the Lamb (or Womanhood embracing manhood) was marvelously presented for the first time. (So sudden was the decision to add the chapter "Wayside Hints" that it shared the same chapter number as "Animal Magnetism"—both being Chapter VI.) As late as 1908 (simultaneously with Mrs. Eddy's warning against making a precedent of the earlier editions of *Science and Health* as stated in *Miscellany*, page 237, lines 4-11) Mrs. Eddy found it necessary to revert to the revised edition of 1890 and to this identical chapter, "Wayside Hints" (which remained in *Science and Health* intact from the sixteenth edition in 1886 to the revised edition of 1890 inclusive), to "elucidate" the meaning of a statement she made about Jesus in

her article on *Christ and Christmas*.* This chapter, "Wayside Hints," also revealed the potentialities of the Bride as the descending City foursquare with its twelve gates fulfilling the twelve stars of heavenly promise on the head of the God-crowned Woman; for each of the twelve stars on Woman's crown, as well as each of the gates of the City foursquare, represents one of the twelve tribes of Israel.

"Omini-action" as the fourth dimension of "Good" in its definition in the "Glossary" was also added for the first time in this sixteenth edition in which the City foursquare first appeared in the chapter, "Wayside Hints,"—the City foursquare with its figurative four sides presenting the symbol of a fourth dimension of good. Previously, "Good" had embraced but a trinity of (heavenly) qualities with no earthly expression in action ("omni-action") through the twelve gates of human opportunity that are in progressive advance over the twelve stars of heavenly promise upon which The Mother Church was founded. The second Concord Branch was the expression of this "omni-action," as particularly identified in the tenth picture.

It is passingly significant that Mrs. Eddy made the two previous volumes of *Science and Health* one in this sixteenth edition as typing the fullness of the elements of man and woman, since the sixteenth edition contained not only the needful processes for their union but the true idea of man and woman—true manhood being expressed in the lifting up of the wilderness-woman's "man child," Jesus, through the footsteps of Truth in *Science and Health* from the inspirational Life of his first coming to the Truth of his second coming, and true Womanhood being expressed in the descending composite consciousness of the Bride as the City foursquare under the chapter title of "Wayside Hints." And yet in spite of the fact that she made the two volumes one in this sixteenth edition in this same edition the two processes, presented in the wilderness-woman's lifting her "man child" (which could not have been discerned by Mrs. Eddy until she

* This reference to the revised edition of 1890, contained in a footnote added for the first time as late as 1908 to page 309 in *Miscellaneous Writings*, was made in order to "elucidate" a vital truth for which Mrs. Eddy found no adequate reference in the *Science and Health* concurrent with her article, "Deification of Personality" (which appeared in the January 1894 *Journal* under the title "Hear, O Israel"), or in our present edition of *Science and Health*. The present alternate reference in the footnote on page 309 of *Miscellaneous Writings* is not Mrs. Eddy's and was added several years after she left us in person; it refers to the platform of Christian Science, while Mrs. Eddy's reference applies to the third side of the City foursquare. The revised edition of 1890 and the sixteenth edition were identical in the description of the City foursquare, even the pages and paragraphs being the same.

had accomplished it in her own thought) and the descending City foursquare (which likewise was discerned by Mrs. Eddy at the point of its accomplishment in her own thought), were the dividing line between Mrs. Eddy and organic church, since the unification of the Word was in her own consciousness and must yet be demonstrated by collective consciousness in church. Thus the revelations of this sixteenth edition, which were given to the First Organization of the Boston church through the process of "the one Mind," forced the dissolution of the First Organization of the Boston church as founded upon Life, necessitating its re-formation on Truth in order that the "man child" (Genesis) which Woman brought forth as Truth might be collectively fulfilled by the church as a type of generic Truth that could not be individually fulfilled.

However, from the time of the presentation of this sixteenth edition in 1886 (which was three years before the dissolution of the First Organization of the Boston church in 1889) to the time of the church's symbolic demonstration thereof in 1906 (about twenty-one years) Mrs. Eddy remained at the advanced point of her revealing consciousness—the City foursquare, of which she had hinted in the chapter "Wayside Hints" in this sixteenth edition. Yet that which was but a hint to the Field was a working consciousness with Mrs. Eddy that so changed her thought-processes from ascension to descension as to necessitate a complete revision of *Science and Health* in the fiftieth edition, published in 1891 during the interim between the First and Second Organizations of the Boston church—Mrs. Eddy's advanced position beyond the church's demonstration precluding her return to the position of the Second Organization of the Boston church with its Motherhood processes, which she had completed. And yet to the church's sense she still remained "Mother" because it had not demonstrated beyond Motherhood—even at the time of her passing her students called her "Mother." Jesus accepted the baptism of John the Baptist in order to place himself upon the same plane of thought with his disciples (all of whom were John the Baptist's disciples), saying, in answer to John the Baptist's remonstrance, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness," Matt. 3:15, and he did suffer, even to the point of crucifixion of not only his body but his perception of a higher purpose than crucifixion permitted. Mrs. Eddy profited by Jesus' experience and refused to be baptized with her students' necessities,

thereby holding her consciousness to a position beyond her students' concept of Church.

The chapters in this unified sixteenth edition were under the following titles: "Science of Being," "Footsteps of Truth," "Creation," "Marriage," "Physiology," "Animal Magnetism," "Wayside Hints (*Supplementary*)," "Imposition and Demonstration," "Healing and Teaching," "Platform of Christian Scientists," "Reply to a Critic," "Recapitulation," "Genesis," "Prayer and Atonement," "The Apocalypse," and "Glossary." Thus it will be seen that the sixteenth edition was a complete revision of the sixth.

A most unique feature of the sixteenth edition of *Science and Health* was that the chapters were introduced by miscellaneous poetry from Shakespeare, Montgomery, Tupper, Milton, Gaskell, Clarke, Garnett, Julia Ward Howe, Trench, Frothingham, Luther, and Longfellow. Even the sacred chapter "Prayer and Atonement" was exclusively introduced by over half a page of poetry by Trench and Longfellow, there being no Bible texts as a basis for this chapter. This poetry suggested the ascent of the human consciousness through rarefied thought. It is interesting to note in this connection that from the third to the sixteenth edition of *Science and Health* Mrs. Eddy defined "the divine nature" now under the marginal caption, "Divine nature appearing," S. & H. 509, as "purity, beauty, *poetry*, [and] sublimity."

In this sixteenth edition as the history of Mrs. Eddy's progressive lifting up of manhood in the Word of *Science and Health* to the goal of the heavenly Bride in "The Apocalypse" man was still the "controlling" idea in the chapter entitled "Marriage" and so remained until the City foursquare was added to "The Apocalypse" in the fiftieth edition in 1891. For so long as woman was lifting her "man child" as an increasing human perception of Principle, or Science, higher and higher towards the throne of God (for her child was "caught up unto God, and to His throne," Rev. 12:5) woman's consciousness was the expression of her own manhood in the sense of identifying one by one the ascending rungs on Jacob's Ladder of Life, which typed the first chapter of Genesis. Thus during this process her own manhood was the "controlling" element in her consciousness.

In this sixteenth edition, for the first time, Mrs. Eddy apportioned the respective qualities of "the ideal man" and "the ideal woman" as they are now presented in *Science and Health* (p.

517:8-10), giving to woman exclusively both "Life," Fatherhood, and "Love," Motherhood (S. & H. 569:1-3),—thus is shown the Principle of the immaculate conception of Jesus by Mary. Mrs. Eddy says this immaculate conception was the result of "Mary's *self-conscious* communion with God" (S. & H. 29:32), there being no human (manhood) element in her conception, and Mrs. Eddy also says, "No advancing modes of human mind made Jesus; rather was it their subjugation, and the pure heart that sees God," Mis. 360:32.

Still again in this sixteenth edition, for the first time, Mrs. Eddy changed the definition of "Bride" in the "Glossary" with reference to its manner of conception. The part of the definition which formerly read "conceiving *in man* the idea of God" was changed to "conceiving *man in* the idea of God," as we now have it, S. & H. 582:14. The former confused the function of Bride with that of Mother, whose endeavor is always to conceive "*in man*" God's idea; whereas the latter conceives "*man in*" the generic idea of God. So long as from the third to the sixteenth edition of *Science and Health* the "creation" of Life was attributed to Mother, it took Life to "create" life (like "creates" like), and Life, being individual, could conceive in another its own conception only; it took generic Truth, which is inseparable from Love, to conceive (generic) "*man in*" the idea of God.

Also a significant change was made in this sixteenth edition in the "Glossary" definition of the word "In" in the sense that previously to this sixteenth edition this definition read in part, "Principle is not in its idea, and idea is in the divine Principle, only to *be out* of it as Mind or God expressed," and was changed in this sixteenth edition to read, "Principle is not in its idea; and idea is in the Divine Principle, only to *come out* of it as Mind, or God expressed." In the first instance the possibility of self-existent spiritual being without labor to that end is suggested, in line with Mrs. Eddy's previous presentation of "the female idea" as the all-inclusive "is"-ness of being precluding the necessity for human demonstration; while in the second instance there is a demand to "come out" of a limited position, in line with the demand of the sixteenth edition of *Science and Health*, which this picture correlates, necessitating the work of The (medial) Mother Church.

One of the most important changes in this sixteenth edition of *Science and Health* was the substitution of "intelligence" for "Life" in "the male idea" (now called "the ideal man," S. & H. 517:8). Its

importance is seen in the fact that it made possible the blessings of "to-day." The blessings promised only in the "to-morrow" in previous editions, as before noted, were changed in the Preface of this sixteenth edition to "to-day." This promise formerly read, "Leaning on the sustaining Infinite with loving trust, the trials of to-day are brief, and *to-morrow* is big with blessings"; while in this sixteenth edition it read, as now (with the exception of the initial words, "To those"), "To those leaning on the sustaining infinite, *to-day* is big with blessings." Thus it takes "intelligence" to appropriate the earthly blessings of "to-day," inspiration bringing only heavenly, future promise with miraculous manifestations, which are unsustained for lack of intelligent perception of their "underlying" rather than "overlying" Principle, S. & H. 496:18.

Thus when Mrs. Eddy substituted "intelligence" for mere "Life" as the medial footstep of man in this sixteenth edition (which this ninth picture correlates) she introduced into the human consciousness the fourth kingdom, which was that of Mind expressed as "*intelligence*" beyond the mineral, vegetable, and animal kingdoms that reflect mere "Life." So this kingdom of Mind for the first time placed man as "intelligence" beyond the animal as mere "creation," which latter previously could have said with equal emphasis as man as "creation" (could the animal kingdom speak), "The spirit of God hath made me, and the breath of the Almighty hath given me life," Job 33:4; for so long as "Intelligence" remained in God unshared by man Mrs. Eddy's statements even in the present edition of *Science and Health* in reference to animals and even man as mere "creation" (that is, man that has not progressed beyond "creation" as the first footstep in "the ideal man," which footstep Mrs. Eddy still leaves below the medial footstep of "intelligence") are equally applicable to either animals or man, such statements reading: "God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men," S. & H. 550:5, and ". . . but the intelligence, existence, and continuity of all individuality [Life alone being individual] remain in God . . .," S. & H. 513:19. The fifth kingdom, called "the kingdom of heaven," is the spiritual, or the oneness of Truth (typed by man) with Love (typed by woman) as the descent of the "New Jerusalem" (which Mrs. Eddy defines in the "Glossary" as "the kingdom of heaven") to earth as Bride (having been wed in heaven) to dwell with men. In other words, the five

kingdoms are mineral, vegetable, animal, man (the mental), and woman (the spiritual).

THE WOMAN AND THE DRAGON

In the sixteenth edition of *Science and Health*, which this ninth picture correlates, Mrs. Eddy identified herself with the God-crowned Woman before which the heavenly dragon stood to "devour her child as soon as it was born" when, in her interpretation of: "And there appeared another wonder in heaven: and behold, a great red Dragon, having seven heads and ten horns, and seven crowns upon his heads," she said, "He ['the Revelator'] sees a great red Dragon at the couch of the ideal deliverer of this *present age*, causing her sore travail," pp. 514, 515, sixteenth edition. That Mrs. Eddy's identity with the God-crowned Woman was understood by the Field at that time is evidenced by the following excerpts from two articles written by the Editors of *The Christian Science Journal* in September 1892 and July 1895: "'And her child was caught up unto God, and to his throne.' Every student of true Christian Science who has discerned Principle, and entered in any degree into the deep things of God, has seen that Divine Science is the 'child' that the dragon stood ready to devour 'as soon as it was born.' The more they have, through love for and obedience to the impersonal demands of Principle, received the promised revelations of God, the more unmistakably clear becomes the fact that *to-day* is being fulfilled the vision of the Revelator. . . . The crowned Woman *is nourished* in her 'place prepared of God.' The Divine Child has no travail in flesh; but, *soon as born*, is set on the 'right hand of God'" (*Journal*, September 1892); and: "Revelation expressly declares the appearing of the Woman of the Apocalypse. The only possible question is as to when this Woman shall appear. We cannot in this article, go over all the ground upon which we base our belief that this Woman *has appeared*, and is *now with us*. . . . It is sufficient for our present purpose to point to that one indice which, to every Christian Scientist is evidence conclusive, and that is the coming to this age of our text-book, *Science and Health with Key to the Scriptures*. . . . How could this book come? It must come through a person; and in the divine order above indicated, that person must be a female . . . she who wrote the revelation is the Revelator! Surely the medium of the revelation must be the Revelator in every instance" (*Journal*, July 1895). That these articles had Mrs. Eddy's approval is clearly evidenced by the fact that

she made no contradiction of them in the *Journals*, despite the fact that they were written by the Editors of the *Journal*, which was the then authorized mouthpiece of the Christian Science Movement.

In our present edition of *Science and Health* Mrs. Eddy's identification of herself with the God-crowned Woman persists, in the sense that she says under the caption of "*To-day's lesson*" that "The twelfth chapter of the Apocalypse [presenting the God-crowned Woman], or Revelation of St. John, has a special suggestiveness in connection with the *nineteenth century*," and immediately following—in her interpretation of the specific Bible text presenting the God-crowned Woman, as given under the marginal topic, "True estimate of God's messenger"—warns against "entertain[ing] a false estimate of anyone whom God has appointed to voice His Word," adding, "without a correct sense of its highest *visible* idea, we can never understand the divine Principle [by implication the God-crowned Woman, because it is the subject of her interpretation]," S. & H. 559:32 to 19, next page.

The specific identification of Mrs. Eddy with this twelfth chapter as the revelator of the "nineteenth century" is seen in the following textual interpretations:

Rev. 12:1—"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." In the sixteenth edition of *Science and Health* (in which this text was correlated for the first time) Mrs. Eddy defined her revelation of Science as "the spiritual idea of Love, in the womanhood of God," 16th ed., p. 459. This was the spiritual estate of this God-crowned Woman before she brought forth her "man child" as Truth (thereby dividing her own consciousness between manhood and womanhood), or her spiritual estate when she first appeared in heaven in effulgent completeness as "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," and in which resplendent completeness *before* she brought forth her man child, Truth, Mrs. Eddy characterized her as symbolizing "*generic man*," S. & H. 561:22. Thus the twelve stars of Womanhood embraced the seven stars of manhood (which Jesus held in his right hand, Rev. 1:16), typing ascended Christianity,—the embraced seven stars of manhood in the twelve stars of Womanhood typing Mrs. Eddy's initial completion of her own manhood before she subjectively discovered the Principle of Womanhood as the fullness of the trinity of "Life, Truth, and Love" ("Truth" typed

by manhood, and "Life" and "Love" typed by womanhood, S. & H. 517:8-10). That her consciousness had taken the full ascending footsteps of Christian manhood before she discovered the Principle of Womanhood is confirmed in Mrs. Eddy's own words when (in connection with her statement concerning her initial discovery of Christian Science) she said, "God had been graciously preparing me during many years for the reception of this final revelation [of Womanhood] . . . ," S. & H. 107:3.

Rev. 12:2—"And she being with child cried, travailing in birth, and pained to be delivered." Note that Mrs. Eddy interprets this text in *Science and Health* as an additional phase of Woman to that of her generic completeness as the God-crowned Woman, saying, "Also the spiritual idea is typified by a woman in travail . . . ," S. & H. 562:22-25. The motherly preaching, teaching, and practice of Christian Science (all on the plane of Christian manhood*), to which Mrs. Eddy devoted herself for nine years after her subjective discovery of Christian Science (but before she wrote the first edition of *Science and Health*)—in her endeavor to lift others to the plane of her own consciousness through the footsteps she had taken before she discovered the Principle of Womanhood—pulled her consciousness down to the plane of the manhood necessities of others, thereby dividing manhood and womanhood in her own consciousness. This division, resulting from the necessity for motherly ministrations (motherhood, which brings forth her child outside of herself, always being a divided consciousness), unwittingly opened Mrs. Eddy's consciousness to the prophesied depredations of the drag-on of Old Theology in fulfillment of the next prophecy:

Rev. 12:3, 4—"And there appeared another wonder in heaven; and behold a great red dragon . . . stood before the woman . . . to devour her child as soon as it was born." The culmination of the Mother-phase of the God-crowned Woman's "travailing in birth, and [being] pained to be delivered [of her 'man child'—Truth]" was fulfilled in the publication of the first edition of *Science and Health*, presenting the manhood revelation (Woman's "man child"). That the dragon attended the birth of the Woman's "man child" is correlated by the third picture of *Christ and Christmas*, in which is portrayed Mrs. Eddy's writing of the first edition of *Science and*

* In the sense that her textbook for teaching at that time was a pamphlet called "The Science of Man, or Moral Science" (our now chapter entitled "Recapitulation" being based thereupon).

Health with the serpent behind her. In this connection, it will be noted that the term "serpent" is used alternately with "dragon" in the same Scriptural texts, such as, "And the great *dragon* was cast out, that old *serpent*, called the Devil, and Satan" (Rev. 12:9), and: ". . . the *serpent* cast out of his mouth water as a flood after the woman . . . and the earth . . . swallowed up the flood which the *dragon* cast out of his mouth," Rev. 12:15, 16.

Rev. 12:5—" . . . and her child was caught up unto God, and to His throne." After the first edition of *Science and Health* as the expression of manhood was brought forth, the warfare between manhood and womanhood became increasingly violent until Mrs. Eddy in the third edition of *Science and Health* presented her manhood revelation (her "man child" as revealed in the first edition of *Science and Health*) as being "caught up unto God, and to His throne," in the sense that the third edition for the first time presented "the female idea" (as named "last in the ascending order of creation," S. & H. 508:21) as having embraced ("caught up") "the male idea."

Rev. 12:6—"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." For over four years after the presentation of the third edition of *Science and Health* late in 1881, *Science and Health* continued to present the embrace of manhood by Womanhood as the spiritual history of Mrs. Eddy's own initial discovery of Christian Science. However, the opposition of the dragon of Old Theology in the First Organization of the Boston church brought Mrs. Eddy to the realization that the final embrace of manhood in Womanhood in the third edition was not the then history of church consciousness. This realization forced her to *figuratively* flee into the wilderness of Mind, where she had "a place prepared of God," in order that she might be fed there "a thousand two hundred and threescore days" (approximately three and one-half years) by the self-impartment of her own manhood that resulted in her revision of *Science and Health* in the sixth edition, presenting therein for the first time as the sole *Key to the Scriptures* our now "Glossary," with its specific ascending footsteps of manhood from Adam to Jesus (corresponding to the ascending footsteps in the first chapter of Genesis), and the sixteenth edition of *Science and Health*, presenting therein the Mother-phase of the God-crowned Woman as bringing forth her "man child" as absolute Truth (or spiritual Genesis, that had demanded seven "stages" of ascending consciousness), which was

"caught up unto God, and to His throne," as evidenced by the fact that she presented in this same edition, under the chapter "Wayside Hints," the identical descending City foursquare as Bride that had embraced the ascended "man child" before descending.

Three years after the presentation of this sixteenth edition, which brought forth the ascended "man child" as Truth, Mrs. Eddy dissolved the First Organization of the Boston church in full confidence that it, too, through its own struggle had demonstrably fulfilled the wilderness-demands of ascending purification to the point of the heavenly ascended "man child" of the God-crowned Woman, which was "caught up unto God, and to His throne." In other words, having *objectively* brought forth the first chapter of Genesis as the "Science of Mind" as the "man child" in the sixteenth edition of *Science and Health*, which lifted "Life" to "Truth" through the medial footstep of "intelligence" (the medial footstep of "the male idea" having previously been "Life"), Mrs. Eddy dissolved the First Organization of the Boston church, saying at the same time, "Christian Science *shuns* whatever involves material means for the promotion of spiritual ends," Ret. 47:10. Whereupon she *literally* fled from "material [church] organization," which she says "wars with Love's spiritual compact" (Ret. 47:2), into the wilderness (of Concord, New Hampshire, that she called "my wilderness," My. 252:20, and about which she said, "I left Boston in the height of prosperity to *retreat from the world*," My. 117:28) to prepare the fiftieth edition of *Science and Health*.

Inasmuch as Mrs. Eddy defines "wilderness" as, "Loneliness; doubt; darkness," and also as, "Spontaneity of thought and idea; the vestibule in which a material sense of things disappears . . .,"—it was but natural that having dwelt so long (over six years, 1883-1889) before the dissolution of the First Organization of the Boston church in a *figurative* wilderness of Mind, in her endeavor to mentally lift its members (by her personal preaching, teaching, counsel, and admonition, as well as by the impersonal Word of the sixth and sixteenth editions of *Science and Health*) from their wilderness of "doubt" and "darkness" to her own spiritual position as expressed in the third edition of *Science and Health*, she should have *literally* chosen "the vestibule [wilderness] in which a material sense of things disappears" in order to regain "the spontaneity of thought and idea" needful to write the fiftieth edition of *Science and Health*,

in which was added to "The Apocalypse" the "city foursquare," the position of "no temple [church] therein," and the "city of our God."

To state the foregoing more succinctly, after Mrs. Eddy spiritually brought forth her "man child" as Truth in the first edition of *Science and Health*, which was "caught up unto God, and to His throne" in the third edition, she was forced to *figuratively* flee into the wilderness of Mind in order to mentally lift the consciousness of her "church" (through the sixth and sixteenth editions of *Science and Health*) to this same position, and when she again *mentally* reached the same position in the sixteenth edition of *Science and Health* that she had previously reached *spiritually* in the third edition, she was forced to *literally* flee into the wilderness for her own refreshment in order to write the fiftieth edition of *Science and Health*, just as she had been forced to *figuratively* flee in the first instance for her "church's" sake. Both instances demanded a renewed vision, and the "wilderness" alone provided "the spontaneity of thought and idea" needful thereto.

However, continuing even after the publication of the fiftieth edition of *Science and Health* in 1891 to feel the great weight of her students and their persistent clamor for her motherly ministrations in the form of teaching and preaching, Mrs. Eddy realized that her introduction of the Mother-phase of the God-crowned Woman into the sixteenth edition of *Science and Health* was not even then the church's fulfilled history but merely that of the revealed Word of *Science and Health* in its historically embraced motherly aspects, and that there was still demanded of church consciousness a collective demonstration resultant from its own warfare against the dragon through ascending sonship, from the Life of the First Organization of the Boston church to the Truth of the Second Organization of the Boston church, in order to cast the heavenly dragon and his angels out of the church's own sense of heaven—remembering that the dragon appeared in heaven and not on earth.

Rev. 12:7—"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." It will be remembered that Jesus directed his entire Apocalyptic revelation to the *churches* from the time of his initial appearance as recorded in the first chapter (Rev. 1:10, 11) to the last chapter, wherein he said, "I Jesus have sent mine angel to testify unto you these things in the *churches*," Rev. 22:16. For while the demonstration of Life could be impersonated individually in Jesus, Truth

must be symbolized and demonstrated collectively through church consciousness. Therefore it took both "Michael and his angels" as symbolizing the ideas of good drawn from generic Truth, typing the "new heaven," in a collective body of people to overcome "the dragon . . . and his angels" as symbolizing the resistance of error drawn from the dragon of Old Theology, typing the "old heaven," in the consciousnesses of the same collectivity of people. In connection with the latter, Mrs. Eddy says that the dragon stood for "the sum total of *human* error," S. & H. 563:10.

That The Mother Church was the prophesied collective channel for this warfare is evidenced by the fact that Mrs. Eddy says of The Mother Church, "From first to last The Mother Church seemed typed and shadow of the *warfare between the flesh and Spirit*," Pul. 20:14, and in her interpretation in *Science and Health* of this warfare of "Michael and his angels" with "the dragon . . . and his angels," Mrs. Eddy concludes with the statement, "Thus endeth the *conflict between the flesh and Spirit*," S. & H. 567:12. So Mrs. Eddy says in general of this twelfth chapter of the Apocalypse which presents this warfare, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare," S. & H. 568:5. This warfare of The Mother Church, typing "the cross," continued for ten years before the dragon was finally cast out of heaven (as symbolized by the decision of the members of The Mother Church in 1902 to build the Extension, which was to type The Mother Church's "crown" of accomplishment beyond divisional Motherhood).

Rev. 12:11—"And they overcame him [the dragon] by the blood of the Lamb ['slain from the foundation of the world,' Rev. 13:8], and by the word of their testimony. . . ." Mrs. Eddy defines "blood" as "sacrifice," saying, "The spiritual essence of blood is sacrifice," S. & H. 25:3. In line with this, Mrs. Eddy, in *Science and Health* (p. 568), interprets this passage of the overcoming of the dragon "by the blood of the Lamb" as, "Self-abnegation [self-sacrifice], by which we lay down all for Truth [the foundational demand of The Mother Church], or Christ, in our warfare against error, is a rule in Christian Science," S. & H. 568:30. While intelligent self-sacrifice ("intelligence" being the second footstep as the medial process of "the ideal man" to reach Truth) was the means by which the Motherhood phase of church *warred* with the dragon in its endeavor to reach Truth as the medial source of its being, it took a higher quality than "intelli-

gence," or even Truth, to *overcome* the dragon, and that quality was Love embracing Truth—in ascent, Love being embracingly a footstep beyond Truth. Thus the statement of the overcoming "by the blood of the Lamb" was amplified by the further statement ". . . and by the word of their testimony [within]"—the one witness of Love beyond the two witnesses of Truth and Love. In other words, while The Mother Church as founded on Truth overcame the dragon "by the blood of the Lamb [*slain from the foundation of the world*]," it took a consciousness of the Lamb as "the spiritual idea of [composite] Love" which existed *before* "the foundation of the world" to fully accomplish the overcoming.

So, in the meantime, in 1897, it was Mrs. Eddy's building of her first Concord Branch (typing the virgin Lamb which "stood on the mount Sion, and with him an hundred forty and four thousand," Rev. 14:1,—the "hundred forty and four thousand" symbolizing the potential completeness of the Lamb as the full "measure" of the City foursquare, Bride, Rev. 21:17, or the Lamb as "the spiritual idea of Love; . . . innocence and purity," S. & H. 590 [as one with the Bride defined as "Purity and innocence," S. & H. 582] that existed *before* "the foundation of the world") which, as a latent potency, finally lifted The Mother Church to the point of overcoming the dragon of "animal magnetism" (Mrs. Eddy having interpreted the dragon as "animal magnetism" from the sixteenth to the fiftieth edition *) and casting him out of heaven "by the word of their testimony,"—the oneness of the male and female idea, which lifted consciousness to their oneness in heaven. For in line with Mrs. Eddy's statement in the August 1890 *Journal*, previously quoted, only perfect love could overcome the dragon of "animal magnetism." It will be remembered from its previous introduction that Mrs. Eddy admonished Christian Scientists to refrain from the discussion of animal magnetism, saying: "Also, the discussion of malicious animal magnetism had better be dropped until Scientists understand clearly how to handle this error . . . Only patient, unceasing love for all mankind,—love that cannot mistake Love's aid,—can determine this

* Mrs. Eddy's interpretation in the sixteenth edition of *Science and Health* of the Scriptural passage, "And the great Dragon was cast out,—that old Serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth . . .," was, "Animal magnetism—that ancient belief of Mind in matter, that old Serpent whose name is Devil . . . is cast out by Christ, Truth, and the spiritual idea, and so proven to be powerless," 16th ed., pp. 518, 519.

question on the Principle of Christian Science. [Signed Mary B. G. Eddy]," August *Journal*, 1890.

Thus as characterizing the true nature of this first Concord Branch and its mission of leavening Church consciousness with Love, Mrs. Eddy, in 1897, before this first Concord Branch came into organized church expression, called unto the "upper chamber" of its edifice "seventy" Christian Scientists of her own choosing (as a type of the quality of thought of all in the Field who were worthy of such exalted privilege)—drawing them from the membership of both The Mother Church and the field branches—and taught them, "without money and without price," in her wonderful class on Love, the last class ever taught by her. In drawing the members of this class held in the first Concord Branch from The Mother Church and the field branches, Mrs. Eddy spiritually and symbolically established a link between The Mother Church and the first Concord Branch (as typing the Branch-idea for all branches, which were more basic than The [medial] Mother Church).

As illustrative of the distinction between the overcoming of the dragon "by the blood of the Lamb," needful to the foundational purpose of The Mother Church founded by her *students*, and by "the word of their testimony [to 'the beauty of holiness' (wholeness) of the Word as Bride]," typing the branches as rooted in the *Word*, Mrs. Eddy arranged the seating of the members of her class so that her own students to whom she had personally ministered were placed in the rear of the church the furthest from her; those who had been taught by her students from the Word next; and those who had been taught wholly by her Word in the front seats nearest her—thus indicating, by these graduated distinctions *leading up to her*, that this church in its *true sense* stood for the Love that knows no mediums of any nature, as typed by her own consciousness which stood in first position beyond even the students of the Word alone.

Was there not significance in the fact that when this church was finally organized (on February 22nd, 1899) it was formed by "seventy" (-one) charter members *—in contrast with the twelve initial members which formed the Second Organization of the Boston Church, medially called "The Mother Church"? This contrast in the number of the basic members forming these churches symbolically fulfilled the prophecy of Jesus when he gave his *twelve* disciples power only

* Attested by the church's State charter as recorded February 22nd, 1899, Vol. II, pages 439, 40-41.

“against unclean spirits,” Matt. 10:1, whereas he gave the *seventy* whom he sent out power “over [not against] all the power of the enemy,” Luke 10:19,—the first commission contemplating warfare (but not complete victory), the last assuring *dominion*, or full victory.

Thus the class on Love taught to “seventy” Christian Scientists in the first Concord Branch as drawn from The Mother Church and the branches *spiritually characterized* the first Concord Branch, built exclusively by Mrs. Eddy as typing her own Branch consciousness; while the later organized church formation of this first Concord Branch by “seventy”(-one) charter members *symbolized* the true idea of this church which had drawn to it the “seventy” members of the Love class taught therein as the real spiritual leaven of idea by which the dragon was cast out of heaven by The Mother Church. As prophetically foreshadowing this event, the Bible records that the seventy “returned again with joy,” saying, “Lord, even the devils were subject unto us through thy name”; and Jesus replied, saying, “I beheld Satan [alternately called ‘the dragon,’ Rev. 12:9, 15, 16] as lightning fall from heaven,” Luke 10:17, 18. Thus the first Concord Branch, symbolically carrying forward the spiritual characterization given it by the “seventy” members of the class on Love, was undoubtedly designed to fulfill this prophecy.

This class on Love manifested the daughter phase of the Lamb as Sonship for which Jesus cried out, “O Father, glorify Thou me with Thine own self with the glory which I had with Thee *before* the world was [the Lamb as Sonship having been ‘slain from the *foundation* of the world’—that is, Biblically divided from its female element],” John 17:5.

Thus, in line with the Bible prophecy: “Awake, awake . . . put on thy beautiful garments, O Jerusalem, the holy city . . . Shake thyself from the dust; arise, and sit down . . . O captive *daughter* of Zion. . . . Ye have sold yourselves for nought; and ye shall be redeemed *without money*,” Isa. 52:1-3,—it is significant that on the walls of the first Concord Branch, under a seven-pointed star (of ascended Sonship), in the same basic, underlying relationship that the first Concord Branch itself, as typing Love, bore to The Mother Church, typing Truth (which underlying Love lifted it to its goal), was the motto which was previously quoted under the comments on the eighth picture: “Daughter of Zion, awake from thy sadness; awake! for thy foes shall oppress thee no more. Bright o’er the hills

dawns the day-star of gladness; arise! for the night of thy sorrow is o'er." (January 1898 *Journal*.)

This subjective daughter consciousness leavened the ascending Church consciousness, typed by The Mother Church as sonship, and supplied the female element which, when added to the sonship of The Mother Church, made possible the building of the Extension as symbolizing the marriage in heaven of the Bride and the Lamb, Revelation nineteenth chapter.

But the spiritual cement of this union in the Extension and the pure "corner-stone" of its "spiritual building" (S. & H. 241:26) was the *second* Concord Branch, which in its symbolic embrace of manhood by Womanhood—for the second Concord Branch foundationally embraced the first Concord Branch in the sense that it literally and spiritually was built upon the same site—was the symbolic witness of the two-in-one (united) consciousness of manhood and womanhood embraced in Womanhood and was thus the ultimate idea to which the Extension as merely the *wedding* of the Bride and Lamb pointed—Mrs. Eddy having drawn the distinction between wedding and union in the statement describing the Bride as "no longer two *wedded* individuals, but as two individual natures *in one*," S. & H. 577:5.

Unlike the subjective first Concord Branch which was built exclusively by Mrs. Eddy, the objective second Concord Branch was built by her together with the field branches and The Mother Church (in her own name), in the sense that the branches and The Mother Church literally and figuratively contributed money and materials to its building. Thus this objective second Concord Branch, embracing Mrs. Eddy's subjective first Concord Branch as well as the entire objective church consciousness, was progressive over the first Concord Branch, as will be later presented.

Rev. 12:13—"And when the dragon saw that he was cast unto the earth, he persecuted the woman. . . ." From 1906, when the Extension, typing the God-crowned Woman crowned with twelve stars, was dedicated, to the last of 1907, Mrs. Eddy's persecutions from the dragon were unspeakably severe. An outstanding instance was the suit brought by her sons (both natural and adopted) for the custody of her person and fortune on the basis of her alleged mental and physical "incompetency." (The triumphant outcome of this suit is elsewhere presented.) However, during this period of severe per-

secutions *Science and Health* received its greatest illuminations, proving that the "wrath of man" praises God.

Rev. 12:14—"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." The "two wings of a great eagle" which were given the wilderness-woman undoubtedly typed the unified expression of the "two individual natures [of manhood and womanhood] in one," S. & H. 577:6, symbolized by the composite second Concord Branch as Mrs. Eddy's gift to the Field. The spiritual significance of this gift came to expression in *Science and Health* in 1907 in the completion of the Word as descending Bride (as later elaborated)—the human symbol always preceding its spiritual interpretation, since Mrs. Eddy says, "Spiritual teaching must always be by symbols," S. & H. 575. In view of the fact that it has been shown that Mrs. Eddy fulfilled step by step the previous prophecies of the twelfth chapter of Revelation concerning the wilderness-woman, there should be no doubt that the "wilderness" referred to in this Scriptural text prophesied her flight into her last wilderness-consciousness.

The reference to the wilderness-woman's "time, and times, and half a time" shows the limitation of Motherhood in its last additional "half a time" (as pertaining to its Branch-expression), Motherhood having previously completed its "time [in Fatherhood], and times [in compounded Fatherhood-Motherhood], and [at this point being forced to disappear in its final] half a time" in the sense that it could go only half way with its own "man child," its bridal consciousness as Love completing the other additional "half a time"—as illustrated by the fact that a human mother can go only half way with a child. Thus Mrs. Eddy as early even as 1906, in speaking of the possible relinquishment of her leadership, provided for the branches by adding lines nineteen to twenty-four on page seventy-two of the *Manual*, she having previously, in 1903, limited the scope of The Mother Church "to reflect [only] in *some degree* the Church Universal and Triumphant," *Manual* p. 19. The *remaining degree*, which it was impossible for The Mother Church to fulfill, was the additional "half a time" that the branches must travel alone in completion of the last (unfinished) half-goal of Motherhood, the incompleteness of Motherhood opening consciousness to the depredations of the dragon on earth.

Hence it is seen that Motherhood is not *spiritually* the highest

type of womanhood, for it requires its complement in its child, seemingly outside itself—although they may be one in heavenly, or revealing, consciousness; in other words, they may bear witness to the same Principle, as in this picture, even though still presented as Mother and Son. Thus the "dragon's teeth" are still visible in the background of this picture, dividing the light between the "mother" and "man child"—the descent of the male and female ideas to earth as one witness, or the Bride, as in the next picture, alone dissipating the claim of two distinct embodiments, or missions. Hence Womanhood has but one manhood—her own indivisible complementary nature within her own consciousness; while Mother seemingly divides the indivisible nature of Womanhood by bringing forth manhood outside of her own nature.

This last flight of Mrs. Eddy into the wilderness, as prophesied in the fourteenth verse of the twelfth chapter of Revelation, was figuratively and literally fulfilled by her sudden change of residence from her isolated Concord home to her Chestnut Hill home in the suburbs of Boston. The words "figuratively" and "literally" are used in the sense that such trials as Mrs. Eddy was mentally forced to pass through, during the entire persecution to which reference has been made under the preceding Scriptural text, evidenced a need for a radical change in position. She herself accepted this fact when she said at the height of such persecution (incident to material motherhood), ". . . I do not regard this attack upon me as a trial, for when these things cease to bless they will cease to occur," My. 143:22.

One blessing as an outcome of her trial (which resulted in 1907 in the detachment of her sons from further communion with her) was her quickening early in 1908 to the immediate need of severing the branches' further communion with The Mother Church (in its "crowning ultimate," * My. 6:23,—the Extension) in order that each branch might become a unified whole within itself through self-communion as the only state of consciousness that could cast the dragon out of earth; for Mrs. Eddy says of self-communion as "unity," which "unfolds the thought most within us into the greater and better," that "it is . . . the thousandfold expansion that will engirdle the

* Mrs. Eddy's use of the words "crowning ultimate" shows that The Mother Church had completed its church history, for which Mrs. Eddy permitted its formation in 1892—she having said when in doubt concerning the reformation of the Boston Church after its dissolution, in 1889, that it might be necessary for it to reform "for the completion of its history," *Retrospection and Introspection* in 1891, first to fourth editions inclusive, p. 58.

world," My. 164:22. And applying this self-communion to the branches (which had previously to their detachment from communion with The Mother Church been detached from each other) she says: "The silent prayers of our churches, resounding through the dim corridors of time, go forth in waves of sound, a diapason of heart-beats, vibrating from one pulpit to another and from one heart to another, till truth and love, commingling in one righteous prayer, shall encircle and cement the human race," My. 189:9. It is significant to note that the detachment of the branches from communion with The Mother Church (which took place immediately after Mrs. Eddy detached them from each other) came simultaneously in 1908 with Mrs. Eddy's injunction, "Christian Scientists, be a law to yourselves [within] that mental malpractice cannot harm you either when asleep or when awake," S. & H. 442:30,—mental malpractice, typed by the dragon, being always based on a sense of divisibility.

Another blessing which Mrs. Eddy culled from her court trial was her quickening to the immediate need (beyond the dividing walls of church) of a world-wide agency "to spread undivided the Science that operates unspent," My. 353:16, and this agency Mrs. Eddy (immediately after her detachment of the branches to their own communion, or "unity" within) launched as *The Christian Science Monitor*.

Therefore it had been in order to fulfill these increased demands upon her world consciousness that Mrs. Eddy made a literal change of residence from an isolated individual wilderness (Concord, New Hampshire) to a broader (world) wilderness (Chestnut Hill, Brookline, Massachusetts)—remembering that the prophecy concerning the wilderness-woman in the twelfth chapter of Revelation was that her Mother-phase would never get out of the wilderness, her bridal consciousness as identifying the God-crowned Woman in all the resplendency of her initial completeness never having been in the wilderness. In other words, Mrs. Eddy's last wilderness in Chestnut Hill, Brookline, Massachusetts), where she detached the branches to their own communion, proved to be not only the "vestibule in which a material sense of things [divisibility] disappears [passes away], and spiritual sense unfolds the great facts of existence" (S. & H. 597:17), but the fulfillment of the prophecy of her own passing (to human sense) contained in the fourteenth verse of the twelfth chapter of Revelation—the "half a time" of Motherhood prophesied in this verse being necessary to the end of giving place to Mrs. Eddy's con-

sciousness as Bride, or completed Word. To paraphrase the words of Jesus (which he applied to himself, John 16:7) to fit this setting, it is as if Mrs. Eddy had said, It is expedient for you that I go away: for if I go not away the Bride (the fullness of the impersonal Word) will not come unto you.

(As this fourteenth verse of Revelation, pertaining to the "half a time" of the wilderness-woman, was the only verse in the twelfth chapter of Revelation [except the last, which pertains to the "remnant of her seed" *after* her passing] that Mrs. Eddy does not interpret in *Science and Health*, may this not be for the same reason that she credited to Jesus when she said: "Jesus' wisdom oftentimes was shown by his forbearing to speak, as well as by speaking, the whole truth. Haply he waited for a preparation of the human heart to receive startling announcements. This wisdom, which characterized his sayings, did not *prophesy his death*, and thereby hasten or permit it," Mis. 83:27.)

Rev. 12:15—"And the serpent cast out of his mouth water as a flood after the woman . . . and the earth . . . swallowed up the flood which the dragon cast out of his mouth." Since the flood was timed "after" the "half a time" of the woman, it was aimed at her in the only place she claims she can be found—in her Word; for in a letter written at the time of the dedication of the Extension Mrs. Eddy said, "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me," My. 120:2-4. Thus the water which the dragon cast out of his mouth "*after* the [passing of the] woman, that he might cause her [in the Womanhood of her Word] to be carried away of the flood" was an attempt to efface to the consciousness of her students the revelation of Womanhood as "the spiritual idea of Love" (so expressed in the sixteenth edition of *Science and Health*, which this ninth picture correlates).

But "the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth," Rev. 12:16. Note that Mrs. Eddy in interpreting this text under the marginal topic of "Receptive hearts" uses the second person, "you" and "your,"—thus directing her remarks to her *followers* after the "half a time" of Motherhood had been fulfilled. The "earth" as typing "Receptive hearts" had then (and still has) full capacity to swallow up the flood of moral taunt, inasmuch as it had embraced all moral demands in the true manhood of Science, upon which its Womanhood was "unreservedly" planted, S. & H. 269:22; for when the earth, typed by manhood in

the Word of *Science and Health*, had reached the point in its heavenly ascent where it could demonstrably *swallow up*, or embrace, every moral and spiritual demand of Truth “up to the throne of glory” (S. & H. 26:3), it had cast the dragon out of heaven. But never until the Bride as the City foursquare (embracing this same manhood that casts the dragon out of heaven) had descended to earth in the Word of *Science and Health* could the dragon be silenced on the earth—this was the prophetic spiritual heritage of the followers of herself in the Word of *Science and Health* who were and are able to understand the significance of her mission and the fullness of its accomplishment.

Thus the dragon’s only warfare after the “half a time” of Motherhood is with the *unreceptive hearts* which reject the higher mission of Womanhood, or with the state of static Christianity presented in the last verse of Revelation twelfth chapter (which chapter “typifies the divine method of warfare,” S. & H. 568:5): “And the dragon was wroth with the woman, and went to make war with the remnant of her seed [of Motherhood—outside ‘seed’ always suggesting motherhood, as the consciousness opposed to the ‘seed within itself’], which keep [only] the commandments of God, and have [but] the testimony of Jesus Christ,” Rev. 12:17,—both being the revelation of manhood only. In other words, the dragon has power only over the Christian (typed by manhood) who has not discerned the Science of Womanhood, the witness *within*, which lifts man above *outer* command and *outer* testimony. The depredations of the dragon are inevitable so long as the processes of earth are mental (manhood), necessitating medial footsteps, instead of spiritual discernment (Womanhood) wherein earth and heaven are one. Thus was *relived* the statement concerning Jesus, “He came unto his own, and his own received him not”—Science (which embraces Christianity) resisted by Christianity, just as Christianity (that embraced Judaism in the spirit of its forms) was in turn rejected by Judaic “form,” which sought to, and did, “slay” the spirit of its own form. While the persistent Christian demand to purify that which is ever pure was the *subtle* form of the “drag-on” temptation to the Christian Scientist, there was a *cruder* form of resistance which was even more dangerous, and that was the endeavor to fathom Science without embracing Christianity, which latter caused Mrs. Eddy to say: “If ever I wear out from serving students, it shall be in the effort to help them to obey the Ten Commandments and imbibe the spirit of Christ’s Beatitudes” (Mis.

303:16)—it was to this consciousness alone that Mrs. Eddy disappointedly indited the *Manual* of The Mother Church, My. 229:20-29.

Inasmuch as the twelfth chapter of Revelation typifies the struggle of Motherhood to the church's consciousness only (Mrs. Eddy's own consciousness having received the revelation of Womanhood as her initial conception of Christian Science and having completed the ascending footsteps of Christianity as manhood before she received her initial revelation of Christian Science as Womanhood), Mrs. Eddy's seeming struggle and final passing therein was but the church conception of her. Forasmuch as a revelator and his revelation are one, the fact that Mrs. Eddy had, as early as 1891, in the fiftieth edition of *Science and Health*, before The Mother Church was formed in 1892, revealed the footstep of "no temple therein" and the "city of our God," which has "no boundary nor limit," as the position of her own consciousness—beyond the City foursquare as the last Church step identified in this twelfth chapter—proves that Mrs. Eddy's consciousness was beyond this twelfth chapter before The Mother Church was formed. Therefore the prophecies of Jesus in this twelfth chapter (when he foretold the struggles of the woman with the dragon which were met by the first Concord Branch as typing the Lamb that stood on Mount Sion, *fourteenth chapter*, the Extension as typing the marriage of the Bride and Lamb in heaven, *nineteenth chapter*, and the second Concord Branch as typing the City foursquare, *twenty-first chapter*) which indicated that Mrs. Eddy's higher revelations would be drawn into and entombed in this Motherhood church chapter by Mother Church consciousness were confirmed by Jesus' further prophecies of the dire punitive afflictions (between the twelfth and twenty-first chapters of Revelation) which would intervene between each of The Mother Church's laggard footsteps of progressive understanding (of her higher revelations and corresponding founding-accomplishments manifested while she sojourned with us). In this connection, it should be remembered that the branch churches as rooted in the Word followed the footsteps of Mrs. Eddy's own consciousness as identified in the fourteenth, nineteenth, and twenty-first chapters of Revelation; while the second Concord Branch with its outflowing mottoes identified Mrs. Eddy's consciousness in even the twenty-second chapter as the "city of our God" beyond the point of "no temple therein."

Thus it is seen how completely—in fulfillment of prophecy—church Motherhood as the outside "womb" of idea becomes the

“tomb” of idea within the consciousness of church when the *medial* nature and limits of Motherhood are not recognized. In this connection, as will be subsequently shown in the description of the symbols of The Mother Church as “cross” (prematurely here drawn upon for a fitting introduction to that which immediately follows), The Mother Church had two auditorium levels—the main floor and its balcony—each portraying its own consciousness in its pictorial windows. The windows on the main floor as typing the prophetic Mother-plane of consciousness begin with a pictorial symbol of “womb,” typed by the Madonna and infant (not *man*) child, and end with a pictorial symbol of “tomb,” typed by Jesus’ raising of Lazarus from the dead,*—thus entombing the human consciousness from “womb” to “tomb”; the windows on the balcony level as typing the prophetic plane of the Bride begin with the pictorial window portrayal of St. John’s revelation of the twelve-gated City foursquare and end with the twin window symbolically portraying St. John’s vision of “no temple [church] therein” and the boundless “city of our God.”

Remembering that the sixteenth edition of *Science and Health* was placed in the First Organization of the Boston Church before its dissolution in 1889, as the spiritual history of Mrs. Eddy’s finished work in Motherhood in *Science and Health* (which enabled her to say before the laying of the corner-stone of The Mother Church, twelve years before the Extension was dedicated, “My work for the Mother Church is done,” *June Journal*, 1894),—it will be readily seen that Mrs. Eddy had gone beyond the Mother-plane of consciousness before The Mother Church was even formed and that it was The Mother Church (and not Mrs. Eddy) which held her entire thought-expression within the bounds of Motherhood as presented in the twelfth chapter of Revelation and thus *entombed* her more progressive ideas as symbolized by her first and second Concord Branches, typing the fourteenth, nineteenth, and twenty-first chapters of Revelation.

Thus even Mrs. Eddy’s own physical entombment but typed the mental entombment of the spiritual idea of the boundless Bride within the walls of “womb” as “tomb” after it had passed beyond medial Motherhood; and in so entombing within Motherhood the idea of the Bride-consciousness, church consciousness failed to cast the dragon out of *earth*, leaving it to its depredations from the thirteenth to the twentieth chapter of Revelation, where the dragon is

* Viewing the pictorial windows from left to right as Joseph Armstrong’s *The Mother Church* directs.

finally eliminated from earth, having previously, in the nineteenth chapter, been deprived of its earthly angels, "the beast and the false prophets," or "lust and hypocrisy," the processes through which it had formerly maintained its earthly sanction.

THE TEN HORNS OF THE DRAGON AND HIS SEVEN CROWNED HEADS

In the foregoing comments under the title of "The Woman and the Dragon" no reference was made to the three features of the dragon, namely, its ten horns, seven heads, and seven crowns upon its heads. In describing the symbolic aspects of this dragon in the twelfth chapter of Revelation, the Scriptures say: "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and *ten horns*, and *seven crowns* upon his heads," Rev. 12:3.

What do its horns symbolize? Mrs. Eddy directly answers this question by saying, "The *ten horns* of the dragon typify the belief that . . . by means of an evil mind in matter the Ten Commandments can be broken," S. & H. 563:11.

Inasmuch as head types intelligence, the dragon's *seven heads* unquestionably type the claim of intelligence in matter to direct the horns to break the Ten Commandments.

The seven *crowns* upon its seven heads unmistakably register the partially claimed triumph, or victory, of the ten horns in breaking the Ten Commandments.

The question then arises, Why are there not as many heads and crowns as there are horns? The answer to this question is that the drag-on claims intelligence and triumph only over positions which consciousness has absented, or thought-positions in which the *presence* of good is *denied* by the consciousness fleeing or ascending heavenward. Thus the upward footsteps of man which flee earth for heaven (under such Christian declarations as, "Pilgrim on earth, thy home is heaven," S. & H. 254:31, and, "May the kingdom of God within you, —with you alway,—reascending, bear you . . . *upward, heavenward,*" Pul. 10:30) leave behind them only denials of present earthly good. Thus it is the seven ascending "footsteps of Truth" (manhood) that claim all for heaven over which the heavenly drag-on asserts victory on earth.

The three horns to which there are no corresponding crowned heads type the resistance of the drag-on to the first three descending footsteps of Womanhood (beyond the seven ascending footsteps of

manhood) over which Woman is victorious because she redeems the consciousness from which man ascendingly fled. And remembering that the drag-on's horns type his claimed power to break the Ten Commandments, these three horns for which there are no corresponding crowned heads type the last three of the Ten Commandments, which start the downward redemption of earth to spiritual consciousness; for never does consciousness cease to "steal" (Eighth Commandment) from man his divine birthright of dominion over all the earth until it starts its process of seeing heaven and earth as one *on earth*. Likewise the redemption process alone silences the "false witness" (Ninth Commandment), when the witness becomes one in Womanhood embracing manhood, and satisfies the sense that "covets" (Tenth Commandment) that which it claims it does not have, when it realizes that it embraces all good within itself.

Thus while the ascending "footsteps of Truth" are the Saviour of man so long as he feels he must reach his Bride in heaven, descending Love as the consciousness of the oneness of heaven and earth is his Redeemer. Hence Mrs. Eddy says of ascending manhood as typed by Jesus: "While we adore Jesus, and the heart overflows with gratitude for what he did for mortals,—treading alone his loving pathway *up* to the throne of glory . . . yet Jesus spares us not one individual experience, if we follow his commands faithfully," adding with applicability to descending Womanhood, ". . . till all are *redeemed through divine Love*," S. & H. 26:1-9. Thus Mrs. Eddy says, "But the beast *bowed* before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love," Hea. 10:5.

However, inasmuch as the first three descending footsteps but redeemed the last three ascending footsteps of manhood over which the crowned heads of the drag-on claimed victory, it took the two additional Commandments beyond the *Ten* to dissipate the drag-on on earth. These two Commandments beyond the Ten were referred to, it will be remembered, by Jesus when he was asked as to which of the Commandments was "the great commandment in the law," his answer being: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets," Matt. 22:37-40.

While Moses did not include these two prescriptive (affirmative)

Commandments in the Ten proscriptive (negative) ones, nevertheless he gave them to the Israelites in Deuteronomy and Leviticus, respectively (Deut. 6:5 and Lev. 19:18). It was undoubtedly Moses' prevision of these two spiritual affirmations which forced him, because of the glory of his countenance, to "put a veil over his face" when talking to his followers, lest they "stedfastly look to the end of that which is abolished" (II Cor. 3:13) by the discernment of Woman as typing Love. The Ten Commandments, written on tables of stone ("rock," typing Truth), identified the consciousness of the first ten tribes in line with Leah's work, and the two affirmative Commandments prophetically identified "the spiritual idea" in the two children of Rachel (Love), which were beyond the ken of moral law.

Under the marginal topic of "Doom of the dragon," Mrs. Eddy says: "In Genesis, this allegorical, talking serpent typifies mortal mind, 'more subtle than any beast of the field.' In the Apocalypse, when nearing its doom, this evil increases and becomes the great red dragon, swollen with sin, inflamed with war against spirituality, and ripe for destruction," S. & H. 564:31-4. Inasmuch as Mrs. Eddy shows that the drag-on as a serpent (typing "sin") first appeared in Genesis—and remembering that its first appearance was after the division of man and woman (Gen. 2:22) but *before* they had eaten of the tree of the knowledge of good and evil (Gen. 3:6) which resulted in the human concept of sin,—it can be seen why Mrs. Eddy says: "Sin existed as a false claim before the human concept of sin was formed; hence one's concept of error is not the whole of error. The human thought does not constitute sin, but *vice versa*, sin constitutes the human or physical concept," Ret. 67:1-5. In line with this statement, Mrs. Eddy also speaks of "the atmosphere of *human* belief *before* it accepts sin, sickness, or death," S. & H. 585:19. However, the potentiality for sin existed in the twoness, or division, between man and woman (Gen. 2:22), which division started in the double-trunked "tree of the knowledge of good and evil" (Gen. 2:9); and sin's "destruction" as the Apocalyptic drag-on "swollen with sin, [and] inflamed with war against spirituality" will be accomplished only when a sense of the oneness of manhood and womanhood is realized.

The existence of sin as "a false claim before the human concept of . . . [it] was formed" places sin wholly *without* man, in line with God's impartation to Cain in the statement: "If thou doest well [referring to Cain's own conception of his gift-sacrifice of the fruits of the ground], shalt thou not be accepted? and if thou doest not well,

sin lieth *at the door* [of man's consciousness]. And unto thee shall be his desire, and thou shalt rule over him," Gen. 4:7. Thus can be understood Mrs. Eddy's statement, ". . . fear not sin, lest thereby it master you; but only *fear to sin* [that is, only fear to let it in at the door of one's consciousness]," Mis. 109:29, which is in line with another of her statements, "Stand porter at the door of thought," S. & H. 392:24.

Thus Jesus (typing manhood) proved in the "wilderness" (Matthew fourth chapter) of human desire that "the Devil, and Satan" (alternately called "the dragon," Rev. 12:9) was wholly *without* his consciousness when he resisted and overcame in the devil's three temptations "sin in every form" (S. & H. 564:16).

So it will be seen that it is the drag-on of Old Theology and not man which claims ten horns with which to break the Ten Commandments. This realization was woman's first step of discovery, through Eve, upon which Mrs. Eddy bases the subsequent footsteps of Womanhood to the goal of her own revelation, Mrs. Eddy's statement being: "She [Eve] has already learned that corporeal sense is the serpent. Hence she is first to abandon the belief in the material origin of man and to discern spiritual creation. This hereafter enabled woman to be the mother of Jesus and to behold at the sepulchre the risen Saviour, who was soon to manifest the deathless man of God's creating. This enabled woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man," S. & H. 533:30-7.

Thus, to repeat, ". . . the beast bowed before the Lamb [of Love, which 'open[ed] the seven seals of error with Truth,' Rev. 5:5; S. & H. 572:12-16]: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love," Hea. 10:5.

UNITY

In view of the fact that this picture is called "*Christian Unity*," it might be helpful to compare the three forms of "unity" of which Mrs. Eddy speaks in her writings in order that the limitations of this picture may be clearly sensed. First, the error of the fourth picture, "Christmas Eve," lies in its likeness to the "unity" which Mrs. Eddy condemns in her statement, "The suppositional world within us separates us from the spiritual world, which is apart from matter, and *unites* us to one another," My. 167:4. Second, as illustrative of *Christian* unity,—the branches formerly communed with The Mother Church and were exhorted to intercommunion with each other, as

attested by the following provision contained in the *Manuals* from 1901 to 1905: "No conference of churches shall be held, except the annual conference at the Mother Church in Boston, in June of each year [upon the occasion of their annual communion with The Mother Church]. Let individual intercourse and fellowship be among the churches and that love continue whereby the brethren may encourage and strengthen one another," p. 65, *Manual*, 22nd edition. After this provision was dropped from the *Manual* in 1905, the following provision was made in the last *Manual* of 1906 (the 60th): "The branch churches shall be individual . . . But this shall not be construed to prevent the scientific unity of branch churches—having one God and loving another as one's self, *united* in word and in deed *to help one another*," p. 77, *Manual*, 60th edition. As typical of such Christian coöperation, branch churches in large cities helped one another even to build their church edifices. To take an example previously noted, in Chicago, First Church helped Second Church to build the latter's edifice; First and Second Church together helped Third Church; First, Second, and Third Church helped Fourth Church, and so on. The last *Manual* provision enjoining the branch churches to unite "in word and in deed *to help one another*" was dropped in the 69th *Manual* (1908) simultaneously with the separation of the branches to their own communion and the dissolution of their communion with The Mother Church, whereupon the branches were absolutely *forbidden* to confer with one another except "on a statute of said *State*" or on "*individual* unity and action of the churches in said *State*"—*city* or *national* conferences or concourse of the branches being thereby prohibited. Third, Mrs. Eddy speaks of the unity "within" as follows: "It is *unity* [italics are Mrs. Eddy's], the bond of perfectness, the thousandfold expansion that will engirdle the world,—unity, which unfolds the thought most *within* us into the greater and better," My. 164:22. This is the unity "*within*" which the Woman knocking at the branch symbolizes in the next picture.

The Scriptural "basis" in the "Glossary" of *Christ and Christmas* for the second stanza of the Poem corresponding to this ninth picture (John 10:16) is "And there shall be one fold, and one shepherd.—*Christ Jesus*." This text again shows the "Christian Unity" expressed in the oneness of Moses, Elias, and Jesus on the Mount of Transfiguration—each the continuous, single, one revelator of his time, and each embracing with credit the other. Jesus always said, "Moses said," and so on. Mrs. Eddy says in the second stanza of the Poem corresponding

to this ninth picture, "'Tis the *same* hand unfolds His power, and writes the page." There never was but *one* "hand" and *one* revelator at any given time until the revelation of Truth was completed. Mrs. Eddy declared simultaneously with the revelation of the City foursquare in the fiftieth edition of *Science and Health* (typed by the tenth picture), "Truth is revealed. It needs only to be practised," S. & H. 174:20; again, she speaks of her discovery as a "final revelation," S. & H. 107:5. When the three Israelites claimed to be equal revelators with Moses, the earth swallowed them up, for the only protection against being swallowed up by materiality is loyalty to the God-chosen channel for His revelation. No one can accept the progressive benefits of another's revelation and claim them as his own without being swallowed up in the confusion of the multiplicity of minds this erroneous assumption entails. There never was and never will be but one revelator—" 'Tis the same hand . . . [that] writes the page"; and that is the one who has revealed the process by which the light of Truth can be progressively built upon without ignoring or disregarding any past work. Temple building requires collective activity under a God-chosen builder, or a shepherd of the same flock that had in turn been tended by a loving, previous, God-chosen shepherd. Thus the meeting of Moses, Elias, and Jesus on the Mount of Transfiguration evidenced the faithfulness of each progressive leader to the past revelation of the one preceding him, just as the attentive listening of the woman in this picture types faithfulness to the impartation of Jesus.

Unlike the woman in white in the sixth picture, who says contemporaneously with the third edition of *Science and Health*: "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 woman in this ninth picture, who is listening to man for the first time, accepts Jesus Christ of Nazareth as her foundation—thus preparing herself to say in the next revision of *Science and Health*, the fiftieth edition, which the next picture correlates: "I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none," S. & H. 269:22; for the Bride, typing the City foursquare, was founded "on the twelve apostles of the Lamb" (Rev. 21:14), the Lamb symbolizing the Galilean Prophet, Jesus. Thus the City foursquare is the

unified consciousness of Jesus and Mrs. Eddy, which embraced the footsteps of all consciousnesses that had gone before.

Hence when the two hands of man and woman meet in this ninth picture in a reciprocal handclasp (and not merely as one hand being taken by the other), they type the union of the power resident (dwelling) in Christianity with the power inherent (indwelling) in Science. In other words, it is the union of the two aspects of the Word in *Science and Health*—one the laboring, sacrificial, denying, and cross-bearing negations of Christianity; the other, the affirmations of the absolute Truth of Science, to which the former had all tended. These two elements are seen in the nineteenth chapter of Revelation in which the Word of God as the collective husband (Lamb) of the Bride is spoken of as having his "vesture dipped in blood" (Rev. 19:13), typifying past sacrifice, and being followed by the saints in white, who reside, or dwell, in the consciousness of Christianity outside themselves, and the "clean and white" garments of the Bride being spoken of as "the [inherent] righteousness of [all] saints," Rev. 19:8.

THE SEAMLESS ROBE

Mrs. Eddy says, "The vesture of Life is Truth," S. & H. 242:21. Thus until Truth is demonstrated, Life has no vesture. This ninth picture for the first time *demonstrates* Truth as the vesture of Life. Although a seamless robe appears in three of the pictures in *Christ and Christmas* that characterize true manhood and true womanhood as conceived of separately (the second, the sixth, and the ninth), note that the seamless robe of divine Science ("the divine Science of man is woven into one web of consistency without seam or rent," S. & H. 242:25) for the first time is the basic garment simultaneously of each of these "two witnesses" in this ninth picture. Woman has removed from Jesus' shoulders the dark mantle portrayed in the second picture, though it still rests on Jesus' lap as a type of the limitation of separation that manhood must yield when he is merged into Womanhood, as presented in the next revision of *Science and Health*, which the tenth picture correlates. Also in this ninth picture the outer drapery of the woman is slightly drab so long as man is merely joined with her in "Christian Unity" rather than embraced in the unity "within" (My. 164:25), which latter is the consciousness of Womanhood fulfilling the prophecy of Jeremiah, "The Lord hath created a new thing in the earth, A woman shall compass a man," Jer. 31:22. So the remainder of Woman's mission is hers alone as composite Bride.

A seamless robe could never be worn by anyone in a struggle. Hence the woman in the black clothes in the third picture, who is revealing the Principle of the God-crowned Woman, her heavenly counterpart, feels the resistance of the hissing serpent, which she has, man-fashion, put behind her. The abode of the dragon is the back pull of the unredeemed things behind one as one "drags on" into the present each unredeemed concept of the past. The woman in the third picture not having yet brought forth her "man child," the dragon and his angels are still in heaven with the God-crowned Woman (Rev. 12:3), and the dragon's counterpart hisses on earth. Science brings both "a new *heaven* and a new earth" (Rev. 21:1)—neither of which could be realized by the woman in black in the third picture at that stage, for her later completely ascended "man child" had to cast the dragon and his angels out of heaven (Rev. 12:9) before the struggle could be over. Thus the struggle is but intensified in the fourth picture and is only partially risen above in the fifth, in which latter woman is still looking for a more satisfying vision.

The woman in white in the sixth picture has on the spiritual vestments of Truth and Life; for she types the heavenly vision of Woman's mission as the Woman "clothed with the sun," Rev. 12:1, which clothing Mrs. Eddy defines as "spiritual Truth" and "spiritual Life," S. & H. 561:27-29.

The child in the seventh picture has no seamless robe because she has no individual identity other than the female, or daughter, consciousness (as separated from the male, or son, consciousness) of *Science and Health* as the Word, or Bride, which subjectively wears its own seamless robe, for the third edition of *Science and Health* presented "the female idea" as completely embracing "the male idea" before "the female idea" was divided for the objective demonstration demanded of man. Therefore the old man in the seventh picture could not receive the Word as Bride—which silences Old Theology as typed by the closed Bible, whose dead symbols have been quickened into living ideas in *Science and Health*—directly from *Science and Health* without the female (as embracing the male) channel for its impartation. In other words, "the female idea" types the Bride, or Word, of "the beginning," which "the male idea" can receive only as the ultimate goal of demonstration.

The human sense of woman in the eighth picture, although clothed in white, has no seamless robe because she is in the process of unfolding the Science ("intelligence," or manhood, of her own conscious-

ness) that demonstrates Truth, which Truth is not wholly (seemingly) demonstrated until this ninth picture. Thus the woman in the eighth picture is pure as far as she has gone, but she has not yet reached the finished Motherhood of the "man child" (Truth), as has the woman in this ninth picture.

Only when the Bride demonstrably embracing Truth (manhood) descends to earth are her robes (both outer and inner) absolutely white, seamless, and flowing (the latter typing expansion), as in the tenth picture, in fulfillment of prophecy, "And to her [the Bride] was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints [all Christians]," Rev. 19:8. In other words, the Woman in the tenth picture symbolizes "white-robed purity [which] will unite in one person masculine wisdom and feminine love," S. & H. 64:23, typed by the descending City foursquare.

Inasmuch as both the Bible and *Science and Health* speak of "the garments of salvation," "the garments of praise," the "white and glistering" garments of transfiguration—showing that garments change with changing thought—and the Bible speaks of Jesus' garment as girt about with a "golden girdle" when he appeared to St. John in his great Revelation, and of the Bride as being clothed "in fine linen, clean and white," there must be great significance in the symbolic garments in *Christ and Christmas*.

"WHATSOEVER YE SHALL BIND ON EARTH
SHALL BE BOUND IN HEAVEN: AND
WHATSOEVER YE SHALL LOOSE ON EARTH
SHALL BE LOOSED IN HEAVEN"

—Jesus, *Matt. 18:18*

Inasmuch as earth's lack of demonstrable understanding binds heavenly ideas and *vice versa*, only by the loosing of heavenly ideas on earth (in human demonstration) can they be loosed in heaven. Thus the repudiation of motherhood on earth is a necessary precedent step to the loosing of heavenly Motherhood to its final heavenly potentiality as Love, or Bride, in the marriage of the Bride and the Lamb in heaven.

In the operation of this principle is seen the significance of Jesus' repudiation of human motherhood, which repudiation incipiently began at the age of twelve, when Jesus, in the temple, rebuked his mother, Mary (and his foster father, Joseph), for seeking him, saying,

"How is it that ye sought me? wist ye not that I must be about my Father's business?" Luke 2:49. And the repudiation of motherhood manifested itself in a more resolute form when he renounced his mother and brethren, upon the occasion of their seeking him in Capernaum, in the words which correspond to the Biblical "basis" of the first stanza for this picture, the more complete Bible setting reading: "There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother," Mark 3:31-35. Consistently with this repudiation, it will be noted that there is no record that Jesus on this occasion went out to see his mother and brethren, or that he ever saw his mother again until, at the foot of the cross, he gave her to St. John as St. John's mother—thus universalizing the *claim* of human motherhood in this, his second specific repudiation thereof, for she was in no sense related to St. John.

Just so, Mrs. Eddy, in order to remove from Jesus' shoulders (in this picture) in his "second appearing" as Truth, or a collective idea, the robe of "family" relationship, which always demands sacrifice (for the dividing of "Mind into minds, Spirit into spirits, Soul into souls, and Being into beings" [Ret. 56:5] demands sacrificial concessions in order to preserve a semblance of family unity "without" in lieu of self-unity "within"), was forced to repudiate human motherhood on earth (carrying with it the repudiation of human brotherhood and sisterhood), which had been forced upon her by her students. Her repudiation was recorded in the following words: "In the year eighteen hundred and ninety-five, loyal Christian Scientists had given to the author of their textbook, the Founder of Christian Science, the individual, endearing term of Mother. At first Mrs. Eddy objected to being called thus, but afterwards consented on the ground that this appellative in the Church meant nothing more than a tender term such as sister or brother.* In the year *nineteen hundred and three* and after,

* These appellations of "sister" and "brother" are used in Christian orthodox churches because these churches do not basically see beyond the fatherhood of God (which would necessitate the accepting of "brother" and "sister"); while Christian Science basically declares a unified being beyond the fatherhood, and even motherhood, of God, Mis. 96:11-14.

owing to the public misunderstanding of this name, it is the duty of Christian Scientists to drop the word *mother* and to substitute Leader, already used in our periodicals," *Manual* p. 64. Inasmuch as Mrs. Eddy's Motherhood was never in the church, she objected to being called "Mother" but finally accepted it as a symbol of a medially divine purpose humanly necessary to her followers' approach to her own consciousness of herself as identified with the Word as Bride (Mrs. Eddy having declared, as before noted, "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me," My. 120:2)—this medial concept being repudiated only in 1903 when Motherhood was fulfilled in the Word of *Science and Health*, as subsequently identified. Thus Mrs. Eddy left spiritually repudiated Motherhood in the Word of *Science and Health* (as well as specifically repudiated Motherhood in the *Manual*) as a milestone to the subsequent understanding of her followers, thereby fulfilling the prophecy of the woman who hid her leaven in three measures of meal, "Science, Theology, and Medicine," S. & H. 118:13, awaiting the leavening of the whole to the consciousness of her church.

Thus in the case of both Jesus and Mrs. Eddy the repudiation of "motherhood" dissolved "family" relationships. This placed the earthly position of man and woman (as typed by the second Concord Branch, whose corner-stone was laid in 1903 simultaneously with Mrs. Eddy's repudiation of motherhood, and in which Branch man and woman are symbolically one) beyond that of the marriage of the Bride and the Lamb in heaven, where Jesus (even after this marriage) typed only the "family" idea, as illustrated by the fact that he was followed by the "armies which were in heaven," Rev. 19:14. This divisibility of his own nature forced him to wear in heaven the "vesture dipped in blood" as typing sacrifice (Mrs. Eddy having said, "The spiritual essence of blood is sacrifice," S. & H. 25:3), for Christianity in its flight to heaven had sacrificed earth; whereas earth as "compound idea" (S. & H. 585:8) is the natural habitat of the Bride as "compounded spiritual individuality"—"two individual natures in one," S. & H. 577:4-8.

Thus Mrs. Eddy's repudiation of human motherhood on earth "loosed" *heavenly*, or divine, Motherhood as Truth to its highest potentiality as Love; while the union of the male and female qualities on earth, symbolically expressed in the second Concord Branch, demanded the marriage of the Bride and the Lamb in heaven ("Love wedded to its own spiritual idea," S. & H. 575:3), as a precedent fact

to its descent to earth as “compounded spiritual individuality” (“two individual natures in one,” S. & H. 577:4-7) to dwell on earth with men, Rev. 21:3. So long as earth claimed human motherhood, heaven was “bound” to manifest divine Motherhood as one of the component elements of its bridal consciousness, in line with Jesus’ declaration to his disciples, “Whatsoever ye shall *bind on earth* shall be bound in heaven: and whatsoever ye shall *loose on earth* shall be loosed in heaven,” Matt. 18:18.

Thus human motherhood must be repudiated by “Mother” herself on earth before divine Motherhood could be released in heaven—a demand which Mrs. Eddy subjectively saw in 1885, even seven years before she requested The Mother Church to be formed in 1892 (in response to her students), when she said in 1885: “. . . I worship that of which I can conceive, first, as a loving Father and Mother; then, as thought ascends the scale of being to diviner consciousness, God becomes to me, as to the apostle who declared it, ‘God is Love,’—divine Principle,” Mis. 96:10.

THE MARRIAGE OF THE BRIDE AND THE LAMB, SYMBOLIZED BY THE EXTENSION

—*Revelation 19:7-13*

Mrs. Eddy distinguishingly characterized the mission of each of the symbols of organic church—The Mother Church, the first Concord Branch, the second Concord Branch, and the Extension—in the following manner: The Mother Church was characterized by the twelfth chapter of Revelation (which Mrs. Eddy says “typifies the divine method of warfare in Science, and the glorious results of this warfare,” S. & H. 568:6), read at its dedication, Pul. p. 12; the first Concord Branch by the fact that she built it herself individually and by the use she made of it for a year before it became a chartered church; the second Concord Branch by her statement made at the laying of its corner-stone that “. . . it points to the new birth, heaven here, the struggle over,” My. 158:12; and the Extension as the marriage of the Bride and the Lamb in heaven by the choice of the special readings from the Bible and *Science and Health*, featuring the marriage of the Bride and the Lamb in heaven, at the Annual Meeting of the members of The Mother Church on the occasion of the dedication of the Extension, My. 39:6, and as “the crown” of The Mother Church in her “Message” delivered also upon the occasion of the dedication of the Extension, My. 6:19. In connection with this latter characterization

of the Extension as "the crown," inasmuch as The Mother Church as "the cross" had been founded by twelve star-members, the Extension as symbolizing the God-crowned Woman crowned with twelve stars as the heavenly Bride was the demand for The Mother Church to rise thereto—the characterization of the Extension as "the crown" by Mrs. Eddy clearly indicating that it was the fulfillment of the basic (foundational) twelve-star demand beneath The Mother Church's foundation on "the Rock, Christ [Truth]."

In the marriage of the Bride and the Lamb in heaven as recorded in the Scriptures, the Bride is presented as "arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints," Rev. 19:8; while the Lamb is presented as "clothed with a vesture dipped in blood," followed by the armies of heaven as saints "clothed in fine linen, white and clean," Rev. 19:13, 14. These church symbols (remembering that Jesus directed his entire Apocalyptic prophecies to the churches, Rev. 22:16) indicate that the Lamb types the collective sacrifice of the human consciousness ("blood" typing "sacrifice," S. & H. 25:3), or the ascended purified human consciousness, symbolized by The Mother Church, which had reached and been embraced in its heavenly Bride, symbolized by the Extension, in the sense that the heavenly Bride is clothed with man's purified (collective) human consciousness ("the righteousness of saints"), that was gained by ascending self-sacrifice.

Inasmuch as The Mother Church as sonship, or Lamb, symbolized the ascending male element, and the branches as daughterhood consciousness symbolized the female element of the God-crowned Woman as Bride, the marriage of the Bride and the Lamb in heaven typed the wedding of these two ascended consciousnesses in *heaven* as identifying the seven stars of manhood as Christianity and the five stars of Womanhood as Science, or the full complement of twelve stars on the God-crowned Woman's head, in line with Mrs. Eddy's statement that "Christian Science is not only the acme of Science but the crown of Christianity," Mis. 252:17.

In view of the fact that Mrs. Eddy says that "every material belief hints the existence of spiritual reality; and . . . material belief . . . reversed, will be found the type and representative of verities priceless, eternal, and just at hand," Mis. 60:28, she introduces the chapter entitled "Marriage" in our present edition of *Science and Health* (and in all previous editions) with the statement that marriage is a "suffer it to be so now" concession to moral betterment, continuing

with the following words: "Marriage is the legal and moral provision for generation among human kind. *Until* the spiritual creation is discerned intact, is apprehended and understood, and His kingdom is come as in the vision of the Apocalypse,—where the corporeal sense of creation was *cast out*, and its spiritual sense was *revealed from heaven*,—marriage *will continue*, subject to such moral regulations as will secure increasing virtue."

In the light of the *ultimateness* of this prophecy concerning the yielding of earthly marriage to its heavenly idea, Mrs. Eddy for sixteen years not only permitted marriage among Christian Scientists but encouraged it, stating in the first edition of *Science and Health*, "Because progeny needs to be improved, *let* marriage continue, and permit no breaking down of law whereby a worse state of society is produced, than at present," p. 322. This statement continued unchanged in *Science and Health* until the sixteenth edition, when Mrs. Eddy said: "Until it be learned that *generation rests on no sexual basis*, let marriage continue . . .," p. 162. However, in 1891, while Mrs. Eddy still permitted marriage among Christian Scientists for the sole purpose of propagation to the end that "a higher human species" would result therefrom, she expressed doubt as to the value of such human expedient in the following addition to the chapter entitled "Marriage": "The scientific *morale* of marriage is spiritual unity. *If* the propagation of a higher human species is requisite to reach this goal, then its material conditions can only be permitted for the purpose of generating," S. & H. 61:30.

In view of Mrs. Eddy's thus expressed doubt as to the expediency of marriage among Christian Scientists for the purpose of propagating "a higher human species," she progressively changed her temporary sanction thereof (in line with the progressive footsteps of the Christian Science Church) under the chapter entitled "Marriage," although as late as 1899 Mrs. Eddy placed in the tenth and eleventh *Manuals* a marriage ceremony to be performed for Christian Scientists in Christian Science churches, which read as follows: "If a Christian Scientist is to be married, the ceremony shall be performed by a Christian Scientist who has been regularly authorized to preach the gospel and administer its ordinances according to the forms and rules of some ecclesiastical denomination. The Christian Scientist who performs this ceremony shall read from *Science and Health* appropriate paragraphs on marriage, and repeat properly the pledge between bride-

groom and bride. Such other matters as relate to a wedding *in the church* shall receive due attention."

Inasmuch as Mrs. Eddy's initial prophecy concerning the ultimate yielding of earthly marriage to its heavenly spiritual idea and all of her subsequent changes as modifying her original sanction thereof were placed in the chapter entitled "Marriage,"—it is but natural to look to this same chapter for the evidence of the time fulfillment of her prophecy that "spiritual creation . . . [as] intact" would be "revealed from heaven," and it is found in a statement on pages sixty-eight and sixty-nine, beginning with line twenty-seven on page sixty-eight (added to the end of this chapter in 1903 during the preparation for the building of the Extension as typing the marriage of the Bride and the Lamb in heaven),—this prophecy of "spiritual creation . . . [as forever] intact" reading in part as follows: "Christian Science presents unfoldment, not accretion; . . . Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly but coexistent with God, will appear. . . . No longer to marry or to be 'given in marriage' neither closes man's continuity nor his sense of increasing number in God's infinite plan. . . . Jesus said, 'The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.'"

This addition with which Mrs. Eddy ended this chapter entitled "Marriage" (which revealed "spiritual creation . . . [as] intact," thereby ending in the Word of *Science and Health* the human necessity for even marriage itself) figuratively "round[ed] the gospel of grace, in the circle of love" (*Message '02*, p. 2) in Mrs. Eddy's return in substance to the only "Christian Science Statute" that she ever gave to Christian Scientists, which reads in part: "These words of St. Matthew have special application to Christian Scientists; namely, 'It is not good to marry,' " Mis. 298:12.

It is most significant that simultaneously with the addition that ended this chapter entitled "Marriage," Mrs. Eddy decapitalized the word "Creator" throughout *Science and Health*, thereby casting "creation" from heaven to earth as a mere human belief that must continue yet a little while, but from that time forth without *heavenly*, or divine, sanction for its justification.

St. Paul presents human marriage as a symbol of "Christ and the church," Eph. 5:23-32, and while Mrs. Eddy says that "spiritual teach-

ing must always be by symbols," when the human symbols have reached the divine ideas, which it was their mission to laboringly bring to expression in the human consciousness, further materialization of these symbols becomes an obscuration to their spiritual import. This is seen in the fact that in Mrs. Eddy's address on the occasion of the dedication of the Extension, typing the spiritual marriage of the qualities of manhood and womanhood, she declared that earthly "marriage [is] synonymous with legalized lust," her whole statement reading: "Whatever is not divinely natural and demonstrably true . . . is not of God but originates in the minds of mortals. It is the Adam-dream according to the Scriptural allegory, in which man is supposed to start from dust and woman to be the outcome of man's rib,—marriage synonymous with legalized lust, and the offspring of sense the murderers of their brothers!" My. 4:31-6.

It will be noted that Mrs. Eddy's introduction to the chapter entitled "Marriage" indicates that "the corporeal sense of creation" must be "cast out" before its "spiritual sense" could be "revealed from heaven." Thus when Mrs. Eddy "cast out," * or repudiated, marriage for the first time in her address at the dedication of the Extension, calling it "legalized lust," it was in order that its "spiritual sense" might (in her prophetic words) be "revealed from heaven," as typed by the Extension, whose true nature was characterized by the spiritual readings from the Bible and *Science and Health*, presenting the marriage of the Bride and the Lamb in heaven, at the Annual Meeting of the members of The Mother Church on the occasion of the dedication of the Extension, My. 39:6.

However, the drag-on † as typing a human sense of creation (unsustained by heavenly, or divine, revelation) was not "cast out" of the Word of *Science and Health* in earthly fulfillment until 1907, one year after the dedication of the Extension, when, in the spiritual descent of the City foursquare into the Word of *Science and Health* (as subsequently textually identified), Mrs. Eddy changed the statement in the chapter entitled "Marriage," "Until it is learned that God is the Father of all, let marriage continue," to, "Until it is learned that God is the Father of all, marriage will [disobediently to heavenly

* Mrs. Eddy did not add the expression "the corporeal sense of creation was cast out" until the 226th edition of *Science and Health*, in 1902—the Extension starting shortly thereafter.

† This word "drag-on" has been divided in absolute line with its "metaphysical derivation," S. & H. 338:26.

revelation] continue," S. & H. 64:26. This latter change signaled the earthly fulfillment of the casting out of the drag-on of Old Theology, which has dragged on "creation" with Christian (although not Biblical in its highest sense) approbation from the time of Adam and Eve.

In this connection, it will be remembered that Jesus, although he had been concessionarily present at the marriage of Cana of Galilee, where he turned the water of human purity into the wine of Love, beyond marriage, said (in answer to the disciples' statement—in response to his prohibition of divorce, save for one cause only—"If the case of the man be so with his wife, it is not good to marry"): "For there are some eunuchs, which were so born *from* their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake [this being the highest Biblical authority]. He that is able to receive it, let him receive it," Matt. 19:12. Thus Jesus indicated that the kingdom of heaven on earth could be gained only by the virgin consciousness.

It will also be remembered that the Jews did not regard marriage as the fullness of purity, in the sense that it was customary at marriage ceremonies to have six waterpots but *partially* filled with water (typing partial human purity), which waterpots (at the marriage of Cana of Galilee) Jesus demanded be filled to the brim before he could turn the water into the wine of Love. In other words, the partially filled waterpots identified human marriage; the fully filled waterpots identified human purity, typing the marriage of the Bride and the Lamb in heaven; and the turning of the water of human purity into the wine of Love identified the unity of manhood and womanhood in one consciousness on earth (symbolized by the second Concord Branch), which was the unified consciousness of the same Bride and Lamb that were merely wed in heaven (but not unified until their descent to earth)—wedding typing divisibility, as indicated by the fact that in heaven the Lamb as manhood (typing the manhood phase of "The Word of God," Rev. 19:13) still wore a "vesture dipped in blood," while the Bride was "arrayed in fine linen, clean and white," Rev. 19:8, 13. Referring again to the waterpots at the marriage of Cana of Galilee (as will later be presented), the windows in The Mother Church portraying the six partially filled waterpots, typing human marriage, were placed on the auditorium level directly beneath the large rose window portraying the descending City foursquare on the

balcony level, as if to prophetically typify the demand of the marriage of the Bride and the Lamb upon the earthly sense of marriage.

Did not the fact that Mrs. Eddy removed in the Word of *Science and Health* her sanction for human marriage (when she "cast out" the word "let," substituting the word "will" therefore), simultaneously with the descent of the City foursquare in the Word of *Science and Health* (in 1907), change her last addition to the chapter entitled "Marriage" ("Christian Science presents unfoldment, not accretion . . . Proportionately as human generation ceases [human generation having been Mrs. Eddy's moral justification of marriage], the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly but coexistent with God, will appear," S. & H. 68:27) from a *heavenly* revelation in 1903 to an *earthly* demand in 1907, thereby identifying it with the "Lamb [that] stood on the mount Sion [Mrs. Eddy's 'Glossary' definition of 'Zion' (the same as 'Sion') being both 'foundation and superstructure,' typing earth as 'compound idea'], and with him an hundred forty and four thousand . . . these are they which were not defiled with women: for they are virgins," Rev. 14:1, 4. In this connection, it is interesting to recall that the subject of the specially prepared Lesson-Sermon read at the dedication of the Extension was, "Adam, Where Art Thou?" (My. 33:8).

CLASPED HANDS TYPING CONJOINED CHURCHES

The clasped hands of the male and female ideas in this ninth picture type four previously diverse phases of symbolism, which converge in this picture: *First*, the clasped hands type the God-crowned Woman bringing forth her "man child" (own manhood) as Truth (Truth embracing only the morning elements of the ascending days of the first chapter of Genesis, that lift from the shoulders of the "man child" the dark robe of the nights [evenings] of the first chapter of Genesis [for there is no night to the spiritual discernment of the God-crowned Woman] that had previously interrupted its one progressively radiant day) and thus illustrate the oneness of "The Apocalypse," typing heaven as Womanhood, and "Genesis," typing earth as manhood. *Secondly*, the clasped hands type the wilderness-woman's progressively lifting up her "man child" as *Science and Health* (the main body, containing the purifying and intelligent footsteps in the human approach [ascent] to man's identity as Truth in "Genesis") against the resistance of the dragon of Old Theology in the human consciousness,

which divides the one day into seven night-interrupted days, to the last goal of Truth as interpreted in "Genesis" in the *Key to the Scriptures*,—the final triumph of the woman in reaching the goal lifting the robe of night resistance from the shoulders of the "man child." *Thirdly*, the clasped hands type the church symbolism of the wilderness-Mother's lifting up her "man child," as progressive sonship in the human consciousness, to the point of identifying the wilderness-woman's "man child" as the "footsteps of Truth" in *Science and Health*, the wilderness-Mother typed by The Mother Church as the "cross" (identified by Jesus as Sonship), and the God-crowned Woman typed by the Extension as its "crown," or ultimate goal (identified by the woman). The dark robe on Jesus' lap in this third setting (despite the fact that he wore "a vesture dipped in blood" at the marriage of the Bride and the Lamb in heaven, Rev. 19:7-13) is removed from his shoulders because this ninth picture types Mrs. Eddy's concept of church Motherhood, which merely extended (rather than ascended) from earth to heaven without the sacrifice of earth—the Mother's sonship rather than the Mother ascending. It will be remembered that this ninth picture types Mrs. Eddy's own consciousness during the First Organization of the Boston church before The Mother Church was even contemplated and is, therefore, in an earthly setting. When the sonship of The Mother Church was later forced to ascendingly reach this consciousness, it purifyingly and ascendingly did so at the sacrifice of earth, which placed it (in fulfillment of prophecy) in a heavenly consciousness with "a vesture dipped in blood" of earth sacrifice, necessitating Mrs. Eddy's two church consciousnesses (the first and second Concord branches) to remove on earth the dark robe from its shoulders—the potentialities of these two church consciousnesses being embraced in the Extension, for the first Concord Branch was needful to lift The (medial) Mother Church as Truth to its heavenly Bride as Love and the second Concord Branch to bring it back to earth, where alone its dark robe, typing earth's sacrifice, could be removed. *Fourthly*, the clasped hands type the first Concord Branch as the individual expression of Mrs. Eddy's consciousness of Branch and the composite second Concord Branch as Mrs. Eddy's generic concept of Branch as embracing earth and heaven (typed by man and woman)—the second Concord Branch built by Mrs. Eddy together with the field branches (in her own name) lifting the robe of individual limitation from the shoulders of the first Concord Branch as Mrs. Eddy's individual conception of church unsupported by field demonstration.

Thus this ninth picture as symbolizing earth and heaven as typed by man and woman indicates four different planes of conception, in line with Mrs. Eddy's statement that "what the human mind terms matter and spirit indicates states and stages of consciousness" (S. & H. 573:10)—dependent, according to Mrs. Eddy's statement, entirely upon relative illumination, the subject matter always being the same in each state and stage of consciousness.

The clasped hands of the male and female ideas in this ninth picture not only illustrate the prophecy in the sixteenth edition of *Science and Health* of the conjunction of "Genesis" as manhood (the "man child" of the God-crowned Woman) and "The Apocalypse" as Womanhood (the God-crowned Woman) but also the prophecy of the symbolic conjunction of The Mother Church as "the cross" of Christian labor (to the end of lifting the sonship of The Mother Church to the God-crowned Woman) and the Extension as "the crown" of its scientific accomplishment. This prophesied conjoined completion is in line with Mrs. Eddy's statement that "union of the masculine and feminine qualities constitutes completeness," S. & H. 57:4, and also with her statement (previously quoted) made before the formation of The Mother Church, that "this Church may find it wisdom to organize a second time for the *completion* of its history," Ret. 1891, p. 58. Remembering that The Mother Church was formed over a year before *Christ and Christmas* was first published and fourteen years before its completion in the Extension, the presentation of this ninth picture in *Christ and Christmas* initially typed both the incomplete history of The Mother Church, "the cross," and prophesied its completion in the Extension, "the crown"; for Christianity promises a crown for every cross sacrificially borne. But these two churches, The Mother Church and the Extension, were not literally joined in symbol until 1906, twelve years after *Christ and Christmas* was presented to the Field in 1893—on the border line of 1894. Thus starting with the presentation to the Field of the "man [not infant] child" in the sixteenth edition in 1886 and ending with the dedication of the Extension in 1906 inclusive, the clasped hands in this picture represent the fulfilled labor of about twenty-one years, just the age of a fully matured "man child."

These literally conjoined churches (The Mother Church as "the cross" and the Extension as "the crown," My. 6:18, 19) in Boston are built on a triangular plot of ground surrounded by three conjoined streets, typing the three-sided nature of Christianity (Christianity

being only the third side of the City foursquare, S. & H. 575:18) with its heavenly trinity of forces,—Life, Truth, and Love,—which, in order to be brought to earth, must be squared by the addition of "omni-action," the fourth dimension of infinite "Good," S. & H. 587:20. The Mother Church and the Extension being phases of Church as "the cross" and "the crown" of Christianity, respectively, each required a separate tabernacle for its expression. Thus these conjoined church edifices had of necessity to be of such diverse and, architecturally speaking, incongruous styles as to suggest an entirely progressively changed Church perception. The following subtitles contain a description of the symbols in these conjoined churches—these symbols prophesying the churches' respective limitations and accomplishments.

THE MOTHER CHURCH AS "THE CROSS"

My. 6:19

The interior of the auditorium of The Mother Church edifice is arranged in circular fashion and has two levels—the auditorium and the balcony. The lower level, the auditorium, as characterized by its windows, starting from left to right (as one is instructed to do in Joseph Armstrong's book, *The Mother Church*, on page seventy-two), types the human demonstration of the divine. In the first window is the Madonna and Child; thence to Mary anointing the head of Jesus; thence to the six waterpots, containing "two or three firkins apiece," which figured at the marriage in Cana of Galilee; thence to Mary's meeting the risen Saviour; thence to the (Mother-phase of the) God-crowned Woman crowned with twelve stars; thence to the raising of Lazarus from the dead—completing the process from womb to tomb.

The windows of the balcony level start with St. John receiving his great Revelation on the Isle of Patmos; thence to the City four-square; thence to the open Bible above the window picturing Mary meeting the risen Saviour; thence to an open *Science and Health* above the window of the God-crowned Woman; thence to Jesus in a heavenly setting raising Jairus' daughter; thence to the two circles, one in each side of a twin window.* This balcony consciousness is illustrated in the terms of *twelve, thirteen, and fourteen. Twelve*, in the sense that in the first window St. John is receiving his great Revela-

* Full descriptions of all windows of The Mother Church together with illustrations and authorized comments on them may be found in *The Christian Science Journal* from January to May (inclusive), 1895.

tion in the light of *five* descending rays which are added to the lighting in *seven* of the auditorium, subsequently described, and that the rose window illustrating the City foursquare, the expression of *Science and Health* as the Bride, Word, My. 125:26, has an Open Book for its central illustration from which radiate *twelve* wedge-shaped segments of the window containing *twelve* specific illustrations divided into four groups (of three segments each) representing the four sides of the City foursquare. The first side of the City as the "Word" (S. & H. 575:18) presents in its three segments: first, seven stars * as numerals of infinity, which suggest the stars that sang together in primeval harmony when heaven and earth were one, Gen. 1:1; second, the Bible; third, the God-crowned Woman crowned with twelve stars in the same separate formations of seven and five, in the sense that the crown had an upper tier of seven and a descending tier of five. The second side of the City as "Christ" (S. & H. 575:18) portrays Jesus with a little lamb in his arms, typing saving affection ("out of the amplitude of his pure affection, he defined Love," S. & H. 54:3); the Madonna and Child; and a burning Grecian lamp, typing "intelligence" as the reflected light of "the one Mind," which is the only quality of the fatherhood of God which the motherhood of God does not possess. The third side of the City as "Christianity" (S. & H. 575:18) presents palm-leaves of victory; the cross; and *burst* pomegranates, filled with seeds typing the seeds of human conception, which Jesus triumphed over for others in his resurrection from the tomb when, as St. Paul says of the result of the crucifixion, "he . . . made both one, and [broke] . . . down the middle wall of partition between us," Eph. 2:14. The fourth side of the City as "divine Science" (S. & H. 575:19) presents a sheaf of wheat (typing bread as Truth, S. & H. 35:26); "the Golden Shore of Love and the Peaceful Sea of Harmony," S. & H. 576:1; and three clusters of grapes (typing "wine [as] the inspiration of Love," S. & H. 35:27). These twelve segments are surrounded by a circle of *twelve* stars, symbolizing "the twelve tribes of Israel [which] stand in type for the whole human race," as stated in the April 1895 *Journal*, p. 5, which contains an illustration of this window. Beneath this rose window and on the auditorium level is the window portraying six waterpots partially filled with "two or three firkins apiece" of water

* The April *Journal* of 1895 said these stars are "the constellation known as the 'Great Bear'—*Ursa Major*—two of the stars of which point toward the North Star,—the seven stars symbolizing completion," p. 6. Of the North Star Mrs. Eddy says in speaking of the "Word" as the first side of the City foursquare, "Northward, its gates open to the North Star, the Word, the polar magnet of Revelation," S. & H., 575:26.

—typing only partial purity of human marriage—before they were filled to the brim in order to make the wine of Spirit at the marriage in Cana of Galilee, John 2:1-10.

The symbol of *twelve* is also illustrated in the other rose window in the balcony (which presents in a heavenly setting the raising of Jairus' daughter by Jesus), for in the background of the picture are *twelve* broad rays of descending light bursting through clouds in the sky. It took *twelve*, and not seven, healing beams to lift womanhood to her mission, as prophesied by this healing of Jairus' daughter (at the age of twelve), after which Jesus commanded that she be given "meat" (and not milk).

The symbol of *thirteen* is illustrated by the first of the two windows (in twin formation) in the balcony's vestibule, which contains in a circle a *closed* Bible as foundation and resting thereupon a *closed Science and Health* as superstructure, both surrounded by *thirteen* scintillating rays typing the true Church within one's own consciousness, or the position of "no temple therein,"—one step beyond the twelve-gated City foursquare as the last step in walled church symbolized by the open book (*Science and Health*), as previously mentioned in the comments on the window illustrating the City foursquare. The closed Bible and closed *Science and Health* suggest Mrs. Eddy's trenchant demand: "On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of the inspired Word to the spirit of Truth, whereby the Science is reached that demonstrates God," My. 238:16.

The symbol of *fourteen* is illustrated by the second of the two windows (in twin formation), which contains a blank circle, typing spiritual consciousness beyond the symbol, and suggests the descended Bride as the City foursquare, that Mrs. Eddy calls "the city of our God," saying of this Bride, "this spiritual, holy habitation has no boundary nor limit," S. & H. 577:12, and, therefore, could not be symbolized. It will be remembered in connection with *fourteen* that Jacob worked *fourteen* years for Rachel, typing Love, Gen. 29:20, 27.

The Mother Church auditorium is lighted by a seven-pointed star, fed by one hundred and forty-four electric lights (the latter suggesting the full measure of the City foursquare as "an hundred and forty and four cubits, according to the measure of a man," Rev. 21:17), typing the light-pressure of the upper level upon the lower for expression—Science upon Christianity, the Bride upon the Mother, or the pressure of the twelve stars on Woman's crown as Science upon the

seven stars of Christianity, which seven stars the ascended Jesus held in his right hand, Rev. 1:16. Succinctly expressed, this symbol of lighting shows the pressure of the square of twelve (one hundred and forty-four) upon seven, demanding expansion.

Five steps above the auditorium level of The Mother Church is the "Mother's Room," built wholly by the little children as the "Busy Bees" typing the branches (this was the only part of The Mother Church not built by Mrs. Eddy's students). The three window-illustrations in this Room are from *Christ and Christmas*: The first window contains the star of Bethlehem; the second, Mrs. Eddy writing *Science and Health*; the third, the little girl (typing in church consciousness the branches as rooted in the Word as Bride, as previously presented) reading *Science and Health* to the old gentleman who has closed his Bible. On the floor at the entrance of the door of this Room was the word "Mother" in mosaic,* and above the door is the word "Love"; thus the "Mother's Room" was given a vital connection with both levels—the lower as "Mother" and the upper as "Love," Bride. The steps leading to the "Mother's Room," which is in the very front of the church, start from the vestibule, that is between the "Mother's Room" and the rear of the auditorium. This vestibule, which suggests the wilderness (S. & H. 597:16) of non-understanding that lay between Mrs. Eddy and organic church, is likewise lighted by a seven-pointed star; whereas the "Mother's Room" built by the children is located five steps above the seven-pointed-star lighting.

On both sides of this vestibule on the auditorium level are twin windows. On the incoming side, the first half of the twin window pictures the man-angel bringing "the little book" (and the man-angel is a woman as so described in the January 1895 *Journal*), and the second half of this twin window portrays Jesus talking with the Samaritan woman at the well of Sychar. The other twin window, on the outgoing side of this vestibule, pictures Isaiah's "a little child shall lead them" (Isa. 11:6) as a sturdy "man child" with a detached branch of grapevine over his shoulder from which detached branch is growing a cluster of purple Concord grapes, typing the manhood element of the "Branch" growing out of the "roots" and not out of the "stem of Jesse," Isa. 11:1, which means "self-existence." Thus

* In Joseph Armstrong's book entitled *The Mother Church* it is stated that the word "Mother" was effaced in 1904 and Mrs. Eddy's name substituted therefor. This effacement of "Mother" was in line with many other preparatory changes from "Mother" to "Bride" made during the building of the Extension, as subsequently noted under "Zone to Zone" in this ninth picture.

this "man child" clutching this cluster of Concord grapes, typing the first Concord Branch, is "rooted and grounded in love," Eph. 3:17, as subsequently more fully presented.

The Mother Church symbolizes the ascent heavenward of the progressively purified human consciousness, collectively demonstrating step by step the wilderness-woman's progressive "man child" in the Word of *Science and Health*, which in turn presented the footsteps of Truth leading to the God-crowned Woman's "man child" as Truth, which was "caught up unto God, and to His throne." This goal was clearly accepted by The Mother Church in its Lesson-Sermon read at its dedication, which Lesson-Sermon featured the triumph of such reascent, Pul. pp. 12-15. Thus The *Mother Church's* collective sonship was ever on the wing as expressed in Mrs. Eddy's Poem entitled "The Mother's Evening Prayer"—"Keep Thou my child on upward wing to-night," Mis. 389.

THE EXTENSION AS "THE CROWN"

My. 6:19

While The Mother Church and the Extension are apparently conjoined at their altars, there is a corridor between them and three ascending steps leading from this corridor of The Mother Church to the Extension. At the head of the steps is a door with posts on either side having shields on them, as if to guard the Extension as a higher idea from the outgrown limitations of Motherhood. There are also shields on the outdoor pillars of the Extension and on either side of the doors through the three façades facing the park as well as above the outer doors (with the exception of one door which is situated where the West meets the South, suggesting that no protection is needed at the point where Science embraces Christianity)—all as if to guard the heavenly Extension from earth defilement. The decorations on the shields on either side of the doors through the three façades just mentioned are subjects for progressive study—namely, a seven-pointed star, a bundle of wheat, a lamp, an Open Book in a circle, a garlanded Lamb, an anchor, a dove with an olive branch in its beak below which are fourteen descending rays, and a conjoined cross and crown. An interesting feature of the shields above another outer entrance, on either side of which is a music scroll on a tripod with two horns beneath, suggesting horns of joy, is that they (the shields) are split, as if to suggest such victory as Jehoshaphat had when, before an overpowering enemy, he sent out sweet singers to sing of "the beauty of

holiness [wholeness],” which caused the enemy to destroy itself, II Chron. 20:21-24.

The interior of the Extension, like that of The Mother Church, is arranged in circular fashion and, in addition, is decorated with myriads of wreaths on its walls and in its window borders. The broad overhead arches are decorated with myriads of colorless roses and each of the many windows in the crownlike dome has a conventional outline of a book suggesting the Bride, or Word, My. 125:26. The greatest profusion of fruits of all kinds including pineapples, quinces, oranges, apples, pears, and grapes are over the doors and windows of the exterior as well as carved in many fashions in the auditorium—the church abounding and overflowing in horns of plenty, or cornucopias of fruit and flowers. The Extension was lighted by eight chandeliers constructed of clusters of lights like bunches of grapes.* The entire interior of the Extension with its beribboned symbols suggests the marriage of the Bride and the Lamb—an occasion of rejoicing.

The Scripture read at the dedication of the Extension (My. 39:6) was taken from the nineteenth chapter of Revelation, which records the marriage of the Bride and the Lamb in heaven, as well as from the fifty-fourth chapter of Isaiah, which reads: “Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord,” for the Bride conceives generic man including all mankind in the idea of God rather than a specific conception subject to numerical limitation.

Also in the Scriptural reading from the fifty-fourth chapter of Isaiah read on the occasion of the dedication of the Extension was the following prophecy, “And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones [truths].” In fulfillment of this prophecy the doors of the Extension are of rich red Santo Domingan mahogany (as near the color of carbuncles as could be had), and these “pleasant stones” are in the borders on each side of ten agate-centered symbolic windows—the designs of which alternately recur in these ten separate windows, five being in a bay-window effect on each side of the church auditorium. Each of the side borders of the first symbolic window contains a tripod with a sheet of music thereupon under which is a laurel wreath, two olive branches, and a horn suggesting joy. Each of the side borders of the

* These lights were removed several years after Mrs. Eddy's passing and replaced by a sunburst.

second symbolic window contains a descending olive branch to which is attached two books ribbon-tied together, suggesting the marriage of the Bride and the Lamb as the Word of *Science and Health* and the Bible. Beneath all these windows are cornucopias of either flowers or fruit—the flowers corresponding to the windows with the music and the fruit to the windows with the books.

In addition to these ten windows are three large triple windows facing the Readers' desks. At the top of each side of these windows in a very deep border effect is an Open Book with a Grecian burning lamp immediately above it shedding soft rays over the pages. On either side of the Open Book are festoons of ribbon-tied clusters of purple Concord grapes. (Grapes with a Grecian lighted lamp above are also the symbols in the second of two windows in the First Reader's Room in the Concord Branch Church, which suggests that these triple windows of the "Word" in the Extension were a heavenly prophecy [in the heavenly galaxy of stars on the head of the God-crowned Woman] of the fact that the three different phases of branch as typing Life, Truth, and Love would be embraced on earth by the second Concord Branch, which contains in its mottoes all three of these elements.)

Inasmuch as the Editor of *The Christian Science Journal* said of *Christ and Christmas* in his article which Mrs. Eddy so highly commended, "It would require a *quill* plucked from an angel's wing to adequately describe the praise due this book," *January Journal*, 1894, this poetic euphony might well be used to suggest the meaning of the rolled scroll (implying a closed message at that time) crossed with a *quill* pen which is the major feature in each of the side borders of these triple windows of the "Word." This scroll written with the "quill plucked from an angel's wing" is closed to human perception at this point inasmuch as the marriage of the Bride and the Lamb was in heaven and not on earth. That the message of this scroll written with the "quill plucked from an angel's wing" is closed to human perception at this point is further confirmed by the fact that there is a large *blank* inset of glass at the base of each window in the Extension as if awaiting a final earthly inscription and suggesting that the symbols of the Extension as yet had no earthly expression.

Inasmuch as The Mother Church was ever on the wing in the upward soaring of its "man child," while the Extension was "the crown" of its accomplished ascent, which left no earthly redemption, there must have been a third expression of Church typed by the descending olive branches in the symbolic windows of the Extension. This third

expression of Church, typed by the descending olive branches, was the prophesied Church growing from the "roots" of Jesse, which Mrs. Eddy had expressed in the symbol of both the first Concord Branch (as foundational structure), built under the ascending shadow of The Mother Church, "the cross," and the second Concord Branch (as super-structural completeness), built at the point of completed heavenly ascent in the Extension, "the crown," the second Concord Branch having been dedicated the day after the corner-stone of the Extension was laid—the corner-stones having been laid one year apart on Mrs. Eddy's birthday, with her approval,' although the Extension was not completed until two years after the completion of the second Concord Branch. Thus the second Concord Branch was put *within the building of the Extension*. A special feature will be made of this fact in the comments under "Zone to one" in this picture.

In the light of the relationship of these churches,—The Mother Church as "the cross," the Extension as "the crown," and the Concord Branch embodying Mrs. Eddy's consciousness of both,—the following facts concerning the first two lines of the first stanza of the Poem applicable to this ninth picture will doubtless be interesting. In the first presentation of *Christ and Christmas*, in 1893, a little over a year after The Mother Church as the soaring phase of "The First Church of Christ, Scientist, in Boston, Mass.," was formed in September 1892 (but before even its corner-stone was laid or its ascent was begun), these two lines read, "Winged Christian Science *soars* to [heavenly] view the great I Am." However, in 1897, at the time *Christ and Christmas* was restored to the Field (after three years of suspension) and at the time Mrs. Eddy started the building of the first Concord Branch, these same first two lines were changed to read, as now, "For Christian Science *brings* [instead of *soars*] to view the great I Am." Thus it will

* Certainly Mrs. Eddy's approval of the laying of the corner-stone of the second Concord Branch on her birthday received more than implied approval when she spoke of the coincidence of her birthday and the laying of the corner-stone as a prophetic omen, My. 158:10. And the laying of the corner-stone of the Extension (embracing the heavenly aspect of the second Concord Branch) received her tacit approval (for certainly she must have known of the coincidental event in time to have prevented it, had it not met with her approval), My. 16:12. The implied approval in these instances was doubtless occasioned by their unique significance in relationship to Mrs. Eddy's own identity therewith (in the sense that the second Concord Branch was her gift to the Field and that the Extension symbolically included the second Concord Branch in its heavenly galaxy of stars), notwithstanding the fact that she afterwards discounted the repetition of such coincidences as pertaining to other branches, which could not bear the same intimate relationship to her own consciousness, My. 235:24-1.

be noted that by removing the words "winged" and "soars" Mrs. Eddy made the demand for the union of the "man child," typing earth, Christianity, and his God-crowned Mother as Bride, typing heaven as Science, not only in heaven, God's "throne," but responsively on earth, God's "footstool."

This relationship between heaven and earth is clearly voiced in the statement of the Scriptures in which God says, "The heaven is My throne, and the earth is My footstool," Isa. 66:1. Thus God in His completeness must figuratively not only be conceived of as possessing a crowned head (typing the "throne" of God unto which the "[man] child was caught up," Rev. 12:5) but foundational feet. These feet were no longer "pillars of fire . . . whose flames of Truth were prophetically described by John the Baptist as consuming error," S. & H. 558:16, as Mrs. Eddy interprets a resistant earth, for earth becomes God's "footstool" when consciously one with heaven.

The Mother Church (typing scientific Christianity) had to complete its ascent from earth to heaven before the Love-phase of Mother as Bride could wed its own spiritual idea (Mrs. Eddy having defined the Bride as "Love wedded to its own spiritual idea," S. & H. 575:3), thence to symbolically descend to earth in order to *bring* "to [earthly] view" in Christian Science "the great I Am" in the second Concord Branch whose foundational idea as the first Concord Branch (which identified Mrs. Eddy's individual consciousness, that never left earth for heaven) was prophetically built on earth in 1897, simultaneously with the change in the lines of the Poem from *winged soaring* to *bringing*. Therefore the mission of *bringing* Christian Science back to earth as Bride was forced to await the building of the second Concord Branch as the union of both earth and heaven (earth being its footstool and heaven its God-crowned throne).

From the foregoing descriptions it will doubtless be better understood in this ninth picture than in the eighth picture why the word "For" added in 1897 as the introductory word of the first line of the first stanza of the Poem applicable to this ninth picture establishes the relationship between the eighth picture as scientific Christianity (typed by The Mother Church) and this ninth picture as Christian Science (typed by the Extension). The word "For" makes the ninth picture the sequence of the eighth in the sense that the eighth is "the cross" (typed by Jesus in this ninth picture) and the ninth "the crown" as the result of bearing "the cross" to the point of its dissipation. Thus the words "Christian" and "Science" (typed by "the cross" and "the

crown," respectively) are united in this Poem for the first time in the first stanza applicable to this picture. Likewise these words "Christian" and "Science" are united in the handclasp of their respective representatives in this picture as well as on the scroll of the woman—all of which indicate that the ascent of the "man child" has been completed through Christian Science, which reduces "divine Science" to "human apprehension," S. & H. 471:30.

Previously to Mrs. Eddy's symbolization of true Branch consciousness in her first Concord Branch in 1897 (the "Branch" that grew from the "roots" of Jesse—"self-existence"), Church had no feet adapted to walk on earth with man, since from beginning to end Church was founded on the firmament of the second day of consciousness (the second rung of Jacob's Ladder of Life), or the line of demarcation between Truth and error. Thus, as it will be remembered from the comments on the third picture, the Christian Science Church *was unable to maintain its Reuben "church" in Life*, typed by the first unsustainable "church" organization, which ended in rebellion; for in the light of ascending Church, which was founded on Simeon, as later elaborated, Reuben as the first tribe, or first (basic) position of Jacob's Ladder (which was set up on the *earth* and reached to heaven), was to Church consciousness unregenerate earth from which the subsequent tribes ascendingly fled. Hence not only are The Mother Church and the Extension presented in these comments on the ninth picture, but The Mother Church's foundational star (or basic light of the first day as typed by Mrs. Eddy's initial Reuben-consciousness—the "vision of *the* [whole, generic] son") symbolically expressed in the first Concord Branch. In this sense, Reuben was the foundational star of The Mother Church, for each additional star was in the upward-winged position of The Mother Church. Reuben as the foundational star is more particularly presented in the "Zone to Zone" comments on this picture.

DISTINGUISHING BASES OF THE MOTHER CHURCH, THE EXTENSION, AND THE CONCORD BRANCH

The difference between the three positions of The Mother Church, the Extension, and the Concord Branch is illustrated by the difference between the principles of adherence, coherence, and inherence.

"*To adhere*" means "to stick to" when qualities of unequal proportions are brought together—to use Webster's illustration, that of a postage stamp and an envelope, the mucilage being on but the

stamp. Thus The Mother Church required only *adherence* of its members, its first Tenet, whose introduction Mrs. Eddy applied to all other Tenets, beginning with, "As *adherents* of Truth . . .," S. & H. 497:3. The members of The Mother Church had no voice in their own government, or in the making of their Constitution and By-laws as contained in *The Mother Church Manual*; they merely *adhered* to the principles set forth by Mrs. Eddy.

"*To cohere*" means "to stick together," each quality being of equal value and proportion. The heavenly branches at the point illustrated by this ninth picture *outwardly* symbolized this principle of *coherence* in the sense that it took the entire Field of branches in coherent relationship to complete the full trinity of Life, Truth, and Love after Mrs. Eddy divided the trinity of Life, Truth, and Love into three mottoes (a motto always characterizing the basic nature of an institution), permitting no one branch to use more than one motto; thus, as previously noted, the branches became a "family" idea, each branch thereby losing its own initial *inner coherence*. Recognizing this "family" relationship between branches, the *Manual* at that time demanded their helpful interrelationship, in line with their outer *coherence* with each other. However, contrarily to the exclusively outside-of-itself government of The Mother Church by Mrs. Eddy, each branch always formed its own Constitution and made its own By-laws; therefore each of the outwardly *coherent* branches retained within itself the nucleus of self-government (which had existed from the time of its earliest inception), even while it was forced to await its future restoration to its former position of *inner coherence* of the full trinity of Life, Truth, and Love as its *earthly* expression.

"*To inhere*" is "to stick within," that is, to have the elements of coherence absolutely within one's own consciousness, and no one on earth at the point of the unfoldment illustrated by this ninth picture bore this privilege but Mrs. Eddy, for both the objective revelation and founding of Christian Science flowed from her subjective discernment. And Mrs. Eddy's individual expression of Church as the foundational first Concord Branch (which she alone built) was the symbol of her subjectively *inherent* consciousness of Church. While the symbolic composite second Concord Branch (which coherently embraced the full trinity of Life, Truth, and Love in its mottoes), that was built by herself together with the field branches and the Mother Church as branch, was coherent between herself and them, it was *inherent* within Mrs. Eddy's own consciousness (and, therefore, claimed wholly by

her), inasmuch as all branches as rooted in her own revealed Word as self-discerned by her were the outflow of her own consciousness. However, such *inherent* consciousness could never be objectively reached by a field branch until its future coherence (remembering that the branches at the point illustrated by this ninth picture were only outwardly coherent with each other, even the second Concord Branch, containing the full trinity of Life, Truth, and Love, then being but a symbolic prophecy of the branches' future inner coherence) was individually expanded in the consciousness of its members to the "tree of life" *inherently* bearing its "twelve manner of fruits" from one source, a position beyond that of church enclosed within the walled consciousness symbolized by the City foursquare with its twelve gates, typing twelve divided sources of consciousness as coherently united by its walls of limitation. That Mrs. Eddy had reached the consciousness of the fruitage of the "tree of life" when she built the second Concord Branch in 1904 was evidenced by the fact that the chapter entitled "Fruitage" (of the Word only) had already been added to the Word of *Science and Health with Key to the Scriptures* two years before, in 1902, and such "Fruitage" of the Word as the "tree of life" typed her then position—remembering that Mrs. Eddy says that she is found only in her Word, My. 120:2. (It is interesting to note that after the branches' segregation to individual self-communication in 1908, the coherent relationship of branch to branch previously demanded by the *Manual* of The Mother Church was forbidden, leaving such coherence to each individual branch only within itself.)

The Branch-idea, although coherent within itself as Church, was never less than *inherent* in Mrs. Eddy's own consciousness as typing her initial discovery of Christian Science as the full trinity of Life, Truth, and Love (S. & H. 107:1) within one consciousness, and, as such, her consciousness typed the Reuben-completeness of the first day of the first chapter of Genesis where heaven and earth are initially one, a stage more basic than the Simeon-saving necessity of Church consciousness of the second day of the first chapter of Genesis, wherein heaven and earth are divided. Thus the tribe of Reuben in the *inherent* consciousness of Woman sees the union of heaven and earth without making church's ascent to heaven to discover it.

It will be remembered that the organized "church" formed in 1875 by eight members, concurrently with the publication of the first edition of *Science and Health*, failed because it was a Reuben-attempt to do something on its own initiative, not only in disobedience to its

then textbook but in conflict with the basic principle of Branch (as later recognized by the *Manual's* demand for the sixteen elements [members] needful to the formation of a Branch, Art. XXIII, Sec. 7) —twelve elements (instead of eight) typing the twelve diversified gates of the City foursquare in coherent relationship as its branch limit and four additional elements typing the walls of motherly protection. The failure of the Reuben-"church" due to inner rebellion proved that the branches must objectively take the full course of the twelve tribal footsteps starting with Simeon (leaving the first, Reuben, to the subjective consciousness of its revelator) before they could reach the "tree of life" in the thirteenth objective footstep. Thus to Church consciousness there is no escape from adherence and coherence before the Reuben-inherence of its revelator can be subjectively realized by it in "the fruits of Love" (S. & H. 35:24) of the "tree of life."

"ZONE TO ZONE"

The "zone" of the "fast circling" star in this ninth picture is *Issachar*, the ninth son of Jacob (or the ninth tribe of Israel), by Leah. This, however, was Leah's fifth son through direct conception and bearing. "Issachar" means "hire," and his birth is recorded in the Bible as follows: "*And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar,*" Gen. 30:14-18.

(Identical Fulfillment)

"*And Reuben went in the days of wheat harvest, and found mandrakes in the field*"—It will be remembered that Reuben (the name

“Reuben” meaning “the vision of *the* [‘only begotten’] son”), who was Leah and Jacob’s first son and Leah’s Love-son, was identified in the comments on the first picture in *Christ and Christmas* as both “root” and “offspring.” Reuben as “root” typed the light of the first day of the first chapter of Genesis as the union of heaven and earth (“In the beginning God created [both] the heaven and the earth,” Gen. 1:1), which was the compound idea of Life, Truth, and Love *on earth* in the consciousness of Leah before she brought Reuben forth as “offspring” (just as the God-crowned Woman in the fullness of her completeness as Life, Truth, and Love subjectively embraced her own Sonship as Truth before her Mother-phase dividedly brought it forth as “offspring,” or “man child,” thus separating manhood as Truth from Life and Love as womanhood, S. & H. 5:17:8-10); while Reuben as “offspring” merely typed Life as “the spontaneity of Love” without the element of Truth, which must be demonstrated, for Reuben as “offspring” was the result of Leah’s endeavor to lift Jacob’s life upon the plane of hate (for Jacob hated Leah) to Love through the medium of a Love-child without the medial footsteps of Truth—Leah having hopefully said at the birth of Reuben, “. . . now therefore my husband will love me,” Gen. 29:32.

Since Truth is impossible of attainment without the “intelligence” of moral relationships in one’s life (all such relationships tending to man’s collective oneness with others as a prerequisite to generic unity in one consciousness), the lack of Truth in Reuben as “offspring” occasioned his sin (of unlawfully claiming the prerogatives of his father’s “bed,” in the words of Jacob’s curse, “. . . thou wentest up to thy father’s bed; then defiledst thou it,” Gen. 35:22; 49:4), typing the negative “darkness . . . upon the face of the deep” in the second half of the first day of the first chapter of Genesis, which it was necessary for God to divide from the affirmative light of the first half of the first day, typed by Reuben’s affirmative nature—the Scriptures declaring, “And God saw the light, that it was good: and God divided the light from the darkness” (for ascending demonstration), Gen. 1:4.

Inasmuch as Reuben in his negative nature (contrary to his affirmative nature as a prototype of “absolute Christian Science,” in which Mrs. Eddy says there is no “mine” or “thine,” Mis. 318:2) perverted the primitive and ultimate Truth that “Principle and its idea is one” by assuming the prerogatives of Father (“Principle”) before sonship as the idea of Truth had been demonstrated (which sonship lifts consciousness above physical desire into the realm of spiritual

completeness), he was forced to await the demonstration of Truth as sonship through the successively ascending tribes before he as Life could find in the wheat field of living Truth the living mandrakes of his own initial Love-nature, thereby retroactively identifying his consciousness with Leah's subjective "root" consciousness as "self-existent Life, Truth, and Love" before she dividedly brought him forth as "offspring." (Was not this retroactive identification, that was Reuben's necessity to restore him to his pre-existent estate as the "root" consciousness of Leah before he was brought forth by her as "offspring," the pre-existent completeness of "offspring" as "root" that Jesus meant when he said, "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 what St. Paul meant when he said, "According as He hath chosen us in Him *before* the foundation of the world, that we should be holy and without blame before Him in love," Eph. 1:4.) Inversely stated, since it was the lack of Leah's recognition of the necessity for the ascending "footsteps of Truth" in Jacob's consciousness as the only means by which his life could be lifted to Love that resulted in the bringing forth of Reuben with a predilection for moral perversion of Love, Reuben for his Truth-redemption was forced to await the successive "footsteps of Truth" by the ascending tribes in Jacob's consciousness, typing the ascending days in the first chapter of Genesis, whose evening resistances as against their morning light were occasioned by the "darkness . . . upon the face of the deep," typed by Reuben's sin.

It was the elemental division of the Reuben-consciousness into light and darkness in the first day of the first chapter of Genesis, demanding the concrete division of the waters under the firmament, typing earth as matter, from the waters above the firmament, typing heaven as Spirit, in the (unblessed by God) second day (correlated by the Simeon-consciousness), that necessitated ascending tribal consciousness in order to lift earth as matter to heaven as Spirit. Therefore Reuben's consciousness of darkness, typing his sin, could not be redeemed until the "darkness . . . upon the face of the deep" of the first day of the first chapter of Genesis, which ascendingly persisted in the evening of each successive day, was dissipated by Truth as "the male idea" in the sixth day, when its morning light overcame the last evening consciousness in the first chapter of Genesis (for the Scripture presents the seventh day as eveningless effulgence). At which point Reuben as Life and Love having had his medial deficiency of

Truth supplied by the completed ascending tribal "footsteps of Truth" to their heavenly goal as absolute Truth (for they had overcome the darkness of the first day, that had reappeared in every day to the seventh in the first chapter of Genesis) retroactively found the mandrakes of Love as his own original Love nature, which Love-light (like the darkness) had reappeared as the morning light of each successive ascending day until it finally broke forth in all its effulgence in the eveningless seventh day as "the [composite] female idea."

(That "the [composite] female idea" is beyond "the male idea" and corresponds to the light of the eveningless seventh day is attested by the fact that while "the male idea," typing Truth, and "the female idea," typing Life and Love, appear together in the sixth day, Mrs. Eddy places "the female idea" in the ascending order of "creation" above "the male idea"; for she said in the first edition of *Science and Health* that "woman was a higher idea of God than man, insomuch as she was the *final* one in the scale of being," p. 249, and again in our present edition she says that "the female gender [is named] *last* in the ascending order of creation," p. 508. Thus manhood as typing the ascending six days of "creation"—each of which had its evening as well as its morning—is Apocalyptically symbolized as "clothed with a cloud" [that Mrs. Eddy interprets as darkness, S. & H. 558:12], Rev. 10:1; while Womanhood is symbolized as "clothed with the sun," Rev. 12:1, typing the effulgence of the eveningless seventh day as the collectivity of the morning light of the preceding six days.)

In justification for having referred to the wheat field (in which Reuben found his mandrakes of Love) as Truth, it is interesting to note that wheat has throughout the Bible and *Science and Health* been the symbol of Truth. Jesus in his parable of the wheat and tares typed Truth by the wheat, and error by the tares. Also Mrs. Eddy says that "the seed of Truth and the seed of error . . . are the wheat and tares which time will separate, the one to be burned, the other to be garnered [harvested] into heavenly places," S. & H. 535:1-5.

Just as "*wheat*" symbolically presents an identity to Truth in the sense that it has always been so characterized in the Bible and *Science and Health*, and the successive tribes (typing the ascending days in the first chapter of Genesis as the ascending "footsteps of Truth") as a collective consciousness at the point of Truth are typed by a collective "*field*,"—so "*mandrakes*" symbolize *Love*, for mandrakes are called "*love apples*." And as Reuben's original sin was that he had physicalized the mandrakes of Love that he had found in his then

own unregenerate life, it is necessary that mandrakes in their false sense as well as in their true sense be presented.

Literally speaking, mandrakes are plants bearing red apples, which are supposed by Orientals, including the Israelites, to promote conception. Ferrar Fenton in his translation of the Old Testament from the Hebrew translates "mandrakes" as "love apples," which shows their Hebraic symbolism. Also mandrakes derive their name from the fact that their roots many times produce an almost human sound on being uprooted—their deep earth rooting typifying the deep rooting of Reuben's affirmative nature in the spiritual idea of earth as "compound idea" and his negative nature in earth as "matter," S. & H. 585:7, 8.

Figuratively speaking, the apple has always typed the original sin of Adam and Eve occasioned by their separation and desire for physical oneness to the end of their completeness (as a counterfeit of the truth that the "union of the masculine and feminine *qualities* constitutes completeness," S. & H. 57:4); hence the allurements of the serpentine promise that "the tree of knowledge of good and evil" would "make *one* wise" (Gen. 3:6)—remembering that the "darkness . . . upon the face of the deep" in the last half of the first day in the first chapter of Genesis, which identifies Reuben's sin, is also identified by Mrs. Eddy as Adam's sin, S. & H. 338:12-18. Thus the apple became the symbol of a false, or bodily, sense of love. Mrs. Eddy defines this original sin in our present textbook, under the marginal topic of "Garden of Eden," as, "The name Eden, according to Cruden, means *pleasure, delight*. In this text Eden stands for the mortal, material body," S. & H. 526:29. Mrs. Eddy went even further in the third edition of *Science and Health* and defined the "Garden of Eden" and its sin as, "The garden was a term used to signify the body in the first records of mythology, sexuality and self-abuse the forbidden knowledge," S. & H. p. 127, Vol. II, third edition.

Since, as Mrs. Eddy says, "The greatest wrong is but a *supposititious* opposite of the highest right," S. & H. 368:2, does this not mean that at the same place and time that error is seeking an expression, the true idea is there present and is the true *animation* of what error is attempting to reverse? Hence Mrs. Eddy says, "Now a lie takes its pattern from Truth, by reversing Truth. So evil and all its forms are inverted good," Un. 53:1. And again, "'There went up a mist from the earth.' This represents error as starting from an idea of good on a material basis," S. & H. 546:12.

Thus the apple as the figurative symbol of the material fall of Adam and Eve would logically become the symbolic medium for the reversal of their sin, and Reuben as the first and only tribe to pervert (beyond even original bounds) the sin of Adam and Eve would naturally be forced to redeem the apples (mandrakes) of material conception to the symbol of spiritual Love by finding the mandrakes of Love in the field of Truth instead of in "the mortal, material body" (where the original "tree of knowledge of good and evil" grew)—that field of Truth being Reuben's own redeemed consciousness as the reversal of the "supposititious opposite" claim that the mandrakes grew in "the mortal, material body." This inner redemptive operation of Life, Truth, and Love must needs be the pattern for every one "born after the flesh" (divisibility—which "divides Mind into minds, Spirit into spirits, Soul into souls, and Being into being," Ret. 56:6,—being of itself a fleshly claim), since Mrs. Eddy says that the twelve tribes of Israel (each at the point of yielding its own sin to its corresponding star on Woman's crown as typing its animating true idea) "show the workings of the [generic] spiritual idea," each tribe typing a separate star on Woman's crown; and Reuben being the first tribe that types original sin must of necessity be the only tribe to type its ultimate remedy.

Thus when Reuben typing *Life* as "the vision of *the* [meaning 'only begotten'] son" finds the living mandrakes of *Love* in the living field of *Truth* at the point of *harvest* time (when the tribes have completed the ascending "footsteps of Truth" in the sixth day), he not only finds the remedy for original sin in the completed elements of Life, Truth, and Love in his own consciousness for himself, but he as "*the only*" (remembering that Mrs. Eddy's interpretation of "the beginning" in the first day of the first chapter of Genesis as "*the only*" was typed by the affirmative nature of Reuben) finds them for all mankind. Hence the words of St. Paul which he spoke concerning Jesus are also applicable to Reuben: ". . . by the offence of *one* judgment came upon all men to condemnation; even so by the righteousness of *one* the free gift came upon all men unto justification of life," Rom. 5:18.

LEAH'S "DAYS OF WHEAT HARVEST"

As motherhood is on the plane of manhood (the highest quality of even divine Motherhood being Truth, which man types,—Mother's quality of Love being her bridal potentiality), Reuben's "justification

of life" became Leah's also. That Leah needed "justification" was occasioned by the fact that the lack of the Truth-element in Reuben's consciousness as the darkness of the last half of the first day of the first chapter of Genesis (which lack as evenings, or darkness, persisted in all of the successive tribal days of consciousness up to the seventh) was the result of the deficiency of Truth in her Mother-phase (despite the fact that Truth is the exclusive Mother-quality of Motherhood—Life being the embraced Father-quality of Mother, and Love being the Bride-potentiality of Mother) that brought Reuben forth as "offspring" as Life and Love without Truth—this lack of Truth in Leah's Mother-phase forcing her to await the demonstration of Truth by the ascending sons of Jacob as tribes of Israel, which "show the workings of the spiritual idea."

In other words, Leah was forced to await the demonstration of the Mother-phase of Life and Love which brings forth its "man child" as Truth (as prototyping the Mother-phase of the God-crowned Woman, which brings forth its "man child" as Truth) from its "root" consciousness of Life, Truth, and Love; for Leah although basically typing Life, Truth, and Love had objectively brought forth her "offspring" as Life and Love only as a Love-link to the end of lifting Jacob from Life to Love without the demand for the toilsome ascending "footsteps of Truth" in his consciousness, assuming that Jacob identified the Truth, or manhood, that was embraced in her "root" consciousness of "self-existent Life, Truth, and Love" as Bride (just as every bride inspired by love sees in the consciousness of her husband the full measure of her own ideal expectancy unless disillusioned by his own conduct that demands ascending footsteps to her own initial ideal, to which she must patiently lift him). Thus Leah initially brought forth Reuben on earth as Life and Love, or the expression of the qualities of daughterhood (instead of ascending sonship), which (qualities) were forced to await the demonstration of Truth by sonship (as a "free gift" to daughterhood) before her "root" consciousness as Life, Truth, and Love could be reestablished on earth as Bride, or the united consciousnesses of manhood and womanhood (that immaturely expressed are sonship and daughterhood).

It will be remembered that while Leah rose above motherhood necessity when she "left bearing" at the point of Judah, typing Life (Judah types Life because it was Jesus' nativity in his first coming, which typed Life), she was forced to await the ascending footsteps of the subsequent tribes through the other mothers of the tribes of

Israel to the point of the sixth day before the Mother-phase of her consciousness as Life and Love was *medially* completed by Truth. Life and Love as Leah's Mother-phase (before she "left bearing") reached their climax in the expression of Life in the fourth day, instead of Truth in the sixth day, because Love as the quality of Bride could only be prematurely claimed by Mother until Mother as Life was completed by Truth. While Leah as mother is associated with both Life and Love at this point, it is only because the consciousness of Love (which always embraces Truth) once gained can never be lost, even though it must await the demonstration of Truth by the succeeding tribes of Israel, in the meantime accepting each climactic point of demonstration as its own until its final release through the completed demonstration of Truth by others. In other words, Leah's premature expectancy of Jacob's love upon the basis of her own "root" embracement of Truth could not be ruled out at any point, because it emanated from sinless love that had already subjectively reached Love, needing only to await *for the sake of Jacob* the demonstration of Truth by the ascending tribes of Israel (contrary to Reuben, who, because of sin, was forced to await *for his own sake* the redemption of Truth by the ascending tribes of Israel, whereupon his consciousness of Love also was immediately released to expression); whereas a loveless consciousness that is objectively forced to reach Love as the goal of Truth, even after it reaches Truth must still rise to Love.

Thus the *harvest* time as the union of Life, Truth, and Love subjectively appeared to Leah before it objectively appeared to Rachel, as symbolized by the Scriptural record that Leah dwelt with Jacob on earth at the point of the tenth tribe, Zebulun (meaning "dwelling"), before either of the two direct sons of Rachel, Joseph and Benjamin (the eleventh and twelfth sons of Jacob), became earth expressions—they having previously been merely stars of promise on the God-crowned Woman's crown, typed by Rachel. Therefore when Leah at the Judah-point of climactic Life turned away from man and praised the Lord (as presented in the comments on the fourth picture), it was in order to await *man's demonstration* of Truth to the end that her Motherhood could be restored to its initial "root" vision of Life, Truth, and Love as Bride, which was subjectively below and objectively beyond medial Motherhood.

Hence Leah's "days of wheat *harvest*" on earth were, like Reuben's, at the point where the ascending tribes of Israel (typing the ascending footsteps of Truth in Jacob's consciousness) reached Truth in the

sixth day—this *harvest* in the sixth day preceding Leah's conception of Issachar, typing the objectively united male and female consciousnesses of earth and heaven, correlated by this ninth picture.

MRS. EDDY'S "DAYS OF WHEAT HARVEST"

It will be seen that the "Zone to Zone" of this ninth picture in so far as it pertains to Mrs. Eddy's "days of wheat harvest" is but a recapitulatory *harvesting* of the past work of her own Reuben-consciousness as the Branch-idea in the First Organization of the Boston church; for it will be remembered that she gave the sixteenth edition of *Science and Health*, correlated by this ninth picture as the "crown" of the eighth picture as "cross," to the First Organization of the Boston church in 1886, three years before its dissolution in 1889.

In other words, this ninth picture is illustrative of the sixteenth edition of *Science and Health*, which (like Joshua's sun that stood still until he had fought his battle for God, Josh. 10:13) stood still awaiting church demonstration (through what Mrs. Eddy characterizes as "the divine method of warfare in Science," S. & H. 568:6) for twenty-one years from the time of its presentation at the very first of 1886 (six years before The Mother Church as "cross" was formed in 1892) to 1906, when the Extension as The Mother Church's "crown" was dedicated as symbolizing the fulfillment of church demonstration.

As a direct evidence that this picture, typing the Extension (which Mrs. Eddy calls the "crowning ultimate" of church, My. 6:22), presents the *harvest* from seed previously sown in church consciousness, Mrs. Eddy wrote her article entitled "Harvest," recorded in *Miscellany*, immediately after the dedication of the Extension, referring to the "hour" as "molten in the furnace of Soul," saying, "God hath thrust in the sickle [to harvest] . . . Its *harvest song* is world-wide, world-known, world-great," My. 269:17-20. In a letter accompanying this article, written for *The Independent* magazine, Mrs. Eddy said in part, "I have adapted my article entitled 'Harvest' to the hour which is on the tapis ['on the tapis' meaning 'up for consideration']" (A photographic copy of this letter in Mrs. Eddy's own handwriting was published by *The Independent* at the head of this article.)

Since *harvest* time is the climactic collection of the fruits of past labor, the following presentation will be found to be a recapitulation of the footsteps of thought from the time of Reuben's church sin (in 1875), as presented in the comments on the third picture, to the time of his church redemption therefrom (in 1897), as presented in the

comments on the eighth picture. In other words, the recapitulation indicated by this subtitle ("Mrs. Eddy's 'Days of Wheat Harvest'") as applied to the Bible text, "And Reuben went in the days of wheat harvest, and found mandrakes in the field," must begin with Mrs. Eddy's own basic Reuben-consciousness, as follows:

Mrs. Eddy, as prototyped by the "root" consciousness of Leah before she dividedly brought forth Reuben as "offspring," initially discovered "the Christ Science or divine laws of Life, Truth, and Love" in her own consciousness, and for nine years thereafter objectively preached and taught her "revelation of Science," typed by Jacob (these nine years being prototyped by the bridal period of Leah before her Mother-phase brought forth Reuben as her "offspring"), before she objectively and interpretively brought forth Reuben in the first edition of *Science and Health*, at the point of the division between the light and darkness in the first day of the first chapter of Genesis, as Life and Love without the element of Truth needful to meet the darkness. (It will be remembered that Mrs. Eddy's interpretation of the first day of the first chapter of Genesis in the first edition of *Science and Health* began with the division of the light from the darkness, and that she did not interpret the light of the first half of the first day until the third edition.) This lack of Truth in Mrs. Eddy's presentation of Reuben in the first edition of *Science and Health* was in fulfillment of the prophecy that the man-angel that would bring the "little book" (Rev. 10:2) would be "clothed with a cloud," which Mrs. Eddy interprets as darkness, S. & H. 558:9-12. However, as the face of the man-angel (which brought "the little book") was "as it were the sun" (this man-angel with "the little book" being presented in a pictorial window of The Mother Church as a female figure), his face could not have failed to type Womanhood as Love embracing Truth as a *past demonstration of manhood to Mrs. Eddy's own consciousness*.

Thus while the first edition of *Science and Health* was a revelation of Truth, or manhood, to Mrs. Eddy's *own consciousness*, it was "clothed with a cloud" of darkness to others, which forced her objective consciousness to reveal Reuben both in his affirmative nature as light (typed by the face of the man-angel) as her own consciousness, and in his negative nature as the darkness (typed by the "cloud"-clothes of the man-angel) of others, who had not demonstrated the quality of Truth in their own lives—the words of Mrs. Eddy as interpreting the "cloud"-clothes of the man-angel reading: "To mortal

sense [typed by the consciousness of others] Science seems at first obscure, abstract, and dark; . . . [and as interpreting her own consciousness]. When understood, it is *Truth's* prism and praise," S. & H. 558:10. So while Mrs. Eddy subjectively presented the basic *Truth* of her own consciousness (typed by the light of the face of the man-angel, which "was as it were the sun") in the first edition of *Science and Health*, she interpretively brought forth Reuben objectively (in this edition) to the consciousness of others as Life and Love without the element of Truth, or as light and darkness, because Love to the consciousness of Life without Truth is lawless love, or the "darkness . . . upon the face of the deep."

In line with the darkness and obscurity of Mrs. Eddy's consciousness of Truth *to the consciousness of others*, it will be remembered that simultaneously with the publication of the first edition of *Science and Health* eight of her students established a Reuben-"church" in disobedience to her unequivocal denunciation of church organization in the first edition of *Science and Health*. The fact that this Reuben-"church" claimed not only prerogatives equal to but superior to Mrs. Eddy when its members deliberately founded a church in disobedience to her denunciation thereof in the first edition of *Science and Health* was (in church consciousness) analogous to Reuben's sin, in that Reuben unlawfully claimed the prerogatives of his father's "bed," in the words of Jacob's curse therefor, ". . . thou wentest up to thy father's bed; then defiledst thou it," Gen. 49:4; 35:22. This Reuben-"church" ended in rebellion.

Therefore in view of the fact that the sin of Reuben had appeared in "church" consciousness in fulfillment of Mrs. Eddy's statement that the twelve tribes of Israel "show the workings of the spiritual idea" (negatively as well as affirmatively), Mrs. Eddy was forced to start a Simeon-church (the First Organization of the Boston church, of which she was a charter member) with the very same members who had previously disobediently reproduced the sin of Reuben in "church" consciousness (by dividing the light of her initial revelation of Science into the light of her consciousness and the darkness of their own disobedience thereto), to the end of ascendingly meeting the darkness of their own consciousnesses through the "footsteps of Truth" to the point of her *initial* consciousness of Truth.

In other words, since Mrs. Eddy, like Leah with Jacob, was forced for the sake of others to start an upward Motherhood course in the Word of *Science and Health* with church in the endeavor to lift Life

to Love through her own apprehension of Truth, she made no demand on the members of the First Organization of the Boston church for their demonstration of Truth, upon the assumption that manhood as Truth was a *past demonstration to others*, as it was to herself. In line with her endeavor to lift Life to Love upon the assumed basis of the past demonstration of Truth in the consciousness of others as in her own, Mrs. Eddy in the third edition for the first time presented in *Science and Health* her interpretation of the light of the first half of the first day of Genesis first chapter, which Reuben in his affirmative phase as the composite union of heaven and earth typed, and embracedly founded upon this interpretation the motherhood of God as ascendingly having brought forth "the male idea" as "creation, Life, and Truth," which was "caught up" into "the female idea" of "Life, Truth, and Love"—this definition of "the male idea" and "the female idea" in the third edition making no demand for "intelligence" as the medial process needful for others to lift "creation" as "Life" to "Truth."

It will be remembered from the comments on the fourth picture that the First Organization of the Boston church was established in 1879 upon the basis of the second edition of *Science and Health*, published in 1878, and that the second edition was an extraction from the third edition, which third edition Mrs. Eddy was unable to release from the press until the very last of 1881. Thus the First Organization of the Boston church to Mrs. Eddy's consciousness as a charter member thereof was established in the light of her illumined consciousness of the third edition, which presented her interpretation of Reuben (as the first half of the first day of the first chapter of Genesis) in his affirmative light; while to its other members the First Organization of the Boston church was established under the light of the first edition of *Science and Health*, which presented her interpretation of Reuben (as the last half of the first day of the first chapter of Genesis) in his negative darkness at the point of the division between the light and the darkness, for the second edition of *Science and Health*, upon which this "church" was founded, presented no interpretation of the first chapter of Genesis.

The fact that this first sustained organization of the Boston church (founded in 1879) was established under the first edition of *Science and Health* to the sense of its members (other than Mrs. Eddy) resulted in the second appearance in church consciousness of Reuben's sin, in the sense that a sizable number of rebellious members in this "church"

also assumed a self-elevated position above Mrs. Eddy's own consciousness by presenting their resignations—in a documentary statement, in which they claimed as their own the light of Truth that Mrs. Eddy had revealed—this statement saying in substance that while they acknowledged and appreciated the understanding of Truth imparted to them by Mrs. Eddy, they were *led by Divine Intelligence* to denounce her (thereby putting the darkness of their own consciousness upon her) as a mercenary, a person of violent temper—giving vent to unpardonable ebullitions thereof, and as a person unfit to be the leader of so great a Cause. It will be remembered from the comments on the fourth picture (in which the preceding statement was directly quoted) that Mrs. Eddy at this point ejected these rebellious members from the "church" without accepting their resignations; thus she saved the church charter, which their accepted resignations would have voided. However, this "darkness . . . upon the face of the deep" was perpetuated by her students' attempt to claim her prerogatives of Life and Love as their own without the embrace of Truth in her basic "root" consciousness even to the end of this "church's" organization. Therefore as she was a charter member of the First Organization of the Boston church, Mrs. Eddy's own conception of Reuben as typing the light of the first day of the first chapter of Genesis, as presented by her in the third edition of *Science and Health*, alone identified the true Branch-idea as the full trinity of Life, Truth, and Love in the First Organization of the Boston church.

Hence as Mrs. Eddy's "root" consciousness, or her conception of Reuben as the generic light of the first day, was expressed in the third edition of *Science and Health* before the First Organization of the Boston church was formed in its Simeon-consciousness (which was Mrs. Eddy's Judah-consciousness), her Leah founding consciousness ascended above founding need in Judah shortly after the formation of this "church," as presented in the comments on the fifth picture. At this point, like Leah, Mrs. Eddy turned from man to praise the Lord (symbolized by the angelic figures of ascension in the fifth picture), leaving the subsequent revisions of *Science and Health* (the sixth and the sixteenth), demanding the ascending "footsteps of Truth," to her Rachel, or revealing, consciousness. For she had found that her own conception of Reuben, typing "self-existent Life, Truth, and Love" as the light of the first day of the first chapter of Genesis as "*the only*," which she had revealed in the third edition of *Science and Health* (that subjectively encompassed Motherhood as Life in its ascending

course to the point of Truth as one with Love as a "diviner consciousness" than "Father and Mother," Mis. 96:11-13), was only the privilege of the one who had received the direct revelation of Womanhood as embracing manhood when she discovered "the Christ Science or divine laws of Life, Truth, and Love," and that to the consciousness of others it must be a demonstration which brings forth manhood ("man child") as Truth before it can claim its heavenly Bride as Love.

After presenting through her Rachel, or revealing, consciousness the sixth edition of *Science and Health*, to which she added our present "Glossary" interpreting the ascending footsteps of manhood from Adam to the Christ for intelligent identification in the human consciousness, Mrs. Eddy in the sixteenth edition (through her Rachel, or revealing, consciousness) definitively divided Life, Truth, and Love in her correlation of the "male and female" ideas in the sixth day of the first chapter of Genesis, placing "intelligence" between "creation" and "Truth" as a medial demand upon ascending manhood before Life and Love as Womanhood could be demonstrably attained. At the same time Mrs. Eddy's Rachel, or revealing, consciousness sowed the seeds of her own mandrakes of living Love as the descending City foursquare in the heart of this sixteenth edition of *Science and Health* under the chapter entitled "Wayside Hints" and simultaneously sowed the seeds of Truth (to be harvested when the field of Truth was white with objective demonstration) in the chapter entitled "The Apocalypse" by presenting the Mother-phase of the God-crowned Woman as bringing forth her "man child" as Truth and not merely as Life and Love, to the end of reaping the double harvest of Truth and Love in church consciousness.

The First Organization of the Boston church struggled for six years after Mrs. Eddy's introduction into this organization (in 1883) of the sixth edition of *Science and Health*, presenting manhood from Adam to the Christ as Truth, and for three years after her introduction (in 1886) of the sixteenth edition, presenting the demand for a double harvest of manhood as "Truth" and Womanhood as "Love." However, Mrs. Eddy found that this "church" formed merely to "commemorate the word and works" of Jesus in his first coming, typing Life, could not go beyond the point of Judah without the demonstration of Truth, typing Jesus' second coming, for Truth requires the medial footsteps of "intelligence" in one's own consciousness rather than the commemoration of the consciousness of another. Thereupon Mrs. Eddy's Rachel, or revealing, consciousness (which

was objectively at the point of her Naphtali-position of Truth in the sixth day, typing Jesus' second coming, as presented in the sixth picture) dissolved the First Organization of the Boston church and rose to its heavenly estate as Bride in the seventh day of eveningless effulgence, which was subjectively one with Leah's "root" consciousness as Life, Truth, and Love in the first day of eveningless effulgence, typed by Reuben as affirmative consciousness.

In this oneness of the consciousness of Leah's first day as earthly Bride expanded to Rachel's seventh day as heavenly Bride, Mrs. Eddy wrote the fiftieth edition of *Science and Health with Key to the Scriptures*, which added to its "Apocalypse" the City foursquare descending out of heaven from God to dwell with men on earth,—the abode of Leah's "root"-consciousness (as presented in the comments on the seventh picture); for in addition to the City foursquare, this fiftieth edition presented the medial footstep of "no temple therein" leading to "the city of our God," which "has no boundary nor limit," as the subjectively unified consciousnesses of Leah and Rachel.

However, Mrs. Eddy's Leah, or founding, consciousness could not *objectively* continue to claim its subjective position as "root" consciousness on earth because it had started on earth an objective church consciousness in Simeon, which had not gone beyond Judah in church expression as the commemoration of the Life "word and works" of another. Therefore shortly after presenting the fiftieth edition of *Science and Health* through the branches to the world (for the City foursquare in the fiftieth edition had flowed beyond its objective church walls to "the city of our God" through the position of "no temple therein"), Mrs. Eddy requested twelve students (twelve typing the Branch-idea) who had been members of the First Organization of the Boston church (remembering that this "church" was a branch church, on an equal footing with all other branches) to form the Second Organization of the Boston church (The Mother Church) upon the basis of "the Rock, Christ [*Truth*]"—these twelve members as Branch-idea, typing earth as "compound idea," upon which the medial Mother Church was to rest.

When the collective human consciousness in The Mother Church reached the demonstration of Truth (which was its foundational basis) in the sixth day, Truth being generic (Mrs. Eddy having said that "it is Truth's knowledge of its own infinitude which forbids the genuine existence of even a claim to error [in the past, present, or future],"
No and Yes 30:20) retroactively redeemed *the church's sense of Reu-*

ben's sin as identifying the "darkness . . . upon the face of the deep" of the second half of the first day of the first chapter of Genesis (which Mrs. Eddy identifies with the suppositional formation of earth as "matter," S. & H. 585:7), that had demanded ascending church consciousness.

However, as a fountain can rise no higher than its source, this ascending Mother Church having been founded on Truth could never of itself reach *beyond* its Truth-consciousness, typing manhood, in the sixth day of the first chapter of Genesis, wherein the "male and female" ideas have always been divided in the Bible, and in *Science and Health* from its sixteenth edition. Therefore as soon as The Mother Church had completed *its own work* by lifting its consciousness to Truth, thereby *redeeming the church's sense of Reuben's sin* as identifying the "darkness . . . upon the face of the deep" in the first day of the first chapter of Genesis,—Mrs. Eddy was forced to build the first Concord Branch as a symbol of her Reuben-consciousness (as typing the affirmative phase of the first day of the first chapter of Genesis before the light was divided from the darkness) to the end of its propulsion of The Mother Church from Truth (as the highest quality of Motherhood) to Love as its heavenly Bride (Love being the highest potentiality of Mother as Bride), in order that it might find the mandrakes of Love in its field of Truth as its own consciousness, the seeds of which had been sown in the sixteenth edition of *Science and Health*, as previously presented.

The "falling apple" (in this case a "falling star") that had indicated to Mrs. Eddy that the *harvest* of Truth had been prepared in The Mother Church for the lifting of The Mother Church to its heavenly consciousness in order that it might find its mandrakes of Love in its own wheat field of Truth was a third appearance to *church* consciousness of the sin of the unsustained Reuben—"church," that had ended in rebellion after having encroached upon the prerogatives of its Mother-consciousness. This church's sin had at this point reappeared as the occasion for the loss of a star by one of the twelve founding members of The Mother Church (whose names were listed in the back of The Mother Church *Manual* with a star by each name, as presented in the eighth picture)—this member being Mrs. Eddy's adopted son, Dr. Ebenezer Johnson Foster-Eddy, in whom she had reposed her highest church responsibilities. Thus by this loss of one of the twelve stars (it taking the full twelve stars to type the Branch-idea), Mrs. Eddy had doubtless realized that despite the fact that The

Mother Church had demonstrated Truth, Life and Truth without Love could not reach Love without the propulsion of the everlasting arms of Love, typed by the Branch-idea, beneath its Truth-foundation.

Hence it was when Mrs. Eddy realized that the Reuben-star that had identified the first position in the full twelve of the Branch-idea had ceased to shine (and, therefore, that the loss of the star of the representative of her Reuben-Branch-consciousness as symbolizing the first rung of the Ladder of Life had voided the ability of the remaining rungs, starting with Simeon, to reach the heavenly goal of Love as the seventh rung of the Ladder of Life) that she had been forced to symbolize her initial Leah "root" consciousness of Reuben as the Branch-idea of Life, Truth, and Love by building the first Concord Branch in 1897.

(Can it not be readily seen from the foregoing recapitulatory *harvest* of Reuben as Branch-idea, why Mrs. Eddy could not allow the branches to become identified with The Mother Church until it had demonstrated the quality of Truth and reached its heavenly goal of Love, which identified it as a Branch-idea in the Extension as a collective branch consciousness, lest the unredeemed sin of Reuben flow out to the world through the branches, thereby pulling down the morally protecting walls of Truth between Life and Love, for Life and Love without Truth is lawless love, and Life and Truth without Love is loveless law.)

"*And [Reuben] brought them [the mandrakes] unto his mother Leah*"—Ever since the birth of Reuben as divided "offspring," Leah had been working wholly in human ways and means to lift the consciousness of Jacob to Love (particularly more latterly through the children of her handmaid Zilpah), which work was far below her initial conception of Love in Reuben, although medial steps thereto. Inasmuch as Reuben's sin occasioned by his lack of Truth was redeemed at the point where The Mother Church had risen to Truth, which medially supplied Truth between Life and Love in his own consciousness (thereby redeeming his moral perversion to the basic Truth that "Principle and its idea is one" and restoring him to the affirmative light of the first day of the first chapter of Genesis before the darkness fell upon the "face of the deep" as typing his sin), he immediately found the mandrakes of Love in the wheat field of Truth in his own consciousness. And as the first day freed from its darkness identified on earth the eveningless seventh day, typing Love, Reuben was not forced to await the ascension of Truth to Love (as was Leah),

for Reuben as the "first fruit" of Love before his sin of moral perversion of Love must be the "first fruit" of Love after his redemption. Thus while Mrs. Eddy says that "the greatest wrong is but a *supposititious* opposite of the highest right," Reuben as "the vision of the ['only begotten'] son," or the Love-son of Leah, *expandingly* (subjectively) lifted the toilingly succeeding sons as the demonstration of Truth to Love in heavenly consciousness. However, as the Mother-phase of Leah after bringing forth Reuben as her vision of Love started an *objectively* ascending course in Simeon to the end of lifting Jacob to Love, she was, therefore, forced to objectively complete with Jacob her heavenly ascent to Love after Truth had been demonstrated by the succeeding tribes, since she could not objectively reach Love until her object had been ascendingly realized—that of lifting Jacob from Life to Love through the ascending footsteps of Truth.

Thus it was but natural that Reuben as the prophetic expression of the subjective union of earth as Life and heaven as Love should bring the mandrakes, symbolizing Love as the highest potentiality of Mother beyond Motherhood, to his mother, Leah, in order that she might *objectively* establish in heaven her own spiritual identity as "root," which identity had antedated her bringing forth Reuben as "offspring." In other words, when Reuben found the mandrakes of Love in the *harvest* field of wheat as Truth, it was natural that he should take them to his mother, Leah, in order that she might rise to the conception of Womanhood as Bride, beyond that of human motherhood, which is limited to Truth and, therefore, could never give full expression to Reuben's own "root" consciousness at the point of the union of heaven and earth on earth as "compound idea," or the generic idea of Love. Thus when Reuben brought the mandrakes to his mother demanding of her a heavenly identification of his spiritual character, it was equivalent to a Reuben "root" consciousness demanding a like heavenly expression (in his mother, Leah) in order that she might round "the circle of love" back to the initial position of both mother and son as Life, Truth, and Love in one consciousness as Womanhood, not mother.

Likewise the Reuben-Church-consciousness of Mrs. Eddy as symbolized by the first Concord Branch must find in the field of the Christian Science Movement as the wheat field of Truth the living mandrakes of Love, beyond Motherhood, and bring them unto its Mother-consciousness—remembering that Mrs. Eddy was still "Mother" *in the Word* in the sense that during the entire ascent of The Mother

Church she was forced to labor to the end of adding motherly additions to the Word of *Science and Health*, such as the ever progressive changes in the Lord's Prayer, in the "Scientific Translation of Mortal Mind," and in the Tenets of Christian Science. These progressive motherhood changes in the Word continued up to the building of the Extension, typing Issachar, which was not dedicated until 1906, nine years after the first Concord Branch was built in 1897 to the end of lifting The Mother Church to the point of its finding the mandrakes of Love in its own field of Truth.

The process of Mrs. Eddy's Reuben-consciousness was that after it had *individually* identified itself in the first Concord Branch it (as Love) must go forth into the field of Truth, typed by the Christian Science Movement, and find the mandrakes of Love as readiness of *church* consciousness for its unity with Love as its heavenly Bride and then bring them to her motherly (teaching) consciousness as a means to silencing its further necessity.

As the symbolic Church expression of Reuben's finding the mandrakes of Love in the living field of Truth and bringing them unto his "mother," Mrs. Eddy's class on Love (composed of two lessons on two successive days), held in the first Concord Branch in 1898 (one year after this church was *individually* built by Mrs. Eddy in 1897 and before it was chartered as a church in February 1899) was the perfect type, for it will be remembered that in this church, typing Reuben as Leah's "[Love]-vision of the son," there were gathered into its upper chamber (its auditorium being an upper chamber above the Mother's Room as foundation) seventy of the "chosen" by Mrs. Eddy for the teaching of her only class on Love, ten years after she had relinquished her teaching,—the members of this class undoubtedly being chosen with reference to their at-one-ment with the consciousness of Love. Their number being seventy, they typed the "seventy" appointed ("chosen") by Jesus to whom he gave power *over* all evil (Luke 10:1) in contradistinction to his twelve disciples as the "called" to whom he gave power *against* unclean spirits—the difference between "chosen" and "called" determining the relative limits of their power. The "chosen" were by direct inspirational anointing, while those who were "called" were called to demonstrate the revelation of another. This was the position of Jesus with reference to his disciples—*he* received the divine anointing, while *they* responded to his call (Matt. 10:1) and, therefore, were given power against unclean spirits, for they were forced to demonstrate Jesus' nature *against* the resist-

ances of their own human natures. The "chosen" seventy were those who were inspirationally in harmony with his own nature and thus were given power *over* all evil, since they were not on the plane of resistance. Thus Mrs. Eddy's "chosen" seventy were in harmony with the Love that chose them, and thereby identified the mandrakes of Love which her Reuben-consciousness had found in the field of Truth (the Christian Science Movement).

While the *Journal* of December 1898, recording the teaching of this class, speaks of but sixty-seven as being present,* and but sixty-seven names are recorded in Powell's book, *Mary Baker Eddy*, p. 312, the joyous nature of Mrs. Eddy's teaching in this class as corresponding to Jesus' message to the "seventy" (as confirmed by the Scriptural reading—pertaining to the "seventy" which Jesus commanded—of the First Reader of the first Concord Branch upon the occasion of the attendance of this class at the Sunday morning service just prior to its meeting in this church), together with the fact that there were seventy charter members of the first Concord Branch, makes it quite conclusive that the full seventy were Mrs. Eddy's plan for this class.

It will be remembered that it is related of this class that Mrs. Eddy placed those who had never been taught by any lesser channel than her Word as Bride in the position closest to her (she in first position typing the subjective Reuben-consciousness more basic than even the objective Word), and next in positional order away from her the students of her students, while at the furthest position from her, Mrs. Eddy placed her own personal students—as showing the greater privilege of her progressive Word as Bride above her motherly ministrations. In this connection, the very next year, in 1899, Mrs. Eddy in the *Manual* forbade the teaching of the students of her writings by anyone, even making an examination by the Massachusetts Metaphysical College (to the end of teaching) optional with such students. This By-law was continued from 1899 to 1902 and read as follows: "A student of the books of Mary Baker G. Eddy shall not take lessons of another student, but is eligible to examination by the Christian Science Board of Education," Art. XX, Sect. 1, p. 44. In another By-law bearing on this subject even this examination by the Christian Science Board of Education was made optional, as previously stated. Doubtless Mrs. Eddy was forced to withdraw this full privilege of no other teacher than the Bride as Word until the passing of Motherhood to the consciousness of the Field.

* Although three additional to the sixty-seven are known to have been invited.

According to Powell's book on the life of Mrs. Eddy, it is said that Animal Magnetism was not mentioned in this class (on Love),* which in thought harks back to the already mentioned fact that when the City foursquare as Love's mandrakes was first placed in the heart of *Science and Health* under the title, "Wayside Hints (*Supplementary*)," it bore the same chapter number ("VI") as the chapter, "Animal Magnetism"; thus this fact might have had a prophetic significance which the conjecture that the chapter was merely hastily added would not imply. For Mrs. Eddy said in the *Journal* of August 1890 that perfect Love alone would meet animal magnetism and advised her students to discontinue its discussion until such Love was reached, as previously presented in this book.

Was not this class on Love, held in the individual Reuben-Church-expression of Mrs. Eddy's consciousness, the gathering by Mrs. Eddy's Reuben-consciousness of Love's living mandrakes in the living field of Truth? And was it not a fitting nucleus for the collective Reuben-gathering of the mandrakes of Love by the entire Field of branches for the building of the Extension, in which The Mother Church was included as branch? That it was so was attested by the fact that two members of this class were later the first to feel the need for "diviner consciousness" than "Father-Mother God" and to lead the branches in their resolution to build the Extension as "the crown," signifying completion of Motherhood labor, as subsequently more fully presented. However, it will be remembered that this resolution was not presented until 1902 (four years after this class on Love was taught), and immediately thereafter Mrs. Eddy's Motherhood (which was solely in her Word) was relinquished in *Science and Health*, showing that her Motherhood could be relinquished only when "the revelation of Science" as Jacob had been lifted to Bride in church recognition.

"Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes"—While Leah, typing Life (which is always individual in its motherly ascent) individually conceived Reuben as a "vision of the ['only begotten'] son" of Love, Rachel, typing Love as "the generic term for God," or Bride, conceives *all* men as the "only begotten" son of Love. Therefore her demand upon Leah was that she yield her individual discernment of Love to its collective discernment. In other words, the demand was now made upon Leah by Rachel for a higher

* Powell's *Mary Baker Eddy*: "But she paid them the distinctive compliment of saying nothing about M.A.M. Years later she herself wrote that she had not referred to it in teaching them," p. 192.

conception than disciplining Truth, which is always the necessity of individual conception; for Love, being generic, is indivisible, and the individual discernment of Love must be expanded to infinite expression. Lack of the perception of Love's infinitude alone occasions Motherhood. Thus Rachel did not demand of Leah the full mandrakes, but only that she share them, saying, "Give me, I pray thee, of thy son's mandrakes," it not being the nature of Love to individually possess.

(The difference between Reuben's and Rachel's demand upon Leah was that Reuben demanded a higher individual conception, while Rachel demanded a collective conception. Therefore it was in response to a Reuben demand that Mrs. Eddy had built the first Concord Branch, while it was in response to a Rachel demand that she was forced to later build the second Concord Branch, as subsequently more fully presented.)

Rachel's demand was tantamount to her requesting that Leah's conception of Reuben as the "only begotten" of Love should, in the words of Mrs. Eddy, "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. 164:26. This is the breadth of all conception when associated with God rather than with the individual consciousness.

Leah had borne her first two sons, Reuben and Simeon, upon the inspirational basis of their being divine conceptions, saying with Reuben, "Surely *the Lord* hath looked upon my affliction; now therefore my husband will love me," and again with Simeon, "Because *the Lord* hath heard that I was hated, he hath therefore given me this son also," Gen. 29:32, 33. However, from Levi to Issachar her children had been progressively conceived (with the exception of Judah) as a human means to a divine end,—God not having been associated in Scriptural record therewith,—her human aim being to lift Jacob to the point of her initial inspiration of their oneness in Love. In this process Rachel, as well as Leah, had used her handmaid as a servant-means to the end of *human* fruitfulness and through self-"judgment" (Dan) and "wrestling" (Naphtali) had discerned the futility of the use of human means for the attainment of divine ends. However, while Rachel had returned to her position of objective, heavenly Love, Leah abode in her "first love," or Reuben-consciousness. So Rachel's call to Leah was to her own heavenly position as identical with Leah's basic Reuben position as compound idea in the first day of the first chapter of Genesis, wherein heaven and earth are one.

Likewise Mrs. Eddy's initial love-light had figuratively come through her first two tribal illuminations (her Reuben- and Simeon-consciousnesses, as typed by the first and second pictures in *Christ and Christmas*), they being the only direct contacts with heavenly vision beyond the ken of man, in which she, like Leah, associated all men with her subjective consciousness of God. In the first instance she dedicated her life wholly to the divine "call" of Love to Life (as presented in the comments on the first picture); and in the second instance she repudiated the foundation of Church on the basis of the "knowledge of good and evil," which demanded man's theological salvation from evil,—claiming God's equal love for all, as presented in the comments on the second picture.

However, from her third step in Levi, when she shared her vision with others, to her ninth step in Issachar, as typed by this picture, Mrs. Eddy's processes with others had involved human ways and means for lifting their consciousnesses to her initial vision. She had attempted to do this through two different organizations of church as servant-channels (they being prototyped by Rachel's and Leah's handmaids of purpose, respectively); in other words, she, like Leah and Rachel, struggled in and with human motherhood (which always employs human methods to divine ends)—she in church and they in tribal consciousness. Despite the fact that her revealing consciousness, prototyped by Rachel, had discovered in her First Organization of church as a human means to a divine end that "material organization . . . wars with Love's spiritual compact" and that "Christian Science shuns whatever involves material means for the promotion of spiritual ends" (the dissolution of her First Organization occasioning both observations), Ret. 47:2, 10, her founding consciousness, prototyped by Leah, had requested a Second Organization of church upon a purely human *Motherhood* basis to the end of collectively lifting its sonship higher and higher to its prophetic heavenly source—her initial revelation of light.

Thus, as illustrated in *Christ and Christmas* from the third to this ninth picture, Mrs. Eddy's work of conception was wholly with the human consciousness. When she shared her revelation with others, her ministrations became motherly, thus forcing her students and their collective expression of Church to reach their Bride, as her revealing consciousness, through ascension; while her sense of Bride must be reclaimed by her return to her "first love" after medial Motherhood had finished its course. (For it will be remembered that Jesus [in the

second chapter of Revelation] appeared to the first church [typed by Reuben] holding the full seven stars of subjectively expanding consciousness in his right hand, and that standing in the midst of seven candlesticks, typing objective church demonstration, he promised the "tree of life" to the first church only upon the condition that it return to its "first love" as the basic union of heaven and earth in one consciousness.) In other words, when Mrs. Eddy, who had subjectively discerned the perfection of man, "called" others to her discernment, they were cut off from their own possible subjective discernment and must necessarily reach her "primitive" revelation as an objective, or "ultimate," goal. By cutting them off from subjective vision, she must work with them objectively and medially bear the weight of their necessities to that end, such necessities forcing her to motherly ministry. Thus her release could come only after they had reached their objective Bride. Hence Mrs. Eddy speaks of two *sources* of being, "primitive" and "ultimate," saying, "Spirit is his primitive and ultimate *source* of being," S. & H. 63:9.

Thus when Mrs. Eddy's revealing consciousness, prototyped by Rachel, demanded that the mandrakes of "primitive" conception be yielded to the "ultimate" source of Church at the highest point of its ascension, she recognized the necessity for Love's mandrakes to be shared by both heaven and earth alike, in the sense that the "primitive" and "ultimate" conception of Bride has a common source that united Rachel and Leah in one consciousness as prototyping her own revealing and founding consciousness. In other words, at this point Rachel's voice saying, "Give me, I pray thee, *of* thy son's mandrakes" was as that of Mrs. Eddy's own revealing consciousness demanding of her founding consciousness, prototyped by Leah, that it cease motherly church generation and receive the crown of accomplished human Motherhood, the small word "of" assuring Mrs. Eddy's founding consciousness that the ends of her motherly labor would be preserved in the keeping of her revealing consciousness, prototyped by Rachel, where her Rachel-and-Leah consciousnesses were one,—this demand on the part of Mrs. Eddy's revealing Rachel-consciousness being for the coincidence of the human with the divine, S. & H. 561:16.

However, the call of Mrs. Eddy's revealing Rachel-consciousness brought fear to her founding Leah-consciousness (as the call of Bride always does to "mother") lest it had come "before the time" of the Field's preparation for its own freedom, as will be attested by Leah's reply to Rachel.

"And she [Leah] said unto her [Rachel], *Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also?*"—Rachel had discovered through "judgment" and "wrestling" that Love cannot work through a servant medium, and as Leah, although subjectively abiding in her Reuben-consciousness of Love, still continued to work objectively through a servant medium, she could not hold her husband as Truth (that was Rachel's conception of manhood), which is inseparable from Love, typed by Rachel.

Leah's reluctance to yield to Rachel her individual mandrakes of Love (which to Leah's sense typed motherly, or individual, conception) in order to respond to Rachel's call to a higher (bridal) conception, which would preclude further mother or handmaid labor, was occasioned by the fear that if she lifted her consciousness beyond motherhood she would lose the fruits of her past endeavor through childbearing to unite Jacob (through the footsteps of Truth) to her in Love, for which purpose God had opened her womb (the Scripture reading, "And when the Lord saw that Leah was hated [by Jacob], He opened her womb," Gen. 29:31)—remembering that childbearing was the vehicle through which woman was "cursed" to express her progressive conceptions to the point of reaching her "man child," Truth. Thus Leah cherished the mandrakes of Love as a further means to the end of higher motherly conception, whose highest potentiality is Love.

Likewise Mrs. Eddy's founding consciousness in church (prototyped by Leah, who identified the Mother-phase of the God-crowned Woman after she brought forth her "man child" as Truth) was reluctant to yield to the call of her generically revealing consciousness (prototyped by Rachel as identifying the God-crowned Woman before she brought forth her "man child" as Truth), which had initially declared that generic "man is as perfect now, and henceforth, and forever, as when the stars first sang together," Mis. 188:3) lest she lose the fruits of her past labor with the human consciousness by her precipitation of the primitive and ultimate truths of Christian Science before the human consciousness was ready for them.

Mrs. Eddy, like Leah, doubtless felt the same reluctance to respond to a collective call to a higher conception for the Field, which demanded the yielding of her individual mandrakes to a collective Cause,—she having built the first Concord Branch in individual response to the demand of the mandrakes of Love. Her fear was that having labored so long with church the fruits of this church labor

were now to be jeopardized in the relinquishment of her Motherhood efforts to prepare the human consciousness for its higher destiny—this fear likely rising from the fact that despite her individual response nine years previous by building the first Concord Branch, teaching a class therein, and sending the members of this class out into the Field, she had had no definite indication from the Field that those who had had the privilege of attending this class had brought forth the intended “first fruits of Love.” While Mrs. Eddy’s revealing (bridal) conception in *Science and Health* had in great degree been quickened by her prerecognition of the necessity for building the first Concord Branch as the expression of her true Reuben-consciousness (particularly as expressed in her impersonalization, late in 1896, of “man” and “woman” as “elements” and “qualities,” and the addition of the last paragraph to the chapter “Science of Being,” which latter prophesied the power resident in this union of the male and female “elements” as Life, Truth, and Love, or the full expression of the “one infinite God, good”),—she had had no assuring response from the Field generally of its own collective demand for expansive expression beyond the need of progressive Motherhood, which expansion the higher bridal call demanded. To state Mrs. Eddy’s position inversely, her necessity for founding her revelation in the consciousness of others having forced her to permit the formation of church as a means to that end, below her revealing Rachel-consciousness, she was reluctant to again respond to the demand of her initial revealing consciousness, that might tend to lift church thereto before the church’s own demand for this ultimate heavenward footstep. Returning to the Bible text:

“*And Rachel said [to Leah], Therefore he [Jacob] shall lie with thee to night for thy son’s mandrakes*”—Rachel’s promise seems to convey the thought that Leah must first claim the consciousness of Love as Bride before she could expect to quicken Jacob thereto, and as Love is generic (knowing no opposite to its own infinitude) and, therefore, instantaneous in its operation,—Rachel assured Leah that if she would yield her individual mandrakes of love to generic conception as Bride she would find Jacob’s response immediate thereto; for had not the mandrakes of Love individually found by Reuben as the oneness of the male and female idea in the field of Truth in the days of harvest indicated the finished work of Motherhood? And did not the fact that Reuben took these mandrakes to Leah evidence her

readiness for generic (Love) conception as the highest potentiality of Motherhood as Bride?

While there is no Scriptural record that Leah gave of her mandrakes to Rachel, undoubtedly, it was at this point of the progressive Scriptural account that Leah did give of her mandrakes to Rachel, for immediately (in the next text) Jacob is found coming out of the field of labor and Leah going out to meet him to prepare him for the fruits of the Bride-conception, which Rachel demanded of her,—the Bride conceiving "*man in the idea of God,*" beyond Motherhood, which merely conceives "*the idea of God in man.*"

Likewise Mrs. Eddy (after having stated that "the twelfth chapter of the Apocalypse typifies the divine method of warfare in Science" incident to motherly "travail" as identifying the Mother-phase of the God-crowned Woman, also after having stated that this same twelfth chapter had a special suggestiveness in connection with the *nineteenth* century—her statement being, "The twelfth chapter of the Apocalypse, or Revelation of St. John, has a special suggestiveness in connection with the nineteenth century," S. & H. 559:31, and furthermore after having indited the *twentieth* century to the God-crowned Woman, saying of this twentieth century, "Thou *God-crowned* patient century, *thine hour hath come.* . . . 'Tis writ on earth, on leaf and flower: Love hath one race, one realm, one power . . . right reigns, and blood ['sacrifice'] was not its price," *Poems* p. 22, written January 1, 1901) could not fail to hear the demand of the God-crowned Woman, typing her revealing consciousness (prototyped by Rachel), that the true Branch-idea, individually typed by the first Concord Branch, should be expanded to a heavenly collective Branch-idea (typed by the Extension as the "crown" of Motherhood), which necessitated the yielding of Motherhood, typed by The Mother Church, to its highest potentiality as Love, at the point where the *nineteenth* century, characterized by the "travail" of Motherhood, had yielded to the *twentieth* century, characterized by the "reign" of Love, that knows nothing of motherly "travail."

However, the individual first Concord Branch could not be expanded to a heavenly collective Branch-idea necessitating the yielding of Motherhood until the Word of *Science and Health* (exclusive of the *Key to the Scriptures*) as the "man child" of the wilderness-woman was lifted to its heavenly Bride in "The Apocalypse." Thus the demand of the God-crowned Woman (prototyped by Rachel) as Mrs. Eddy's revealing consciousness was that she put back the "man child"

of the Mother-phase of the God-crowned Woman into the arms of Love, as the initially generic source of its being, lest the back pull of the Motherhood of the *nineteenth* century be found to be warring with the onward demands of the *twentieth* century,—the back pull of the nineteenth century corresponding to Mrs. Eddy's figure of speech when she spoke of putting back the property of the prospective Mother Church as "God's acres" into "the arms of Love," lest we be "found fighting against God," *Mis.* 140:24. Hence it was with the assurance of her revealing consciousness (prototyped by Rachel) that the fruit of her founding consciousness (prototyped by Leah) would immediately respond to such higher revelation as the twentieth century demanded that Mrs. Eddy put her individual mandrakes of Love of the nineteenth century into the arms of collective Love (prototyped by Rachel) by presenting to the Field the "Twentieth-Century Revision" of *Science and Health*, to which she had added the chapter entitled "Fruitage" as indicating "the fruits of Love" as the Bride conception. This final revelation of Science at the dawn of the Twentieth Century which lifted Motherhood, typed by the "man child" as Truth to its heavenly consciousness of Bride, was Mrs. Eddy's last revision of *Science and Health*—the two hundred and twenty-sixth edition, that was revised in 1901, the first year of the Twentieth Century,* but not published until the first of 1902.†

The outstanding feature of this revision of *Science and Health* was the addition of the "fruits of Love" (mandrakes of Love) in the chapter entitled "Fruitage." This chapter on "Fruitage" contained only the direct conception of the Word as Bride, *My.* 125:26, and not person, in the sense that it contained no healings by practitioners but only those which were accomplished directly by the reading of the Word, Bride, typing the God-crowned Woman as the composite heav-

* That it was the first year of the Twentieth Century will be seen from the fact that Mrs. Eddy was asked in the year of 1900 to express a sentiment on "what the last Thanksgiving Day of the nineteenth century should signify to all mankind," *My.* 264. Also Mrs. Eddy speaks of Christmas in the year of 1900 as "this auspicious Christmastide, which hallows the *close of the nineteenth century*"—calling it "this immortal hour" (*My.* 257), for it presaged the dawn of the Twentieth Century.

† While the Twentieth-Century Revision started with the 226th edition, in 1902, it also embraced all of the subsequent editions with their successively progressive changes up to 1910, when Mrs. Eddy left us in person; for Mrs. Eddy never revised *Science and Health* again, merely making her changes in successive editions, rather than revisions. However, Mrs. Eddy did copyright *Science and Health* again in 1906, which placed under copyright the changes in the successive editions from 1902 to 1906; but most of the changes in the Twentieth-Century (progressive) Revision occurred in 1907 and thereafter, none of which editions Mrs. Eddy ever put under copyright.

only symbol of the fruits of both Leah and Rachel—the God-crowned Woman being the composite Bride *in heaven*, and the City foursquare being the composite Bride *on earth*. There were many textual changes in this Revision of *Science and Health* which will be specifically mentioned in their orderly settings, the particular "fruitage"-aspects only of this edition having been featured here as an evidence that Leah, typed by Mrs. Eddy's founding consciousness, had given her mandrakes, or "fruits of Love," to Rachel, typed by Mrs. Eddy's revealing consciousness.

In this connection, it is interesting to note that the Extension as symbolizing the marriage of the Bride and the Lamb *in heaven* (the Extension being subsequently identified as Issachar, or the fruit of Leah's spiritual conception, resultant upon giving her individual mandrakes of Love to collective Bride conception, S. & H. 583:14) was filled with fruits of every description arranged in festoons over each and all of the windows and doors and in the window-borders. As an evidence of the heavenly character of this fruit, it was all pure white, the only earth-colored fruit being the heavy clusters of purple Concord grapes which festooned the "Open Book," or the Word as Bride, the earth colors of the latter suggesting that the final domain of the Bride is *on earth* (remembering that the pictorial window presenting the City foursquare in The Mother Church was called the "Window of the Open Book," the name pertaining to an open *Science and Health* as its center-illustration, around which the symbols of the City foursquare were placed,—all of which identifies *Science and Health* as the Bride, or Word, with the descending Bride as the City foursquare, Rev. 21:2). Thus it will be seen that the Extension was but the purified fruits of earth given to heaven, which fruits in turn must come back to earth in earth colors, as prophesied by the purple grapes.

"*And Jacob came out of the field in the evening*"—When woman ceases to *humanly* conceive, as did Leah when she yielded the "fruits of Love" to their heavenly source by giving Reuben's mandrakes to Rachel, typing heavenly Love, man, typed by Jacob, simultaneously comes out of his harvest field of *labor*; for man and woman, typed by Adam and Eve, were concurrently cursed for the claim of material conception, woman's curse being that she should humanly bring forth children in sorrow and man's curse that he should till the ground. Of woman's curse Mrs. Eddy says: "When the mist of mortal mind evaporates [which produced the rain that made the tillage of the

ground possible], the curse will be removed which says to woman, 'In sorrow thou shalt bring forth children,' " S. & H. 557:16-18. Thus the evaporation of the mist which started both material conception and soil tillage removes both curses at the same time, for Mrs. Eddy defines the "mist" as, "'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. So woman ceasing to *humanly* conceive and Jacob coming out of the field of labor at the same time was in response to Reuben's finding the mandrakes of Love in Jacob's field of labor, which demanded of both Leah and Jacob a higher conception than Truth.

Likewise Mrs. Eddy's progressive ("God-crowned") Twentieth-Century Revision of *Science and Health*, tending to the dissipation of human Motherhood, was a symbol of Jacob's (as "the revelation of Science") coming out of the harvest field of Truth in the evening of Motherhood in the nineteenth century, of which Mrs. Eddy says, "The twelfth chapter of the Apocalypse [presenting Motherhood] . . . has a special suggestiveness in connection with the nineteenth century," S. & H. 559:32. The demand of this Twentieth-Century Revision in its chapter entitled "Fruitage" was for the impersonal "fruits of Love" in the Word as Bride, rather than the tillage of the ground to the end of bringing forth the harvest of Truth under Motherhood, which ended with the nineteenth century, "Work, work, work" having been the song of Christian Science (*Message* 1900, p. 2, line 7) even at the eventide of the nineteenth century—the higher vision of completed work not having come until the dawn of the Twentieth Century.

A "mother"-vine bears fruit only through its branches, and the Motherhood element of *Science and Health* was no exception to the rule—this Motherhood element being expressed in the necessity to correct, admonish, chide, and instruct, to the end of preparing the human consciousness to be a branch of the Bride as Word, which knows nothing but initial perfection in which there is neither "father" nor "mother," in line with the Bible prophecy, "Without father, without mother, without [lineal] descent. . . ." Inasmuch as the branches as idea had been established before The Mother Church, they were rooted in the Bride, Word. Thus the addition of the chapter "Fruitage" to the Word in the Twentieth-Century Revision made its demand for "fruitage" upon the branches, which were "rooted and grounded" in the Word.

So the Twentieth-Century revelation quickened the branches to a demand beyond human Motherhood, typed by The Mother Church. The "eyes" of the branches had been "holden" until the time for the fulfillment of Mrs. Eddy's foreshadowing prophecies for the Twentieth Century, which she ushered in with her Poem entitled "The New Century," declaring that the time for the Bride as the God-crowned Woman had come! *Poems* p. 22. So when "Jacob ['the revelation of Science'] came out of the field in the evening" of Motherhood, he brought the Twentieth-Century demand for a larger *church* expression than Motherhood could provide.

Inasmuch as the branches had, in the nineteenth century, been baptized in the Motherhood of the Word of *Science and Health*, the larger demands of the Twentieth Century beyond Motherhood caused them to immediately feel the limitation of their previous placement below the higher privileges of their heavenly source. The symbol of the limitation of Motherhood was manifested in the fact that The Mother Church, where the branches gathered annually for their collective Communion, seated but nine hundred, while its world membership had grown to the number of twenty-four thousand.

Thus at the communion season of 1902 (shortly after the publication of the Twentieth-Century Revision of *Science and Health*, in 1902) the need for an "extension" beyond Motherhood was discerned by the two previously mentioned members of Mrs. Eddy's class on "Love," which had been taught in the first Concord Branch as typing the Reuben-consciousness that had gathered the mandrakes of Love and "brought them unto his mother." These two members, respectively, made and seconded a resolution to this end, quoted in part as follows: "Recognizing the necessity for providing an auditorium for The Mother Church that will seat four or five thousand persons, and acting in behalf of ourselves and the *Christian Scientists of the world*, we agree to contribute any portion of two million dollars that may be necessary for this purpose," My. 6:16-2. Its second was in part as follows: "Now I am sure that I have but expressed the *universal voice of Christian Scientists*, that there should be something done, and done immediately . . . I believe really, with my faint knowledge of arithmetic and the relationship of figures, that a church of twenty-four thousand members should have a seating capacity of more than nine hundred if they are all to get in," My. 8:13-21.

Thus the Extension was to be built at the demand of the branches upon the symbolic basis of the need for more room in consciousness

than Motherhood provided. This demand was the first sign of the branches awaking to a higher privilege than that of the limitations of "the cross" (which Mrs. Eddy called The Mother Church, My. 6:18, 19), or medial Motherhood of the Word of *Science and Health*. And so the branches prepared to build the Extension as the "crown of rejoicing" (S. & H. 562:16) over their progress beyond Motherhood—literally typed by the Extension's edifice overtopping the edifice of The Mother Church.

It is interesting to note that a member of the same branch church as the two members just referred to of the class on Love, who was not one of Mrs. Eddy's students, was at this point made a Director of The Mother Church. This was the first time that a Director of The Mother Church was ever chosen from a branch church, showing that the Branch-idea had come into a position to direct The Mother Church and into its own supreme expression—thus "Jacob came out of the field" of labor for salvation.

"*And Leah went out to meet him*"—Inasmuch as conception was woman's apportioned mission by which she was forced to lift man above the tillage of the soil, it was but natural that she should first rise to a higher sense of conception than man was prepared to perceive. Therefore Leah "went out to meet" Jacob to prepare him for a higher-than-human conception—that of the Bride "conceiving [generic] man in the idea of God," the revelation that she had received when she gave her mandrakes to Rachel.

Likewise Mrs. Eddy in the dawn of the Twentieth Century figuratively "went out to meet" Jacob as "the revelation of Science" in order to prepare him as the progressive Word for the higher expression of the branches in church beyond the veil of Motherhood—the branches as rooted in the Word being unable to progress beyond the Word's advancing letter unfoldment.

Thus Mrs. Eddy was forced to yield the Motherhood elements of *Science and Health* to the bridal elements of the Word at the point where the branches demanded their own expression beyond the capacity of Motherhood, for they were the conception of the Bride as "conceiving [generic] man in the idea of God," S. & H. 582. This demand indicated that The Mother Church had finished its course of collectively demonstrating its ascending "man child," Truth. So the demand of the branches necessitated such changes in the Word as would give the Branch a supremacy over The Mother Church, or Love over Truth.

To this end, the first change in *Science and Health* in the ("God-crowned") Twentieth Century as a prelude to the Twentieth-Century Revision (prematurely referred to in connection with its added chapter "Fruitage"), published in 1902, was a most startling one to the Christian manhood thought. It announced, in effect, that Christianity (typed by The Mother Church) had yielded to Science (typed by the branches)—the Bible to *Science and Health*; or, in the words of the then church position, the "man child" had become one with his heavenly Bride in the Word. This change was made in the first Tenet of Christian Science in *Science and Health* and likewise in the *Manual* of The Mother Church. The first Tenet had read from the first edition of *Science and Health* to the two hundred and fourteenth, in 1901 (the first year of the Twentieth Century), "As adherents of Truth, we take the *Scriptures* for our guide to eternal Life." This Tenet was then changed to read, ". . . we take the *inspired Word* of the Bible for our guide to eternal Life." As this had formerly read (in *Science and Health* and correspondingly in the *Manual* of The Mother Church), *manhood* (typed by the *Scriptures*, which were revealed solely through the channel of men) was the limit of Church expression. But the substitution of "the inspired Word of the Bible" for "the *Scriptures*" immediately turned the attention of Christian Scientists to *Science and Health* as the inspired Word, which *alone* in "Christian Science . . . breathes through the sacred pages [of the *Scriptures*] the spiritual sense of life, substance, and intelligence" (S. & H. 548), rather than to only such portions of the *Scriptures* as might individually be deemed by the reader as "inspired," for St. Paul says, "*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,*" II Tim. 3:16. Thus he defines its specific functions without discrimination as to their superiority one over the other, all being equally needed by the human consciousness in its different stages of progressive unfoldment.

In confirmation of the correctness of this interpretation of the change in question are the following facts: Immediately after changing this Tenet to "the inspired Word," Mrs. Eddy turned her attention to the only other place in *Science and Health* in which she uses the term "the inspired Word," and this is in the paragraph in which she had interpreted it under the marginal topic of "Emmaus," that read: "In the walk to Emmaus, Jesus was known to his friends in the words which made their hearts burn within them, and in the breaking

of bread. The Spirit which identified Jesus thus, over eighteen centuries ago, has spoken in every age and clime, through the inspired Word," S. & H. 351, 225th edition, 1901 (our present edition p. 46). Mrs. Eddy's subsequent work on this statement covered a period of six years before she brought it to its present expression. She first changed (in the 226th edition, in 1902) the marginal topic of this paragraph from "Emmaus" to "Spiritual interpretation" (immediately after she had changed the Tenet *), which shows that the "spiritual interpretation" of the Scriptures is "the inspired Word," at the same time adding the word "divine" to "Spirit" in the particular sentence of the paragraph which was subject to future changes—"The divine Spirit which identified Jesus thus, over eighteen centuries ago, has spoken in every age and clime, through the inspired Word," S. & H. 46. (Note: This states that "the inspired Word" has spoken in all past ages and climes.)

In 1907 (the editions not being numbered after 1906) Mrs. Eddy transposed "in every age and clime," which changed the statement to read: "The divine Spirit, which identified Jesus thus over eighteen centuries ago, has spoken through the inspired Word in every age and clime." (Note: This did not seem to change the meaning of this statement other than to emphasize the fact that "the inspired Word" is the only channel through which the "divine Spirit" speaks; still it shows that Mrs. Eddy was not satisfied with her statement that "the inspired Word"—which she interpreted as "spiritual interpretation"

* The change in the Tenet took place almost simultaneously with the change from "Emmaus" to "Spiritual interpretation" in the marginal topic of the paragraph concerning "the inspired Word"; for the Tenet remained, "We take the Scriptures as our guide to eternal Life," in the two hundred and twelfth edition, while in the two hundred and fourteenth edition the change was made to our present form—the two hundred and thirteenth edition being unavailable for this comparison. As the two hundredth edition was in 1900 and the two hundred and twenty-fifth the last in 1901, this would place this change about the middle of the year of 1901. The present publisher of Mrs. Eddy's works, in the *Sentinel* of May 30, 1925, in an article under the title of "The Story of Our Textbook" in which he gives the history of the progressive editions of *Science and Health*, says that Mrs. Eddy made the Twentieth-Century Revision of *Science and Health* in September 1901 (although it was not given to the Field until the first of 1902). The accuracy of the statement of Mrs. Eddy's publisher with reference to the time of her writing of the Twentieth-Century Revision of *Science and Health* in 1901 practically proves itself, since she would be forced to make this revision in 1901 before publishing it the first of 1902. Thus her change in the first Tenet, in which she substituted "the inspired Word" for "the Scriptures," and her work on "the inspired Word" in the paragraph which she recaptioned "Spiritual interpretation" as the meaning of "the inspired Word" took place in the same vein of thought and about the same time.

—had spoken in every age and clime, since she was its first spiritual interpreter, S. & H. 534:5-7.)

The next and last change in the first Tenet (that substituted "the inspired Word" for "the Scriptures") was made by adding the word "sufficient" in 1902 to the phrase "guide to eternal Life," thus making "the inspired Word [*Science and Health* as 'spiritual interpretation'] of the Bible" the "sufficient guide to eternal Life."

Mrs. Eddy's next change in connection with "the inspired Word" was her last change in the paragraph under the marginal topic, "Spiritual interpretation," which brought the statement previously changed twice to its present form in the last of 1908: "The divine Spirit, which identified Jesus thus centuries ago, has spoken through the inspired Word and *will speak through it in every age and clime.*" (Note: "Every age and clime" has been taken from the past and put entirely in the future, thus *starting* "the inspired Word" with the then present.) This last change followed immediately after Mrs. Eddy had declared that Christian Science knew only a "glorified," and not a "crucified," Jesus, thus lifting Jesus' spiritual interpretation of himself to his disciples (which "made their hearts burn within them") into the Bride (Word) as a recorded revelation.

So while Mrs. Eddy still speaks of Jesus and his friends in their walk to Emmaus in this paragraph, she gives "the inspired Word" a broader interpretation than even Jesus was able to give his two disciples, since his interpretation placed him beyond their recognition, showing that they were not prepared to receive more; for Jesus, as the Bible records, merely *began* with "Moses and all the [subsequent] prophets"—"And *beginning* at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself," Luke 24:27. So he did not interpret to them the Christ, of which he had previously said even to the Jews (other than his disciples), "Before Abraham was, I am," John 8:58; and again, he had said in prayer, "Glorify Thou me with Thine own self with the glory which I had with Thee before the world was," John 17:5. Thus the walk to Emmaus presented only the Jesus as collective *man*—in the sense that Moses symbolically gathered the twelve tribes of Israel into one body (typing Jesus), which sacrificed him to the Christ; whereas "the inspired Word" comes from a glorified Jesus which is one with the Christ, typed by the God-crowned Woman, the Bride (Word), which was "before the world," as the source of all the specific preceding revelations of man. Thus the dispensation of "the inspired Word" started

with the concept of the God-crowned Woman, which embraced all centuries from the beginning as the Bride (Word) that was "in the beginning" . . . with God, and . . . was God," John 1:1.

Hence this exchange of "the Scriptures" for "the inspired Word of the Bible" laid the foundation for the preparation of Jacob as "the revelation of Science" for a higher conception by the branches than human Motherhood of the divine idea.

However the changes of the Word in 1902 tended more to preparation for the building of the second Concord Branch (whose cornerstone was laid in 1903, on which occasion Mrs. Eddy said that "it points to the new birth, heaven here, the struggle over," My. 158:12) as a generic pattern for all the branches—the first Concord Branch being an expression of the individual subjective consciousness of Mrs. Eddy. The steps in the dissipation of the veil of Motherhood cast over the other branches did not take place until 1903. The preparation of the Word for the expression of the second Concord Branch pertained to the dissipation of even *divine* Motherhood, or "*origin*" (genesis), typed by the Mother-phase of the God-crowned Woman, in line with Mrs. Eddy's prophecy of "diviner consciousness" than "Father-Mother God"; while the changes that immediately followed in 1903, as affecting the other branches rooted in the Word, pertained to the dissipation of church Motherhood, typed by The Mother Church.

Science and Health having defined "Salvation" as "Life, Truth, and Love understood and demonstrated . . .," S. & H. 593:20, it is most interesting to note that Mrs. Eddy changed the caption "Spiritual salvation," under which the "Spiritual" Degree of the "Scientific Translation [then 'Definition'] of Mortal Mind" (S. & H. 115, 116) was presented, to "Understanding" in the two hundred and twenty-sixth edition of *Science and Health* (the starting point of the Twentieth-Century Revision), in 1902. Inasmuch as the three divisions of this "Scientific Translation of Mortal Mind" were the progressive human perception of Life, Truth, and Love, respectively, the substitution of "Understanding" for "Spiritual salvation" evidenced the fact that at this point, when the collective "man child" of The Mother Church reached its heavenly Bride, typed by the God-crowned Woman, "Salvation" as "Life, Truth, and Love [was] understood and demonstrated." To further confirm this, Mrs. Eddy at the same time added "humanity" to the "Moral" Degree of this "Scientific Translation of Mortal Mind" as its first step; and then almost immediately thereafter, in the two hundred and fortieth edi-

tion, in 1902, added "holiness" (wholeness) as the last step in the "Spiritual" Degree—thus completing both Degrees. What better preparation of Jacob as "the revelation of Science" could Mrs. Eddy have made for the building of the second Concord Branch symbolizing "completeness" which is the result of "union of the masculine and feminine qualities," S. & H. 57:4?

As the next step in this preparation of Jacob as "the revelation of Science" for the building of the generic second Concord Branch in the Twentieth-Century Revision of *Science and Health* (226th), in 1902, Mrs. Eddy changed her interpretation of "the beginning" in her correlation of the Bible statement, "In the *beginning* God created the heaven and the earth," from her former correlation, "This word *beginning* * is employed to signify *the first*," * to, "This word *beginning*" * is employed to signify *the only*." * This eliminated both time and origin, thereby unifying the entire spiritual evolution of the "past" as footsteps of being into one infinite expression, necessitating a final church symbol for its "spiritual teaching" in the human consciousness, typed by the second Concord Branch. In line with this thought, Mrs. Eddy also changed to "False womanhood" the previous marginal topic of "Womanhood," which latter was the topic under which were presented in progressive unfoldment the four women from Eve to the woman who "interpret[ed] the Scriptures in their true sense, which reveals the spiritual *origin* of man," S. H. 533, 534. Thus even the "woman" that discovers the "spiritual origin" of man is "False womanhood" to the "God-crowned"-Century Woman animating the Twentieth-Century Bride (Word) of *Science and Health*; for the "God-crowned"-Century Woman brings the message of self-existence, which is "without father, without mother, without descent."

In this same vein of revelation, the marginal topic of "Genesis and Jesus" (characterizing Mrs. Eddy's consciousness as expressed in the first Concord Branch) was removed from the last paragraph in the chapter entitled "Genesis"; for the demand of the Twentieth Century is that the individual consciousness of Mrs. Eddy as typed by the first Concord Branch (founded on the male and female elements of Mrs. Eddy's subjective [or individual] consciousness of the original Word as Bride discerned by Mrs. Eddy *in the first chapter of Genesis* as *her* earthly consciousness of "the [composite] female idea") yield to the collective consciousness of Church as having ascendingly

* Italics are Mrs. Eddy's.

reached the Apocalyptic Bride as the objective heavenly goal of scientific Christianity. This yielding made place for the second Concord Branch as the descending generic Bride (or City foursquare embracing the male and female elements) objectively attained by church.

In line with this yielding of "Genesis and Jesus" to the heavenly Bride of the Apocalypse, Mrs. Eddy simultaneously (in 1902) removed the words "*in man*" from the statement, "Union of the masculine and feminine qualities *in man* constitutes completeness" (now S. & H. 57),—she having injected the words "in man" into this statement simultaneously with her translation of man and woman into "elements" and "qualities" late in 1896, immediately before building the first Concord Branch, which individually identified man as her individual conception of generic idea in the first day of the first chapter of Genesis, for Mrs. Eddy says in correlation of the sixth day of Genesis first chapter (as expansively one with the first day of individual discernment) that man is a "generic term," S. & H. 516:29.

In 1902, immediately after removing "in man" from this statement (in the 226th edition), Mrs. Eddy, in preparation for the second Concord Branch, changed the statement, "Then white-robed purity will unite masculine wisdom and feminine love in spiritual understanding, impersonal [beyond individual] peace," to its present form, reading, "Then white-robed purity [typing *Womanhood*, for Mrs. Eddy says of the heavenly Bride, 'Purity was the symbol of Life and Love,' S. & H. 561:10,—'the ideal woman,' S. & H. 517:10] will unite *in one person* masculine wisdom and feminine love, spiritual understanding and perpetual peace," S. & H. 64:22. Thus while Mrs. Eddy's statement, "Union of the masculine and feminine qualities *in man* constitutes completeness," was put into *Science and Health* simultaneously with the building of her first Concord Branch, in which the male and female elements were united *on earth* "as in heaven," her statement which added "in one person" to a previously impersonalized statement embracing in "white-robed purity" (typing *Womanhood*) "masculine wisdom and feminine love," presented the basis for the second Concord Branch as a type of the heavenly union of the male and female idea as Woman, or the Bride as the City foursquare, which must descend to earth to dwell among men.

Mrs. Eddy's placement of the "union of the masculine and feminine qualities in [individual] man" (simultaneously with her individual building of the first Concord Branch) and her later removal of "*in man*" from the statement, "Union of the masculine and femi-

nine qualities in man constitutes completeness" (in the 226th edition of *Science and Health* in 1902) immediately before presenting "white robed purity" as uniting "*in one person* masculine wisdom and feminine love" (presenting the position of the composite second Concord Branch) indicated the same distinction between the first and second Concord Branches as her "Glossary" definitions of "Bride": the first of which under the shadow of Motherhood was defined as "conceiving *in man* the idea of God" (illustrated by the male and female figures in this ninth picture as enclosed in a circle typing "self-existent and eternal *individuality*" in one individual person), and the second of which presents the Bride as "conceiving *man in* the [generic, or collective] idea of God" beyond encircling bounds (illustrated in the tenth picture by the Woman typing "white-robed purity" uniting "in one person masculine wisdom and feminine love"). This latter position of "conceiving *man in* the idea of God" is used in the same sense that Mrs. Eddy in our present edition of *Science and Health* after definitively dividing the qualities of the male and female ideas into distinctive characteristics as "the ideal man [whose highest quality is 'Truth']" and "the ideal woman [whose highest quality is 'Love']," and saying that "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," immediately thereafter unites masculinity and femininity "in one [generic] person" in a statement under the marginal topic, "Divine personality," which statement reads, ". . . if God is personal, there is but *one person*, because there is but one God," S. & H. 517:15.

To epitomize: Mrs. Eddy's injection of the words "in man" into the statement, "Union of masculine and feminine qualities *in man* constitutes completeness," presenting one individual person, was typed by the first Concord Branch; while her statement presenting "white-robed purity" uniting "in one person" as "divine personality" all individual units was typed by the second Concord Branch. These two presentations identify Mrs. Eddy's statement that "as a drop of water [an individual unit] is one with the ocean . . . so God and man [as collective drops] . . . are one in being," S. & H. 361:16.

Thus the church reached objectively and Apocalyptically in the seventh day (in the sense that "the female idea," typing Love, is in ascension above "the male idea," typing Truth, in the sixth day) the same "generic man" as Woman that Mrs. Eddy had initially and subjectively (individually) discerned in the first day of the first chapter

of Genesis as an individual unit containing all the elements of "generic man." It will be remembered that Mrs. Eddy taught and practiced Christian Science for about nine years (from 1866) before she wrote *Science and Health* (in 1875), eleven years before she envisioned the Apocalyptic prophecy of ascending and descending Church (in the sixteenth edition, in 1886). So Mrs. Eddy's revelation of Christian Science for twenty years was based upon the "male and female" idea in the first chapter of Genesis as her subjective consciousness of man as a unit conception of "generic man." Thus Genesis as subjective revelation and the Apocalypse as collective, objective demonstration became one (to the consciousness of others than the revelator) through the ascending (Revelation twelfth chapter) and descending (Revelation twenty-first chapter) footsteps of Church in the Apocalypse.

So the first Concord Branch in its distinguishing relationship to the second Concord Branch typed manhood, while the second Concord Branch typed Womanhood; for individual consciousness (as set apart from other consciousnesses as an individual revelator) is always manhood, while generic consciousness is Womanhood, Mrs. Eddy having said that "woman . . . symbolizes generic man," S. & H. 561:22. Hence subjective consciousness (after it accepts the objective necessity of others) is always individual until it objectively takes the others into its revelation through its generic *embrace* of the last step in Church, typed by the City foursquare. In other words, the subjective consciousness must embrace (but not objectively take) the footsteps of universal salvation before it becomes the individual totality typed by the "tree of life" embracing the twelve tribes of Israel as its "twelve manner of fruits" growing from one unified source.

So although the male consciousness is ascendingly embraced in the female consciousness in the seventh day of the second chapter of Genesis (as each ascending footstep embraces the preceding one), there is, in line with Mrs. Eddy's statement that "the intelligent *individual* idea, be it male *or* female, *rising* from the lesser to the greater, unfolds the infinitude of Love" (S. & H. 508:23), a more expansive footstep for even the heavenly female consciousness than the mere embrace of heavenly man, as typing ascendingly sacrificed earth, and that is the footstep of the descending heavenly Bride, embracing manhood, to the boundless earth Bride, whose generic conception is the "twelve [not one] manner of fruits" of the "tree of life."

That Jesus as "the masculine representative of the spiritual idea" had been fully unfolded in the Science of its letter expression in

Science and Health (Mrs. Eddy having 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) was unmistakably evidenced at this point by Mrs. Eddy's addition (in the 226th edition, in 1901) of the last bracketed interpolation in the following statement: "I am the first and the last: I am he that liveth, and was dead [not understood]; and, behold, I am alive for evermore, [*Science has explained me*]," S. & H. 334:25.

Also, in the same vein of thought, in the two hundred and twenty-sixth edition, Mrs. Eddy changed the previous statement, "The *rising* sun of virtue and Truth marks the *morn* of Being. Its manhood is the eternal noon, undimmed by a declining sun [the '*rising* sun' indicating that 'the eternal noon' of manhood had not yet been reached]," p. 142, line 12 (225th ed.), to, "The *radiant* sun of virtue and Truth *co-exists* with being. Manhood is its eternal noon, undimmed by a declining sun [the '*radiant* sun' indicating that the full-orbed noon of manhood (when the 'man child' reaches his *heavenly* Bride) had been attained]," p. 246, line 12 (two hundred and twenty-sixth edition as well as our present edition).

Before leaving the earthly promises of the changes in 1902 of the ("God-crowned") Twentieth-Century Revision (which promises Mrs. Eddy expresses in general terms as follows, "'Tis writ *on earth*, on leaf and flower; Love hath one race, one realm, one power," *Poems* p. 22), it should be noted that Mrs. Eddy added in this same year (after the 226th edition) the first promise of "food and clothing" to "mortals," saying: "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal [not merely idea, which is heavenly, but ideal, which is earthly], disappears, and man is clothed and fed spiritually," S. & H. 442:22-25. Previously the promise was only to "spiritual creation" (instead of "mortals"), reading, "Spirit duly feeds and clothes every object, as it appears in the line of *spiritual* creation," S. & H. 507:3. Thus earth is being prepared for the descent of the heavenly blessing that comes directly to "mortals" without human motherly ministry.

So by these changes in the Twentieth-Century Revision of *Science and Health* Mrs. Eddy figuratively prepared Jacob as "the revelation of Science" for the expression of the second Concord Branch before she prepared his thought for the expression of the Extension as "the crown" of Motherhood, which latter preparation would require the dissipation of the Motherhood elements of *Science and Health*; for

the second Concord Branch, being the spiritual *corner-stone* of the Extension as the expression of the collective branches, must needs be built first (and so it was built and dedicated in 1904, two years before the dedication of the Extension in 1906).

As a preliminary to the dissipation of the Motherhood elements of *Science and Health*, the statement, "Until it is learned that generation rests on no sexual basis, let marriage continue," in the 226th edition of *Science and Health*, in 1902, was changed by Mrs. Eddy a little later in the same year to, "Until it is learned that God is the father [small 'f'] of all, let marriage continue." (This statement was changed to its present form [S. & H. 64:26] in 1907, as previously and subsequently presented.) Thus thought was turned to the divine parentage of all and away from human motherhood both in Church and in human life in line with the demand of Rachel, typing heaven, that Leah, typing earth, give to heaven her mandrakes of conception. In other words this change foreshadowed in the Word the yielding of The Mother Church, typing Christian Motherhood, to the Extension, typing heavenly Bride or Science.

This brings us to the preparation of the Word of *Science and Health* for the building of the Extension as the "crowning ultimate" of Church beyond Motherhood, which preparation necessitated the dissipation of Motherhood in the Word of *Science and Health* and in the Christian Science Movement, the steps to this end being taken in 1903 in both the Word and the church.* Mrs. Eddy's first step was to forbid the teaching of obstetrics in the metaphysical college, an entire department of the college having, ever since its reopening in 1898, been devoted to its teaching—her words being, "Obstetrics is not Science, and will not be taught," *Manual* p. 70, Sect. 1, twenty-fifth edition.

Her next step, in 1903, was to drop the title of "Mother" in the twenty-ninth edition of the *Manual* (which title her students had forced upon her, and which, after reluctant acceptance, she had defended to herself in the *Manual*), her words of divestment of the title of "Mother" being contained in our present *Manual*, p. 64.

Mrs. Eddy next dropped the initial capital letter in the following

* Just as the word "woman" is both capitalized and decapitalized in this book according to its generic divinity or individual humanity,—so the word "church" has been capitalized or decapitalized according to whether it stands for divine idea or material organization—in line with the distinction made by Mrs. Eddy between "Church" and "churches," *Message '02*, p. 2:26-29.

words throughout *Science and Health*, "Intelligence," "Creator," "Substance," and "Wisdom," thus giving directly to man for his guidance these previous qualities of Father-Mother God, which self-sufficiency placed him beyond the need of motherly ministry.

This sufficiency of man for his own self-government was particularly manifested in changes made in the Church Prayer in the twenty-ninth edition of the *Manual*, in 1903, which Prayer previously to that time had read: "'Thy Kingdom come;' let the reign of Truth and Love be established in me, *rule me*, and rule out of me all-sin; and may Thy Word, in Christian Science, enrich the affections of all mankind, and govern them!" In this twenty-ninth edition of the *Manual*, p. 56, the words "rule me" (equivalent to "*control me*") were entirely dropped—so permitting self-government to the previously submerged "me" through the "reign" within of "divine Truth, Life, and Love" (note there was no "divine" and "Life" in the twenty-eighth edition) intelligently working within the "me," rather than controlling it. "Life" simultaneously added to "Truth and Love" represented the "me," which was now redeemed to self-control. This was in line with the coincidental fact that Mrs. Eddy simultaneously apportioned "wisdom" and "intelligence" to man by dropping the initial capitals which identified these qualities with God, as previously noted. Note that Mrs. Eddy also dropped the phrase "in Christian Science" in that portion of the petition which read, ". . . may Thy Word, in Christian Science, enrich the affections of all mankind, and govern them,"—unquestionably to the end of giving broader scope to the Word.

That this omission of the words "in Christian Science" did leave the "Word" a broader scope in human affairs is evidenced by the fact that in 1903 Mrs. Eddy in the fifth statement of the last paragraph in the chapter entitled "Science of Being" withdrew the demand for the annihilation of "social, civil, criminal, political, and religious codes," S. & H. 340:27, by adding the words "whatever is *wrong* in" as applied to these human processes, the former statement having read, ". . . annihilates . . . *all* social, civil, criminal, political, and religious codes." For Mrs. Eddy says, ". . . the world feels the alterative effect of truth [as the reflection of the 'Word'] through every pore" (S. & H. 224:1)—thus the *spirit* of Truth beyond the *letter* of the Word "in Christian Science" quickens the world's own processes tending towards human betterment. So a place in the affairs of men was being prepared for the "New Jerusalem" (as the Bride, or City foursquare),

which Mrs. Eddy defines as "the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony" (S. & H. 592) *on earth*; for earth is the domain of the City foursquare, which was prophesied to dwell among men, Rev. 21:2, 3.

In the same year, 1903, the phrase in the third Tenet, reading, "But the *love* of sin is punished, so long as it lasts," was changed to read, "But the *belief* in sin is punished, so long as it lasts." As an evidence of the yielding of motherhood to the consciousness of unmothered being, this change was most significant. A mother fears the "love" of sin in her child and attempts to protect him from it by emphasizing the "*belief*" in sin and its consequences. When therefore she can instruct her child to cease the "belief" in sin, it indicates her realization of the child's inherent sufficiency to maintain his own position and the consequent completion of her mission as mother.

Mrs. Eddy also dropped from the twenty-ninth edition of the *Manual*, in 1903, the By-law permitting her to remove a Reader of any branch church in the United States or any foreign nation, p. 65 (see twenty-eighth edition of the *Manual*, p. 56). This was the only instance in which Mrs. Eddy ever exercised any authority over the branches and even this was short-lived, having been of only four years' duration—from the tenth edition of the *Manual*, 1899, when she turned the branches heavenward, to the twenty-ninth edition, 1903, when she relinquished the branches to their God-crowned heavenly source, typed by the Extension. But this was even then assumed by her as an exclusive privilege which had never been accorded to The Mother Church over the branches. The Readers of branch churches were never required to be members of The Mother Church until after the latter had yielded to the Extension as its "crown," typing the heavenly God-crowned Woman, and therefore they had never been subject to discipline by The Mother Church. In the fifty-seventh edition of the *Manual*, in 1906, the statement, "These Readers *shall be* members of The Mother Church" was first made (our present edition p. 32). However, previously to this requirement, under "Enforcement of By-Laws" was the statement, "It shall be the duty of every member of the Mother Church, who *is a* First Reader in a Church of Christ, Scientist, to enforce the discipline and by-laws of the church over which he presides," twelfth *Manual*, p. 26, Sect. 7. This latter By-law merely empowered a First Reader of a branch church *who was a member of The Mother Church* to enforce discipline but did not require that a Reader of a branch church become

a member of The Mother Church—neither was this the requirement of the branches at that time. Thus when Mrs. Eddy relinquished her assumed privilege in respect to removing a Reader of a branch church, this was the first step towards freeing the branches from even her (then recently assumed) jurisdiction as a gesture in line with the relinquishment of motherly direction.

Not only did Mrs. Eddy relinquish this authority in 1903 but she simultaneously added the word "general" to the words "official control" in the By-law prohibiting official control of the branches by The Mother Church, which addition further strengthened this prohibition and extended it beyond *specific* "official control" to even "*general,*" or supervisory, control. While the *Manual* itself was in a constant state of change, this By-law prohibiting control of the branches by The Mother Church remained fixed and unaltered in its full effect from the first to the last *Manual* inclusive, like a fixed star guiding the branches to the fulfillment of their unique destiny.

Simultaneously with these motherly divestments in 1903 Mrs. Eddy added to *Science and Health* on pages sixty-eight and sixty-nine, beginning at line twenty-seven on page sixty-eight, a presentation of the whole man, that expressed "the unbroken links of eternal, harmonious being," and of which Mrs. Eddy said in her first edition of *Science and Health*: "There could be no second creation after 'all was made that was made,' nor ever a man formed since the full idea of God was given," p. 236, first edition. Thus Mrs. Eddy brings us face to face with the dissipation of all Motherhood as its final goal that can be gained only in proportion as human generation (even of motherly created *churches*) ceases, its epitaph being expressed in the following words: "Christian Science presents unfoldment, not accretion [addition] . . . Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned . . . No longer to [humanly] marry or to be 'given in marriage' neither closes man's continuity nor his sense of increasing number in God's infinite plan."

It is more than interesting to note that simultaneously with the dropping of the Motherhood demands of the Word of *Science and Health* in 1903 Mrs. Eddy added to *Science and Health* the following text under the chapter title of "Christian Science *versus* Spiritualism": "In Science, individual good derived from God, the infinite All-in-all, may flow from the departed to mortals; but evil is neither communicable nor scientific," S. & H. 72:23-26. This, considered in the

simultaneous light of the statement that "proportionately as human *generation ceases*, the unbroken links of eternal, harmonious being will be spiritually discerned" (S. & H. 68), shows that it is the belief of motherhood—either that of person or Church—which seems to break the eternal links of harmonious being by its claim of dividing being in order to *multiply* it—both of which processes are basically wrong. When this is seen man lives in "the only," or "the beginning," S. & H. 502:24, manifesting the undivided power of wholeness and thus fulfilling Love's concept of multiplying as expressed by Mrs. Eddy, "Divine Love blesses its own ideas, and causes them to *multiply*,—to *manifest His power*," S. & H. 517:30.

Also simultaneously in 1903 Mrs. Eddy limited the scope of "The First Church of Christ, Scientist, in Boston, Mass.," as medially expressed by The Mother Church, to "reflect in some degree [only] the Church Universal and Triumphant" (this phrase having previously read, ". . . to represent the Church Universal, and to reflect the Church Triumphant," twenty-eighth edition of the *Manual*), *Manual* p. 19,—the full degree must be expressed by "The BRANCH," which "grow[s] up out of [its own] . . . place" to "build the temple of the Lord," Zech. 6:12. The Motherhood-phase of the Boston Church could blossom (My. 141) but never bear fruit; the blossom is but a "half a time" in the unfoldment of the full fruitage of the branch. Mrs. Eddy associates completeness with the universal, saying, "Thus the ideas of God in *universal* being are *complete* . . .," S. & H. 519:9; so when she limited The Mother Church to only "in some degree" reflect the "Church Universal," she showed the impossibility of its completion within itself.

It is interesting to note that the period of divestment of the habiliments of Motherhood in the Word and the church organization was prophesied by Mrs. Eddy in her requiem-poem to Motherhood, which she indited "Mother's *Evening Prayer*," and wherein she records the "night" of this divestment of the medial demands of Motherhood in which she relinquishes her child into the arms of living Love, that thereafter "owns each waiting hour" in human experience. This Poem prophesied Mrs. Eddy's consciousness when she would lift Jacob as "the revelation of Science" to her bridal conception in the "night" that followed the "evening" of the day of Motherhood—midnight being the hour of the Bridegroom (earth), for it is then he weds his Bride (heaven), Matt. 25:6. Thus she cried out in her Poem of the night—"Keep Thou my child on upward wing *tonight*,"—ending

her Poem with the "aftersmile" of the Bride after "Mother" ends her earth tears and "finds her home and *heav'nly* rest," *Poems* p. 4.

So in these "God-crowned" Twentieth-Century changes the "Leah" consciousness of Mrs. Eddy prepared Jacob as "the revelation of Science" for the conception of the Bride as "conceiving [generic] man in the idea of God" and as being "a sense of Soul, which has spiritual bliss and [unlike Mother] enjoys but cannot suffer," S. & H. 582:14.

"And [Leah] said, *Thou must come in unto me; for surely I have hired thee with my son's mandrakes*"—The "hire" offered Leah by Rachel for her son's mandrakes was that "he [Jacob] shall lie with thee to night." Thus Leah claims Rachel's "hire" in order to lift Jacob to the vision of the *coincidence* of herself as earth with Rachel as heaven in having shared, and not merely given, Reuben's mandrakes of Love.

As Love, which Rachel typed, is "the generic term for God," Leah's call to a higher conception than that with which she bore her previous sons must have been that of a two-in-one conception of earth and heaven in coincidence, typed by Issachar and Zebulun—both the outcome of Leah's having shared her mandrakes with Rachel. The conjunction of Issachar, the ninth son of Jacob, and Zebulun, the tenth son, was prophesied by Moses in his foresight of their final missions in which he foretold the leadership of Issachar by Zebulun ("Rejoice, Zebulun, in thy going out [beyond the limits of church consciousness]; and, Issachar, in thy [bivouacking] tents. They together shall call the people unto the mountain [heavenly consciousness]; there they shall offer sacrifices of righteousness; for they shall suck of the abundance of the seas, and of treasures hid in the sand," Deut. 33:18, 19)—Issachar being the heavenly symbol and Zebulun the earthly symbol of the same idea, which symbols were wed in mission by Leah's and Rachel's conjoined sharing of the mandrakes of divine purpose.

Likewise, in fulfillment of this prophecy of conjoined conception of her revealing and founding consciousness, Mrs. Eddy was destined to bring forth a two-in-one conception of Church—one the "crowning ultimate" of the ascension of manhood typing purified human consciousness as the Lamb, the other typing the descended Bride-consciousness after the marriage of the Bride and the Lamb in heaven. These two churches were spiritually demanded as the expression of the coincidence of the human with the divine (earth with heaven) and inversely the coincidence of the divine with the human (heaven with

earth) as “the acme of Christian Science”—the coincidence of the human with the divine demanding the ascent of the “man child,” typing earth, to meet his heavenly Bride, symbolized by the Extension; the coincidence of the divine with the human demanding the descent of the heavenly Bride to earth in order to encompassingly reach the acme of her earth manhood (since “in the beginning God created [both] the heaven and the earth”), symbolized by the second Concord Branch. Thus man must soar and woman must delve.

It will be noted from the context of the references bearing out this distinction of order that the coincidence of the human with the divine pertains to the process of ascending manhood as earth to the point where earth reaches heaven, this point typing the marriage of the Bride and Lamb in heaven, as for instance when Mrs. Eddy says, “John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity . . .” (S. & H. 561:16); while the coincidence of the divine with the human pertains to the process of descending Womanhood as heavenly Bride, as shown in the following statement by Mrs. Eddy which immediately succeeds the reference just quoted, “The woman in the Apocalypse . . . illustrates the coincidence of God [‘bride (Word),’ My. 125:26, for the ‘Word was God,’ John 1:1] and man as the divine Principle and divine idea,” typing the point at which the kingdom of heaven descends to earth where “Principle and its idea is one,” S. & H. 465.

Again, this same distinction is illustrated in the comparison of a statement in *Miscellany* with another statement in *Miscellaneous Writings*. The first statement (in *Miscellany*) is when Mrs. Eddy in reply to a question regarding “what the last Thanksgiving Day of the nineteenth century [pertaining to Motherhood and its ‘man child’ in Revelation twelfth chapter, S. & H. 559:32] should signify to all mankind” says in part, “. . . that divine Love, impartial and universal, as understood in divine Science, forms the coincidence of the human and divine, which fulfils the saying of our great Master, ‘The kingdom of God is within you . . . ,’” My. 264:12; 265:20. This statement illustrates ascended *manhood*, for “The kingdom of God . . . *within*” is an individual kingdom as demanded by Jesus with which Mrs. Eddy formerly interpreted in *Science and Health* Jesus’ statement in the Lord’s Prayer, “Thy kingdom come,” by saying, “Thy kingdom is within us,” but for which she substituted her own statement, “Thy kingdom is come,” in her last change in this interpretation of the Lord’s Prayer, as attesting the already descent of the City

foursquare to human consciousness (which is typed by the second Concord Branch) when the "light" and "glory" of divine Science shed its beams upon the myriad texts of *Science and Health* in 1907—in fulfillment of Mrs. Eddy's prophecy of the second Concord Branch, at the laying of the corner-stone of which she said, ". . . it points to the new birth, heaven here, the struggle over," My. 158:12; thus the kingdom of God "within" is manhood, which Mrs. Eddy replaced with a statement of Womanhood.

The second statement (in *Miscellaneous Writings*), pertaining to Womanhood, as showing a contrast to the process of manhood, is where Mrs. Eddy sheds the light of divine benediction upon simple human affairs (typing the descent of the City foursquare as Bride, or "New Jerusalem," which brings the "kingdom of heaven" to the realm of men to dwell therewith in human affairs), saying as follows: "Science speaks when the senses are silent . . . The spiritual monitor understood is coincidence of the divine with the human, the acme of Christian Science. Pure humanity, [pure] friendship, [pure] home, the [pure] interchange of love, bring to earth a foretaste of heaven. They unite terrestrial and celestial joys, and crown them with blessings infinite," Mis. 100:19. (Note that the punctuation by commas carries the adjective "pure" to each succeeding word in the series.)

The remaining reference on coincidence is an answer to the question, "What say you of woman?" to which Mrs. Eddy replies in part, "It is the kingdom of heaven, the ever-present reign of harmony, *already with us* [this is clearly akin to the definition of 'New Jerusalem' (or City foursquare) as 'the kingdom of heaven, or reign of harmony']. Hence the need that human consciousness should become divine [through the ascending processes of *manhood*], in the coincidence of God and man [at the point of descended *Womanhood*]," Un. 52:6-9. In this reference the concluding ascending and descending statement (starting with the word "Hence") is the two-in-one conception of Mrs. Eddy in Church as the Extension and composite second Concord Branch, prototyped by Leah's two-in-one conception of Issachar and Zebulun.

The difference between the Extension as ascended manhood and the composite Concord Branch as descended Womanhood is seen in the difference between objective and subjective consciousness. Mrs. Eddy speaks of heaven as "supreme harmony" and speaks of St. John's sense that "God, the divine Principle of harmony, is *ever with men* [rather than as a consciousness to be attained by ascension]" as "sub-

jective," S. & H. 573. To the organic church consciousness as "adherents" of the revelation of another's consciousness (bearing the necessary crosses and crowns incident upon attainment of that other's revelation) the process is *objective*.

Thus The Mother Church as "the cross" must have *objectively* ascended through the processes of manhood to "the crown" of Christian endeavor, typed by the Extension; while the composite Concord Branch, typing the descended City foursquare as the *subjective* consciousness of Mrs. Eddy before The Mother Church was formed, abides in the consciousness of Womanhood, which is subjectively one with manhood. This was illustrated by the fact that six years before The Mother Church was formed, demanding an ascending process for manhood, ascended manhood as the "man child" which was "caught up unto God, and to His throne" appeared in *Science and Health* (as the then exclusive Apocalyptic vision) simultaneously with the descending City foursquare (in the main body of *Science and Health* under the chapter entitled "Wayside Hints"). Thus Mrs. Eddy sowed the seeds of the mandrakes of Love as the City foursquare under the chapter "Wayside Hints" placed in the heart of *Science and Health* in its sixteenth edition simultaneously with her sowing the seeds for the field of Truth in "The Apocalypse" presenting for the first time the God-crowned Woman's "man child" as Truth—these two processes necessitating a simultaneous double harvest.

These two processes of sowing show that they were both activities of the subjective consciousness of Mrs. Eddy before the church started its "reascending" objective course as a medial process by means of which the human consciousness could become coincident with the divine, following which the divine would, by descent, objectively become coincident with the human in the descended City foursquare, as later more fully presented.

So the various characterizing annunciations of Womanhood were all subjective premises to the spiritual consciousness in tune with them and objective climaxes only to those to whom they were distant stars attainable by the process of gradual ascension, the latter being epitomized by Jesus, who was forced to accept the objective prophecies of man concerning himself that had caused even his mother to initially see only the *manhood* of the angel Gabriel in his annunciation of the "Immanuel" as the Christ-idea, as prophesied in Isaiah's vision, Isa. 7:14. However, Isaiah, after subjectively discerning the virgin consciousness that would conceive the "Immanuel," having no Science

to sustain his vision, fell to the level of preponderant prophecy foretelling the leading of Jesus as a lamb to the slaughter and his crucifixion between transgressors, thereby insuring his (Isaiah's) own violent "death"—for he was literally "sawn asunder" (between the positions of Immanuel, or Christ, and Saviour, or Jesus, both of which he had prophesied). Thus vision that forges beyond scientific demonstration subjects itself to all the violence that *objectively* lies between such scientific demonstration and its inspirational *subjective* vision.

So the Extension, typed by the *ascended* collective branches, and the composite second Concord Branch, as the fulfillment of true Branch, growing from the "roots" of Jesse, "self-existence," on earth and expanding to universal consciousness, were at this point the two-in-one conceptions of objectivity and subjectivity which fulfilled the conjoined prophecies of Issachar and Zebulun. This (as previously noted) is in line with Moses' prophetic demand that Issachar and Zebulun together "call the people unto the mountain [of ascension]" in Issachar and "suck . . . of treasures hid in the sand [of earth]," Deut. 33:19, in Zebulun.

Thus it can be seen why Leah was forced to bring forth two additional sons after she gave her mandrakes to Rachel—Issachar, typing the objective, ascended consciousness, and Zebulun, typing the objective, descending consciousness, which returned to Leah's subjective "root" consciousness on earth.

"*And he [Jacob] lay with her [Leah] that night*"—So Jacob yielded to a higher Branch conception, beyond motherhood.

Likewise Mrs. Eddy was forced to again lift Jacob as "the revelation of Science" to a higher conception, and, as "spiritual teaching must always be by symbols," she was forced to follow her advanced revelation in the Twentieth-Century Revision of *Science and Health* with the building of the Extension, symbolizing the heavenly collective branches, that identified the God-crowned Woman's twelve stars, in which the first Concord Branch, typing Reuben, and the second Concord Branch, typing Zebulun, joined the heavenly galaxy—remembering that the first Concord Branch symbolizing Mrs. Eddy's Reuben-consciousness of the true Branch-idea was needful to lift The Mother Church as basic Branch consciousness to its heavenly goal, and that the second Concord Branch, typing the descended City foursquare, was needful to return the branches to their subjective earthly estate, for the City foursquare was prophesied to descend to *dwell* with man

on earth (and Zebulun, typing the second Concord Branch, means "dwelling").

"And God hearkened unto Leah"—This was the first time since the birth of Simeon (when heaven and earth were divided in the consciousness of Leah) that earth had ever attributed to God a "hearing ear" to earth's conception, God's hearkening coming as heaven's response to Leah's having given her mandrakes as the purified fruits of earth to Rachel, Love, as a type of the source of divine conception—Rachel alone representing the Principle of the Bride consciousness of "conceiving *man* in the idea of God," S. & H. 582:14. As has been previously noted, Leah's womb had been barren to heavenly idea, other than as faintly expressed through the human consciousness of Truth, ever since Leah tried to be *joined* (in Levi) on earth to her husband through human ways and means.

Likewise, as previously noted, Mrs. Eddy had worked assiduously in her "founding" consciousness ever since she shared her revelation in the written Word with others in Levi in the effort to *join* earth to heaven in the human consciousness, permitting human ways and means in church for the accomplishment of this purpose. To employ a much used comparison, Mrs. Eddy, prototyped by Leah, had endeavored through motherly ministry to conceive "*in man* the idea of God," but was now called to the Bride conception of "conceiving [generic] *man* in the idea of God."

Thus in response to the demand for "fruitage" of the Word as Bride (which the Twentieth-Century Revision added to *Science and Health* in the chapter entitled "Fruitage," containing only the fruit of the impersonal Word), children became no longer the "fruit of the body" (as the Bible calls them) in motherhood, but the fruit of the Word in Bride—and such fruit were symbolized in the Extension (typing Issachar), decorated as it was with symbols typing "every manner of fruit" (such as pineapples, grapes, oranges, quinces, apples, bananas, etc.), and the second Concord Branch (typing Zebulun) elaborately decorated with grapes as typing "the wine of Love."

"And she [Leah] conceived, and bare Jacob the fifth son"—This fifth son was the two-in-one Issachar-and-Zebulun conception as the "hire" and "dowry" of heaven and earth, respectively, Leah having said at the birth of Issachar, "God hath given me my hire," and at the birth of Zebulun, "God hath endued me with a good dowry," Gen. 30:17-20. Thus Leah brought forth her twofold conception of Issachar as collectively embracing the elements of Zebulun in heavenly expres-

sion—for Moses prophesied of the conjoined missions of Issachar and Zebulun, saying, "They shall [together] call the people unto the mountain" (of ascension, typed by the heavenly Bride, of which the Extension was the symbol), and "they [together] shall suck . . . of treasures hid in the sand" (of earth, typing the blessing of the descended Bride, that dwells among men, of which the second Concord Branch was the symbol), Deut. 33:19. Thus Issachar is heaven's "hire" and Zebulun is earth's "dowry" (or *gift*)—the former being the compensation of one idea to another, while the latter is the "gift" of one's own self-idea in union with that other.

Note also that the Bible in claiming Issachar as Leah's fifth son (which numerical denomination of Issachar [Gen. 30:17] Leah accepted when she called Issachar her sixth son, Gen. 30:20) wholly disregarded the servant-sense in numbering her two sons, Issachar and Zebulun; for she too had attained the point that Rachel had reached when Rachel prevailed over the use of handmaids to the end of fulfilling divine purposes. So Leah in her enumeration of her sons dropped the four sons of the two handmaids—Dan, Naphtali, Gad, and Asher.

Likewise Mrs. Eddy at this point bore her two-in-one church conception, the first as typing "the crown" (reward, or "hire" for motherly ministrations), symbolized by the Extension, and the second, the "dowry"-gift of her own consciousness, symbolized by the second Concord Branch as prophetically embracing the consciousnesses of all the other branches—attested by the fact that all the branches and The Mother Church as a basic Branch-idea were permitted to contribute to the building of it in both money and symbolic materials (particularly its pictorial art windows), My. 173:13; 164:8; 165:12; 166:10; 166:27, as a type of their future understanding of their participation therein. Thus all the branches helped to prepare a "dwelling" (Zebulun meaning "dwelling") for their objective Bride-consciousness after its descent to earth (to Church consciousness). However the second Concord Branch was built in Mrs. Eddy's name exclusively because she was the only one at that time who understood its generic character.

The second Concord Branch, typing Zebulun, was completed before the laying of the corner-stone of the Extension, typing Issachar, and thus became the spiritual corner-stone of the latter. This was a type of its relationship to the Extension; for, like all corner-stones, it preserved the fullness of the animating idea of the Extension as collectively composed of all the branches: and since idea is always greater

than its symbolic expression, the idea symbolically expressed in the heavenly Extension was destined to break forth into the fullness of generic earthly expression as symbolized by the second Concord Branch—remembering that as the spiritual sense of earth is “compound idea,” heaven is but a component element of earth. Thus from its inception the second Concord Branch *as idea* embraced the full elements of the marriage of the Bride and the Lamb in heaven, Rev. 19:7-9, typed by the Extension,—even while it was merely to church sense the heavenly corner-stone of the Extension, so to speak. Hence Zebulun was prophetically conjoined with Issachar in “call[ing] the people unto the mountain” before it came to its own individual self-expression on earth, wherein Issachar, typed by the Extension, as conjoined with it would “suck . . . of treasures hid in the sand [of earth].” Until Zebulun came to full generic identity on earth it was but the generic potentiality of the same idea that Issachar collectively presented in heaven (each tribe retaining its separate identity as symbolized by the fact that the twelve stars on the head of the heavenly God-crowned Woman in the pictorial window of The Mother Church were each separated from the other in the sense that each was united to its common crown by a separate upstanding prong as a type of individual identity, while the stars of heavenly promise as the twelve earthly gates—each a separate pearl—in the City foursquare were united to each other by connecting jeweled walls).

“Purity” being the true corner-stone in spiritual building, S. & H. 241:26, its symbol must become the corner-stone of the Extension, typing the marriage of the Bride and Lamb in heaven. Mrs. Eddy having said that “white-robed purity” would “unite in one person masculine wisdom [Lamb] and feminine love [Bride],” the second Concord Branch as the “dowry”-gift of the one person who had united these two elements in her composite revelation must be (as symbolized by her church) the corner-stone for the collective conception of the same idea.

So the second Concord Branch was a completed idea before the corner-stone of the Extension was laid (on Mrs. Eddy’s birthday, as was also the corner-stone of the second Concord Branch), although one year apart. That an associated idea animated the laying of the corner-stone of the Concord Branch on Mrs. Eddy’s birthday was evidenced by the fact that this was done with her approval, she having sent to the Concord Branch a message of commendation associating her birthday with the laying of the corner-stone of the Concord Branch

(whereas she rebuked other churches than the Extension for attempting to do the same thing in the spirit of mere commemoration of her birthday, My. 235:15-3); and it is to be assumed that the laying of the corner-stone of the Extension on her birthday had her approval, since in the record of the occasion in *Miscellany* there is no word to the contrary.

The second Concord Branch as corner-stone was the cement of the ultimate purpose of all the branches, for, "The cement of a higher *humanity* will unite all interests in the one divinity," S. & H. 571. Inasmuch as the other branches claimed to be expressions of divinity by reason of their heavenly mottoes and the second Concord Branch a cemented "higher humanity" as indicated by its *humanized* mottoes (as will be subsequently specifically presented), this generic Branch (embracing all other branches) in which they all shared was necessarily the idea that held them together and would descendingly lead them back to earth.

Thus the conjunction of Issachar and Zebulun was a two-in-one conception demonstrably presented first as the coincidence of earth with heaven, or the human with the divine, typed by the Extension, and last as heaven coincident with earth, or the coincidence of the divine with the human, typed by the second (composite) Concord Branch,—following the order of which Mrs. Eddy speaks when she refers to the "immaculate idea, represented first by man [Mrs. Eddy having said that 'man is the family name for all ideas,' S. & H. 515:21] and, according to the Revelator, last by woman," S. & H. 565:18.

Like Leah, Mrs. Eddy did not reckon the children of handmaid churches in the numbering of her fifth and sixth sons in church consciousness; for it will be remembered that Mrs. Eddy as a charter member of the First Organization of the Boston church founded this "church" in her Judah, or fourth, tribal consciousness (although at the point of the church's Simeon-consciousness), at which point her founding consciousness, as prototyped by Leah, "left bearing" and never bore in church again until the Extension, typed by Issachar. Therefore, Issachar became her fifth church-son consciousness and Zebulun, typed by the second Concord Branch, became her sixth church-son consciousness, just as Issachar was the first child that Leah bore after she had "left bearing" in Judah, her fourth son, thereby making Issachar and Zebulun her fifth and sixth sons. In other words, the first Concord Branch being built during the work of The Mother Church as typing The Mother Church's basic Branch-idea, needful to

lift The Mother Church to its heavenly goal as Branch-idea, became Mrs. Eddy's fifth church-son consciousness at the point of its heavenly identification as *Issachar*; while the second Concord Branch on earth as embracing all of the collective heavenly branch elements in Zebulun became Mrs. Eddy's sixth church-son consciousness.

"*And Leah said, God hath given me my hire, because I have given my maiden to my husband*"—Leah had finally learned after giving her mandrakes of Love to Rachel that purity of conception was a vision of the Bride which the human consciousness only ascendingly (within itself) reaches; for as Mrs. Eddy says of the Principle of Mary's divine conception of Jesus as typing the perfect man, "No advancing modes of human mind made Jesus; rather was it their subjugation, and the pure heart that sees God," *Mis.* 360:32. In other words the "advancing modes of human mind" only lifted the human consciousness of woman as the channel for the discernment of this vision of perfect man but never brought that man forth as a result of improved progeny. When the human consciousness discerns this, it yields its motherly processes and accepts the divine idea as the pure conception of the Bride, who conceives all men "in the idea of God" as the indivisible, whole, perfect man, coexistent and coeternal with God.

The word "maiden" in this text is susceptible of two interpretations in line with the progress of the previous texts. "Maiden" is a symbol of purity, and certainly this was the basis upon which Leah conceived after she shared her son's mandrakes with Rachel, typing divine Love. On the other hand Farrar Fenton translates the word "maiden" in this Scriptural text as "servant." This is entirely consistent with the first interpretation of "maiden" as "purity," for it took purity of conception for a woman to yield her own consciousness so completely to the divine plan as to give her "servant" (laboring consciousness) to His service for the good of others after her initial "vision of the son."

Leah's temporary sacrifice of her higher vision of sonship to a medial servant (handmaid) sense prototyped the purity which prompted Mrs. Eddy to yield her revelation of Science to the servant (handmaid) sense of Church (which ever claims to be the "servant" of God) in order that the truths of her great revelation might be collectively demonstrated in the human consciousness—in the meantime outwardly bearing the cross of its lower necessities. The interpretation of "maiden" as "purity" but majors the animating spirit of Mrs. Eddy's own consciousness; while its interpretation as "servant"

but majors her sacrifice. The higher purpose of this book makes it fitting to major the interpretation of "purity"; for this was the Church in which Mrs. Eddy ever abode, even while her church manifested the "servant" (handmaid) sense of not knowing "what [its] . . . lord doeth," although following obediently—obedience being a demand upon a servant.

Note that Leah said, "God hath given *me* my *hire*, because I have given my maiden to my husband," and likewise later on when Zebulun came to expression, "God hath endued *me* with a good *dowry*; now will my husband dwell with me, because I have born him six sons [have completed my own consciousness, after which there can be no outside resistance to the inner completion of the male and female idea]." The fact that Leah said in these instances that the "hire" and the "dowry" accrued to *her* ("me") shows that the return to child-bearing by Leah was to complete her own self-assumed responsibility as a primary necessity to the ascended completion of Jacob's consciousness.

Thus Leah received her "hire" when she lifted Jacob to her initial vision of Love, which Jacob objectively called Rachel. This was made possible only because Leah had given her "[hand] maiden"—her servant or service—to her husband to the end of lifting his life to Truth, which is one with Love, typed by Rachel, in line with Mrs. Eddy's demand for even Love to be adaptable as well as bestowing, for she says: "Love is impartial and universal in its adaptation [to the end of lifting others to one's own conception before they are truly ready for Love's] and bestowals [on an equal footing]," S. & H. 13:2. Thus Mrs. Eddy's "hire" at this point (as prototyped by Leah) was "spiritual compensation" for her constantly progressive adaptations to the end of lifting others to her own subjective conception in order that they too might be prepared to receive the free *gift* of salvation bestowed by the revelation of Womanhood. As the church started its ascending course in the second day when heaven and earth (typing the female and male of Spirit) were divided, it could not reach its heavenly goal until Reuben, who had refused to bear the cross of moral restraint, had been self-redeemed through The Mother Church's demonstration of Truth, which completed the trinity of Life, Truth, and Love in his own consciousness, enabling him to propel the church to reach its heavenly Bride.

This necessity of Reuben prototyped the fact that Mrs. Eddy, after serving her church from the outside (through the medium of Zilpah,

her servant-sense) and thus being bound by its ascending limitations, was forced to build her own conception of Church in the Concord Branch for *her own* completion in Church; for after having permitted the church in Boston to form the second time for the "completion of its history," the completion of church was necessary to her own completion, since one is bound by what one permits. In church she, like Leah, had given her "maiden" as servant to Jacob, "the revelation of Science," below her initial (Rachel) vision and thus had to lift the church consciousness to her Rachel-vision before she could abide with Jacob, "the revelation of Science," *as* (not merely like) Rachel.

Mrs. Eddy's own "hire" came when the church's demand for expansion beyond the capacity of Motherhood gave assurance to her that it had reached the consciousness of heavenly Bride, typed by the marriage of the Bride and the Lamb in heaven. Thereupon Mrs. Eddy, as previously noted, added to *Science and Health* pages sixty-eight and sixty-nine, beginning with line twenty-seven on page sixty-eight: "Christian Science presents unfoldment [to the human consciousness of the forever complete idea], not accretion [for Mrs. Eddy says, 'There could be no second creation after "all was made that was made," nor ever a man formed since the full idea of God was given,' first edition of *Science and Health*, p. 236] . . . Proportionately as human generation ceases, the *unbroken links* [the full twelve tribes in one] of eternal, harmonious being will be spiritually discerned . . . Mortals can never understand God's creation while believing that man is a creator. God's children already created will be cognized only as man finds the truth of being." Thus the wilderness-woman's Motherhood consisted merely of discovery—cognition, and as such it was possible for her to wed her *own* (cognized) spiritual idea.

This addition to *Science and Health* was the first appearance of "the ideal man" as generic "Truth," S. & H. 517. It was also equivalent to Mrs. Eddy's declaration that the time had come in the Word for the "Lamb [that] stood on the mount Sion, and with him an hundred forty and four thousand [the full measure of the manhood of the City foursquare, Rev. 21:17] . . . These are they which were not defiled with women; for they are virgins," Rev. 14:1, 4. For such consciousness alone could reach the Bride, typing the "maiden" purity in which Leah conceived Issachar as identifying the marriage of the Bride and the Lamb in heaven, symbolized by the Extension.

As an evidence of the true meaning of the Extension as the "hire" of purity, Mrs. Eddy in her message entitled "Choose Ye," read at the

dedication of the Extension, for the first time denounced human marriage in forceful terms, referring to it as, ". . . synonymous with legalized lust, and the offspring of sense the murderers of their brothers!" My. 5:4.

Mrs. Eddy's final change concerning human marriage presented in the main body of this ninth picture ("Until it is learned that God is the Father of all, marriage *will* continue"), which was added to *Science and Health* in 1907, was at the point where Zebulun, typing the City foursquare as the "outpouring of bliss [typed by the Bride, S. & H. 582] and glory [typed by the Bridegroom, as Jesus called himself, Matt. 9:15, whom Mrs. Eddy 'glorified,' S. & H. 200:29]," S. & H. 574:14, was illumining *Science and Health* with the "light and glory of divine Science," S. & H. 575:9. Also, this last change, in which Mrs. Eddy forever withdrew her *consent* for human marriage, was added to *Science and Health* immediately before the full "dowry"-gift of Zebulun, which united Christianity as manhood with Science as Womanhood, silencing the Christian labor for salvation and bringing peace to the erstwhile seemingly dissident trends of manhood and Womanhood in the Word. This "dowry"-addition to *Science and Health* was the first promise in Christian Science, and read: "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. Thus it was Mrs. Eddy's bridal "dowry"-*gift* of the Word, symbolized by the composite Concord Branch as her church gift to the Field, at the laying of the corner-stone of which she said, ". . . it points to the new birth, *heaven here*, the struggle over," My. 158:13.

"*And she [Leah] called his name Issachar*"—Issachar was the first child brought forth by Leah (as Life which had been lifted to Truth when she gave her mandrakes to Rachel as Love) with Rachel's (Love's) consent because Leah before her conception of Issachar had returned to her "first love" (or the purity of her initial conception of Reuben), in which was no knowledge of the false sense of the apples of love as sensuality. So in returning to her "first love," Leah prophesied the redemption of the church's sense of the full twelve tribes; for redeemed Reuben as the "vision of *the* [generic] son" types the *virgin* Lamb that stood on Mount Sion, having with him an hundred forty and four thousand, the full measure of the manhood of the City foursquare—" . . . and, lo, a Lamb stood on the mount Sion, and

with him an hundred forty and four thousand . . . which were not defiled with women; for they are virgins," Rev. 14:1, 4.

Likewise Mrs. Eddy, after her return to her "first love," or her generic Reuben-consciousness as expressed in her first Concord Branch, redeemed Issachar as "*the* offspring of error; envy; hatred; selfishness; self-will; lust"—the generic compound of error, S. & H. 589:1.

Issachar is the only tribe to which Mrs. Eddy has attributed "lust"; for "lust" is generic error, since God had said, ". . . in the day that thou eatest thereof thou shalt surely die [to all purity of conception]," Gen. 2:17. In the third edition of *Science and Health*, pp. 126, 127, Vol. II, Mrs. Eddy correlated the Scripture, "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die," Gen. 3:3, with, "The garden was a term used to signify the body in the first records of mythology, sexuality and self-abuse the forbidden knowledge. Man was not to presume on the prerogatives of his Creator, but to recognize God the Father and Mother of all."

So viewing Reuben as the redeeming consciousness of the full twelve tribes, St. Paul's (the Benjamite's) discernment of Jesus as the "only begotten" as given in the following statement can be clearly understood: "Therefore as by the offence of *one* judgment came upon all men to condemnation; even so by the righteousness of *one* the free gift came upon all men unto justification of life," Rom. 5:18. For when a mother's first son (so to speak) rises to the heavenly discernment of her initial generic conception, or the idea which gave him birth, as did Reuben (meaning "vision of *the* son"), it signifies the point at which she can safely return to her "first love" and thus unify her conception of all subsequent sons as the expanded sense of the one and "only begotten." So by the demonstration of the righteousness of Reuben, redeeming him from the perverted sense of Love (as prototyped by the sin of Adam and Eve) to the sense of Love (as one with Truth) which is generic, all twelve tribes were made righteous.

Moses says redemptively of Reuben, "Let Reuben live, and not die; and let not his men be few," Deut. 33:6. Reuben lives only as he finds the apples of virgin purity "in the midst of the garden," where the "tree of life" and the "tree of death" (the "tree of the knowledge of good and evil," of which God said, ". . . in the day that thou eatest thereof thou shalt surely die"), S. & H. 527:17-19, grew in the same spot (the tree thus being susceptible of a dual conception—

spiritual and material). When this truth is sensed by Reuben, "his men" are many—the full one hundred and forty-four thousand, one hundred and forty-four being "the [full] measure of a [squared] man," Rev. 21:17, or the square of the twelve tribes of Israel as generic man. Thus generic sin must be generically redeemed. Redemption must needs start with Reuben as the genesis of Leah's conception, else the redemption-process would not include all; for oneness alone is generic. Hence the genesis of Leah's vision expandingly becomes her apocalypse.

So long as two individuals seek oneness by joining in person, the door is open to the full gamut of the so-called qualities of Mrs. Eddy's definition of Issachar; for such joining of forces is the belief in twoness, and there was never any twoness of conception between two individuals without "envy" on the part of one or both. The very belief of separation, that demands joining, occasions "envy" of the qualities of the other (even his higher qualities) to the degree of desire for their outer possession rather than permits the acceptance of the consciousness of their inner presence; for Love "seeketh not her own"—she already has it! Joining is also susceptible of "hatred" of the person, or channel, that seems to confine the higher sense of good within the domain of his own claimed embodiment, even though the idea behind that good is desired. It likewise awakens "selfishness," or a selfish desire to personally possess those qualities which seem to be lacking, and also a determination, or "self-will," to attain such personal goal. Thus Mrs. Eddy placed marriage under the domain of "will" in the statement, "Until it is learned that God is the Father of all, marriage *will* continue," S. & H. 64:26, when she removed her encouragement of marriage in the statement, "Until it is learned that God is the father of all, *let* marriage continue." Looking with desire upon anything, either good or bad, outside oneself is "lust" in varying degree. Thus the union of man and woman in "qualities" is the redemption of Issachar. This "quality"-union, Branch alone types, since The Mother Church brings forth but one quality, "Truth," which as manhood in its ascending footsteps is separated from "Love," Womanhood.

So when the ascending footsteps of man reached Truth in Issachar, it was the link that united Leah, as Life, and Rachel, as Love. For Truth, which is indissolubly one with Love, typing Rachel, is the "crowning ultimate" of Life, typing Leah. Thus redeemed Issachar is the point of union between Leah and Rachel and is the heavenly

expression of Reuben. This union was made possible only when Reuben (as the offspring of Leah as Life, who sought to reach Love without Truth) found the mandrakes of Love in the field of Truth, thus uniting Life with Truth and Truth with Love, or Leah with Rachel. This is the Church relationship of Leah and Rachel.

As applied to the Word of *Science and Health with Key to the Scriptures*, Leah and Rachel represent the two divisions of the composite Word as Bride, inasmuch as they type the laboring denials and crosses and the declarations of the always-perfection, purity, and holiness of man, respectively,—the denials of the Word being necessary footsteps to lift the human consciousness of Life to Truth, or manhood, which is forever embraced in the consciousness of Love, typed by Rachel, Womanhood as Bride. Both these lines of thought in *Science and Health* had been in the consciousness of Jacob as “the revelation of Science”—one his lawful wife, which he hated, and the other his higher inspirational nature, which he loved.

The union of Leah and Rachel was symbolically indicated by Mrs. Eddy immediately after the dedication of the Extension in 1906 by the removal of the large Christian Science seal containing the large cross and crown from between the words “CHRISTIAN [and] SCIENCE” on the cover of the *Sentinel* and in its stead the placing thereon of two typically identical women in respective left and right positions, as at present, *they* being denominated “a lady” in the following quotation which also appeared for the first time on the cover of the *Sentinel*—“A lady with a lamp shall stand in the great history of the land.” This symbolism of the two women referred to as “a lady” in the quotation was at the time construed by Scientists to be typical of Mrs. Eddy’s consciousness. However, the twofold nature of these women as typing “Life” (Leah) and “Love” (Rachel), to which qualities Mrs. Eddy defines Jacob (“the revelation of Science”) as yielding (S. & H. 589:5), was probably not understood. *Neither cross nor crown * was ever placed between these two women by Mrs. Eddy.*

At first the eyes of the two women were closed, and they were united overhead by an ornate arch in the middle of which was an urn * of four-petaled flowers (this feature suggesting that they were united by the understood unfolded “petals of a holy purpose” [the fourfold City foursquare typing Bride-consciousness beyond Mother-

* An urn of four-petaled flowers between the two women was removed September 6, 1913; while the cross and crown was placed between them for the first time in 1917, seven years after Mrs. Eddy left us in person.

hood], their lamps typing their combined sons, of which Mrs. Eddy said, "They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea," S. & H. 562). They were standing on separate pedestals with no basic connection, as if to suggest that they represented an original divided sense of being, and as mothers they certainly did—one representing heaven as the God-crowned Woman, and the other earth as the wilderness-woman. The fact that they are identical in appearance suggests that they are two-in-one idea, typing the revealing and founding consciousness of Mrs. Eddy.

In the latter part of 1906 the eyes of the women were opened and their pedestals basically united. This change was made simultaneously with Mrs. Eddy's first and only provision for the *continuance* (not necessarily multiplication) of the branches after her relinquishment of her Leadership, this provision being the addition to the last *Manual* of 1906 (the sixtieth edition) of lines 19 to 24 in Article XXIII, Section 6, on page 72, as in the present *Manual*. Inasmuch as the branches alone represent *basic* original being, or Word, growing from the "roots" of Jesse, "self-existence," these simultaneous changes are significant. This is particularly so in view of the fact that the *Sentinel* (as the "Child" of the "Mother" *Journal*, so stated in the "Salutatory" of the first *Sentinel*) typed the composite branches as the "Child" of the God-crowned Woman and the wilderness-woman, the mission of the *Sentinel* being to "hold guard over Truth, Life, and Love," My. 353:12, the heavenly trinity of the ascending branch mottoes.

Thus the *Sentinel*, established immediately after the building of the first Concord Branch, became the channel for the record of field, or branch, activities; while the *Journal*, which was "designed to put on record the divine Science of Truth [only]" (My. 353:11), was the channel for Mother Church activities and never lost its cross and crown—the cross being a symbol of Christian sacrifice and the crown a symbol of heaven's reward, or "hire," neither cross nor crown pertaining to the Branch as growing from the "roots" of Jesse—"self-existence." Therefore Moses said, "Rejoice, Zebulun [typed by the composite Concord Branch], in thy going out" (Deut. 33:18) beyond even "the crown," or collective branches, typed by Issachar.

However this "going out" through Zebulun as typing the composite second Concord Branch did not take place until 1907 when Zebulun came to individual expression as "going out" beyond Issachar. Thus because this ninth picture, typing Issachar, presents both

seedtime and harvest, covering twenty-one years from the sowing of the seed of the City foursquare in the main body of *Science and Health* in 1886 to the reaping of the harvest in 1906 (both dates inclusive) when the prophecy of this ninth picture was collectively fulfilled, it has called for many premature presentations of progressive changes even beyond the fiftieth edition, which the next picture (tenth), typing Zebulun, correlates. So the harvest of this ninth picture extends fifteen years beyond the fiftieth edition, which the tenth picture basically correlates as typing Zebulun—from 1891, the date of the fiftieth edition, to 1906; while the tenth picture, typing Zebulun, in order to fulfill its prophecy beyond the harvest time of Issachar reaches for sixteen years beyond its basic prophecy in the fiftieth edition. Hence the mixture between Issachar in the ninth picture and Zebulun in the tenth is prophetically unavoidable. Thus each of these pictures (the ninth and tenth) covers a long period from the date of its own prophecy to the time of the fulfillment of its prophecy. The extent of this period in this ninth picture has forced the borrowing from the tenth picture of statements which belong within the interval between the seedtime and harvest of this ninth picture.

Inasmuch as the missions of Issachar and Zebulun have been conjoined in the "Zone to Zone" of this ninth picture in fulfillment of Moses' prophecy that Issachar and Zebulun would together "call the people unto the mountain [of heavenly ascension in Issachar]" and together "suck . . . of treasures hid in the sand [of earth in Zebulun]," Deut. 33:19, and also that Zebulun would rejoice "in . . . going out" in advance of Issachar to this end, leaving Issachar in his tents of heavenly warfare (remembering that after the marriage of the Bride and the Lamb in heaven the armies of heaven still appear as led by Jesus, typing the manhood of God, wearing a "vesture dipped in blood," Rev. 19:13), we now approach in the presentation of the tenth picture the fulfillment of the embracingly individual mission to Zebulun prior to his rejoicing "in . . . going out."

THE TENTH PICTURE

“TRUTH VERSUS ERROR”

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

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

—CHRIST JESUS.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

After the completion of the ascending demonstration of The

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

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

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

(Footnote cont. on next page)

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

TRUTH AS THE MANHOOD OF WOMAN

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

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

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

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

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

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

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

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

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

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

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

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

Of the "*measure*" of the City St. John writes, "And he measured the wall thereof, an *hundred and forty and four* cubits, according to the *measure of a man*" (Rev. 21:17)—"an *hundred forty and four thousand*" being the number that stood with the Lamb on Mt. Zion of which St. John wrote, ". . . and, lo, a Lamb stood on the mount Zion, and with him an *hundred forty and four thousand* . . . These are they which were not defiled with women; for they are virgins," Rev. 14:1, 4. Thus "an hundred and forty and four" is the square of the redeemed-to-virgin-purity twelve tribes of Israel.

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

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

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

(Footnote cont. on next page)

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

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

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

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

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

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

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

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

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

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

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

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

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

† The italics are Mrs. Eddy's.

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

THE SCROLL IN THE HAND OF THE WOMAN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE EMBRACED MANHOOD OF THE FIFTIETH EDITION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE DOOR

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE GRAPEVINE AND ITS BRANCHES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE STONE STEP

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

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

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

(Footnote cont. on next page)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

First Degree: Depravity.

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

Second Degree: Evil disappearing.

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

Third Degree: Spiritual salvation.

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

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

* The italics are Mrs. Eddy's.

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

"Third Degree: Spiritual salvation.

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

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

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

"Second Degree: Evil disappearing.

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

Third Degree: Spiritual salvation.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SENSUAL PLEASURES *versus* SPIRITUAL BLISS

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

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

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

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

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

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

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

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

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

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

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

In this connection Mrs. Eddy says, "Now a lie takes its pattern from Truth, by reversing Truth. So evil and all its forms are inverted good," Un. 53:1; and, again, "The greatest wrong is but a supposititious opposite of the highest right," S. & H. 368:1; and, still again, " 'There went up a mist from the earth.' This represents error as starting from an idea of good on a material basis," S. & H. 546:12. Thus the demand upon this Woman's thought is to demonstrably rise to the idea of freedom from responsibility for others' consciences to the boundlessness of "Idea"—to "a sense of Soul, which has spiritual bliss and enjoys but cannot suffer," the heritage of the Bride as defined by Mrs. Eddy, S. & H. 582:15.

THE SQUARES ON THE PORCH

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

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

Again, Mrs. Eddy's meaning assumes the large proportions that it merits when she says, "If ever I wear out from serving students, it shall be in the effort to help them to obey the Ten Commandments and imbibe the spirit of Christ's Beatitudes," Mis. 303:16. As an evidence of the high spiritual value of the Ten Commandments and Christ's Beatitudes, it is recorded in the December 1898 *Journal* that Mrs. Eddy interpreted to her class on Love the spiritual meaning of these collective expressions of Truth. Thus it will be seen that Mrs. Eddy regarded the spiritual understanding of the Ten Commandments, typing the *ten* tribes of Israel, as earth's full quota of homage, or self-offering, to heaven. Is this not why God promised Abraham that he would save the "city" if *ten* righteous men were found therein, Gen. 18:32, and why a *tenth* of one's income is considered his tithe which belongs to God—*ten* men in one making the one man as the *square* of the City, the remaining two of the twelve tribes being the composite spiritual idea of Love as typing the elements of the "city of our God." Thus while *ten* types justice, twelve types the union of justice and affection, which knows no lack, S. & H. 592:13. Mrs. Eddy further says on the subject of the Ten Commandments and Christ's Beatitudes, "The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth," S. & H.

* The italics are Mrs. Eddy's.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

† The italics are Mrs. Eddy's.

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

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

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

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

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

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

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

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

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

The auditorium of this church was an upper chamber embracing the symbols of both daughterhood and sonship as the compound idea of Womanhood, or generic man, in the sense that the following stanza from an old hymn, exhorting daughterhood to arise to her special mission, was placed upon the wall of this church *under* a seven-pointed star, typing sonship, as previously noted: "Daughter of Zion, awake from thy sadness; awake! for thy foes shall oppress thee no more. Bright o'er the hills dawns the day-star of gladness; arise! for the night of thy sorrow is o'er," January 1898 *Journal*. The relative positions of this star and Poem bore out Mrs. Eddy's demand for her Church as being the "*superstructure* of Truth [manhood], reared on the foundation of Love [Womanhood]."

This upper chamber also contained three mottoes from the Bible:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE FIRST CONCORD BRANCH YIELDING TO THE SECOND CONCORD BRANCH

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

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

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

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

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

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

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

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

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

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

The secret prayer of subjective consciousness preserved from the first church in the second alone can lead to the things "secret from the foundation of the world," which Jesus subjectively knew and to which we have right; for while Jesus prayed for himself individually and subjectively, "Glorify Thou *me* with Thine own self with the glory which I had with Thee before the world was," John 17:5, St. Paul, the Benjamite, discerned for all, "According as He hath chosen *us* in Him before the foundation of the world, that we should be holy and without blame before Him in love," Eph. 1:4.

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

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

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

S. & H. 587:20

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SPIRITUAL COMPENSATION FOR GIVING PLACE TO GENERIC CONSCIOUSNESS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thus Isaiah's prophecy of "a Branch" growing out of the "roots" of "Jesse," "self-existence," typing Genesis first chapter as subjective consciousness, symbolized by the first Concord Branch of individual expression, became "*The BRANCH*" which Zechariah prophesied would "grow up out of his [own] place" to build the temple of the Lord in universal consciousness in response to the demand of the Lord of hosts, universal God. Isaiah's prophesied "Branch" was symbolized by the second Concord Branch after the first Concord Branch gave place to the second Concord Branch, so providing for the "female" idea of the first chapter of Genesis the "greater" position to which it must rise from the "lesser" (individual) position in fulfillment of Mrs. Eddy's demand for both "male" and "female" in the statement, "The intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love," S. & H. 508:23. Thus the male idea rises from the "lesser" to the "greater" female idea; while the female idea rises from the lesser *individual* idea to that of the all-embracing Womanhood of the City foursquare, which expands through the medium of "no temple therein" to "the city of our God" as *universal Bride* providing a common dwelling for all mankind, for the female idea as typing heaven never adds to its trinity of Life, Truth, and Love its fourth quality, "omni-action," until it reaches the universal nucleus of the City foursquare.

THE UNHEEDED KNOCK

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

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

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

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

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

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

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

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

A most significant augury of the special mission of this second

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The necessity for detaching the branches from interassociation with each other before they were detached from communion with The Mother Church is obvious, lest after their communion tie with The Mother Church was removed they seek solace in each other, which would deny their individual completion. But Mrs. Eddy did not leave them without solace for their terminated intercommunion, for she had already prophetically given them the spiritual substitute for the material form of intercommunion in the words: "The silent prayers of our churches, resounding through the dim corridors of time, go forth in waves of sound, a diapason of heart-beats, vibrating from one pulpit to another and from one heart to another, till truth and love, commingling in one righteous prayer, shall encircle and cement the human race," My. 189:9-14.

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

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

“ZONE TO ZONE”

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

(*Identical Fulfillment*)

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

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

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

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

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

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

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

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

salvation with fear and trembling:' Jesus said, 'Fear not, little flock; for it is your Father's good pleasure to *give* you the kingdom.' This truth is *Christian Science*," S. & H. 442:25. It will be noted that Mrs. Eddy's statement of *Christian Science* embraced Jesus' highest promise (" 'Fear not, little flock; for it is your Father's good pleasure to *give* you the kingdom' ") to his disciples as a collective "flock" of twelve, the twelve being prophetic of Branch-consciousness typing the City foursquare as the descended Bride, or "divine Science," "adorned for her husband," or her embraced bridegroom as Christianity.

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

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

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

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

Therefore the descent of Zebulun into the Word of *Science and Health* was at the point when Jacob as "the revelation of Science" in its highest presentation, expressed in such revealing Rachel-statements as, "Man is as perfect now, and henceforth, and forever, as when the stars first sang together, and creation joined in the grand chorus of harmonious being," Mis. 133:3, "The more I understand true humanhood, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker," Un. 49:8, and "God never said that man would become better by learning to distinguish evil from good,—but the contrary, that by this knowledge, by man's first disobedience, came 'death into the world, and all our woe,' " Un. 14:27, could dwell with Leah in such founding statements as, "I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none," S. & H. 269:22, ". . . sin must be uncovered before it can be destroyed, and the moral sense be aroused to reject the sense of error," Mis. 352:29, and "The baptism of repentance is indeed a stricken state of consciousness, wherein mortals gain severe views of themselves . . . and a mortal seems a monster . . . Thus Truth, searching the heart, neutralizes and destroys error," Mis. 204:18; for the fulfillment of these objective founding ends in heavenly Bride had so purified human consciousness as to descendingly bring it back to the point of Mrs. Eddy's initial "root"-vision of the forever perfection of man. The generic second Concord Branch was the attesting

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And last but not least, in the fifth edition of 1907 the first promise that *Science and Health* ever presented in *Christian Science*, which silenced the labor of Christianity by declaring salvation a gift from heaven, as already elaborated, was added: "St. Paul says, 'Work out your own salvation with fear and trembling;' Jesus said, 'Fear not, little flock; for it is your Father's good pleasure to *give* you the kingdom.' This truth is Christian Science," S. & H. 442:25-29. All previous promises had been in *divine Science*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"REJOICE, ZEBULUN, IN THY GOING OUT"!

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

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

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

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

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

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

THE ELEVENTH PICTURE

“*THE WAY*”

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

“And whosoever liveth and believeth in me [the
spiritual ‘Idea,’ S. & H. 115:17] shall never die.

—CHRIST JESUS.”

This promise of life takes one beyond Mrs. Eddy’s definition of “Church” as “the structure of Truth and Love” (S. & H. 583:12) into the universe of Life. For Church as merely the “structure of Truth and Love” disciplines the natural life that is one’s own seemingly inherent human consciousness until that life becomes divine and thus one with Truth and Love in the heavenly trinity of forces; thence this trinity of Life, Truth, and Love descends to earth as the City four-square (Revelation 21st chapter; S. & H. 575) with its erstwhile potential “omni-action” as its fourth side before expanding through the foot-step of “no temple therein” (Revelation 21:22; S. & H. 576) to the un-walled “city of our God” (Revelation 22nd chapter; S. & H. 577), which “has no boundary nor limit” because it is generic spiritual “Idea” that is always boundless and infinite and, therefore, never dies. This “city of our God” contains the “tree of life” as “eternal reality or being,” S. & H. 538:13, which is the consciousness of man after he will have embraced the heavenly forces of Life, Truth, and Love (in line with Mrs. Eddy’s initial prophecy expressed in almost identically the same words in both the first and second editions of *Science and Health*, which in the second edition read, “At present we know not what *we are*, but certainly *we shall be* Love, Life, and Truth, when we understand them,”

p. 19), the fruit of this "tree of life" being the expression of its "omni-action." Thus the City foursquare gathers the moral elements of being in cohesive relationship; while the "city of our God" gathers the spiritual elements of *universal* being, *inherently* expressed in one consciousness as the "tree of life."

During the conversion of the home into the first Concord Branch church in 1897, this eleventh, and last, picture in *Christ and Christmas* was changed from the final step in manhood to a more progressive step in Womanhood than the tenth picture presented, showing that the tenth picture does not symbolize the fullness of Mrs. Eddy's conception of Womanhood. Although the tenth picture was changed in the second issue of the triple "Third Edition" of *Christ and Christmas* and the eleventh picture was not changed until the third issue of the triple "Third Edition," both of these radical changes were made before the completion of the first Concord Branch church. In the first four presentations of *Christ and Christmas* (two separate editions in 1893 before its withdrawal from the Field and two issues of the triple "Third Edition" after its restoration in 1897) this eleventh picture remained unchanged.

This eleventh picture, which at first view seems so mystical and obscure, when analytically examined in its each and every feature is seen to identify every footstep of Church in both its ascending and descending phases—"The Way" in this picture presenting both ascension and descension. The following is a description of the most unique features of this eleventh picture in its original presentation, which presentation was almost entirely different from that of the present picture:

The original form of this picture portrayed as its outstanding feature a strong-appearing man with almost brawny arms, whose face showed past suffering and accumulated strength of triumph. He seemed to type the finished struggle of the collective demonstration of *Truth*, or collective man as "the son of God," Mis. 164:28, rather than the individual Jesus as the expression of Life in his first coming. This figure of man typing manhood had risen above a large *double-trunked* tree (both trunks growing from the same roots) which was placed in the *middle* of the picture, suggesting "the tree of knowledge of good and evil" that was "in the *midst* of the garden," Gen. 3:3. Above and behind this figure of man typing manhood was a company of angel-faces, suggesting St. Paul's description of "the city of the living God, the heavenly Jerusalem" and "an innumerable company

of angels . . . the general assembly and church of the firstborn, which are *written in heaven*," Hebr. 12:22, 23. This man typing manhood, who presented the appearance of Jesus (objective Jesus as Saviour, whereas the man in the ninth picture presented the subjective Jesus as "the lamb of God," or "the spiritual idea of Love," which existed "before the world was") as having triumphed over earth's sufferings and sorrows, was sending back to earth a white dove with no olive branch in its bill to the same birds on the now second, but then sole, cross in the picture. The birds under, on, and above the cross were in exactly the same positions and attitudes as those in our present picture, the only difference in their appearance being that some had much more white on their bodies, particularly the one standing alone on the left arm of the cross, which was almost white, and those on the right arm, which had much white on their bodies and wings. (It is believed from the markings of the birds in the present picture that they represent the same plan in the distribution of the white and black as formerly, but the distribution is more indeterminate now due to the decreased size of the birds incident to their change of position from the sole cross in the foreground of the original picture to the now second cross located in the center of the picture.)

As just noted there was but one cross in the original presentation of this picture, and it was in the same position and in the same proportions (although much larger) as the first cross in the foreground of the present picture. This sole cross was then garlanded with what seemed to be morning-glories, as viewed in their position in the foreground which enabled one to better determine their character. The flowers and birds were in the same positions on the first, and then only, cross as the flowers and birds on the now second cross—the proportionate covering of the flowers on the then first cross being the same as on the now second cross. In other words, the second cross and the birds in our present picture are identical with the only cross and birds in the first presentation of the picture with the exception that the cross and birds in the first presentation were in the foreground in the same position as the present large cross.

The original picture was entirely outlined in a most peculiar inverted pear-shaped enclosure, the border-line of which seemed to be slightly rolled like the edges of flesh after an incision. This inverted pear-shaped enclosure had the appearance of the womb of Motherhood dilated with precious symbols of both earthly and heavenly conceptions.

During the conversion of the home into the first Concord Branch church, this eleventh picture was changed to its present form as follows:

The detached olive branch was placed in the bill of the descending white bird (dove), and the additional cross (supplanting the double-trunked tree) was placed in the center of the picture, and both the flowers and the entire ten birds (the six on the cross, two ascendingly above it, and one below it, together with the descending white bird), were transferred (in the same positions and attitudes) to and around the second cross. The transference of these *living* elements of flowers and birds was as if to *prophesy* the future progress of the garlanded cross beyond that of the bare cross, which after the removal of these *living* elements therefrom prophesied the future barrenness of Motherhood. The strongly built figure of a man typing triumphant Truth was supplanted by the crown, and the "innumerable company of angels," typing heaven, was supplanted by the broad beam of light impersonally typing heaven; these changes show that the crown represents the highest point of scientific Christianity as Truth, or manhood, while the light represents all the elements of the heavenly trinity of Life, Truth, and Love in one, or Womanhood. (Note that the crown which was and is now placed at the topmost limit of this picture was and is the human coronet, manhood's crown, that formerly appeared in the Christian Science seal on the Christian Science literature and not the "celestial" crown of Womanhood that now appears in the Christian Science seal on Mrs. Eddy's writings. See article entitled "Cross and Crown" in the June *Journal* for 1908.)

Additional features in our present picture which were not in the original are: the comparatively diminutive double-trunked trees at the left, that suggest the same general idea as did the single large double-trunked tree above which man typing manhood had been rising (his rising indicated by the appearance of a swirl above the tree in the center of the picture) in the first presentation of the picture; the deeply rutted mass on the left-hand side of the picture suggesting a dragon's body, its water ruts characterizing it as the drag-on of age-old Theology (which had drained off to the stagnant pool on the right-hand side), together with a serpent's upraised garlanded head * facing the bare cross (the dragon being alternately called "serpent" and "dragon" in both the Bible and *Science and Health*, Rev. 12:9,

* In the *Christ and Christmas* of 1910 (as Mrs. Eddy left it) and in previous editions the garlanded head of the serpent is very plain.

15, 16; S. & H. 564:31-2; 567:18-21); the several graves with their little marking footstones—from the open one of which a woman's head (on a line with the second cross) is rising; the stagnant pool and barren waste on the right. All of these additional features that were not in the original two editions in December 1893 (or even in the first two changed issues of the triple third edition after the restoration of *Christ and Christmas* in 1897), are the same now as when first introduced into the third issue of the triple third edition of *Christ and Christmas* in 1897.

It is needless to say that the fleshly embowment surrounding the original picture passed with the change of the personal conception of manhood to impersonal Truth, the "God-idea, Life-encrowned," and with the change of a personal sense of heaven to the impersonal sense of heaven, typed by the "gentle *beam of living Love*,"—both changes being in line with the words of Mrs. Eddy's Christmas hymn written (in December 1898) shortly after these changes were made in this eleventh picture: "Thou God-idea, Life-encrowned, the Bethlehem babe—beloved, replete [complete], by *flesh embound*—was but thy shade! Thou gentle *beam of living Love*, and deathless Life! Truth infinite,—so far above all mortal strife . . . ;" *Poems* p. 29. Thus the "God-idea" could neither be enwombed nor entombed.

GENERAL ASPECTS OF THIS PICTURE

As the last three pictures of *Christ and Christmas* (the eighth, ninth, and tenth) have been shown to be prophetic far beyond the church's belated apprehension, and the one just previous to this (the tenth) to have typed the last step in symbolic church as the descending City foursquare (S. & H. 575), this eleventh picture as now presented must by necessity type the "city of our God" (S. & H. 577), which is reached through the step of "no temple therein"—this step of "no temple therein" being the step demanded after the City foursquare had been descendingly identified in the Word of *Science and Health* and had been symbolically expressed in the second Concord Branch. Thus this eleventh picture as typing the "city of our God" embraces all the previous elements in *Christ and Christmas*, just as the ninth picture embraces all of the elements of *subjective* consciousness upon which the first Concord Branch was formed, and the tenth picture embraces all of the elements of *objective* Church consciousness upon which the second Concord Branch was formed.

As Mrs. Eddy calls The Mother Church "the cross," after the de-

tachment of its branches (as presented in the tenth picture under the subtitle of "The Unheeded Knock") it is typed by the large bleak cross in this picture, and as Mrs. Eddy calls the Extension "the crown" (of finished Motherhood), the Extension is typed at the topmost point of this picture by a human coronet; while the sonship of Mother is typed in the center of this picture by the uplifted cross, which is garlanded with the heavenly flowers ("the floral apostles . . . of Deity," S. & H. 240:6) of daughterhood, typing the female element in the celestially God-crowned Woman.

Mrs. Eddy having said at the time of the detachment of the branches from their communion with The Mother Church, ". . . The Mother Church . . . has blossomed into spiritual beauty, communion universal and divine," My. 141:28, its symbol appears bleak and bare in the foreground of this picture as the result of having transferred its blossoms of progressive "universal" purpose (its own mission having been limited "to reflect [only] in *some degree* the Church Universal," *Manual* p. 19) to the Branch-idea, which, as generic idea, typed by the second Concord Branch, alone can "build the temple of the Lord" as "Idea" in "universal" consciousness. Thus The Mother Church "blossomed into spiritual beauty, communion universal and divine" through the branches.

The transference of the blossoms of "communion universal and divine" from the first cross, together with the nine black birds typing the animate result of its finished labor, to the central flower-garlanded cross of future divine commission types the demand put upon the branches at the time of the severance of their communion with The Mother Church. This garlanded cross was progressively advanced to the point of receiving the Message of Peace, typed by the olive branch in the bill of the dove, which olive branch was never in its bill while the dove descended to the first cross in the original presentation of this picture, even though the cross was then garlanded, as is the second cross now, with living flowers of divine purpose and animate birds typing living activity. This in itself would show the progressive distinction between the divine commissions of The Mother Church and the branches even if Mrs. Eddy had not limited the commission of The Mother Church "to reflect [only] in *some degree* the Church Universal"—this limitation having been added by Mrs. Eddy at the time of finished Motherhood in 1903, during the building of the Extension which typed Motherhood's "crowning ultimate," My. 6:22.

Inasmuch as Mrs. Eddy says that each of the pictures in *Christ and*

Christmas presents both "the type and shadow of Truth's appearing," Mis. 33:9, each and every symbol previously identified in this picture from cross to crown, including its central emblem (combining the qualities of both cross and crown), is but the "shadow" of this picture as compared with the broad beam of light embracing each and all. Thus this light must represent the progressive "type" of this picture, which characterizes it as the "city of our God," of which Mrs. Eddy says, "This city of our God has no need of sun or satellite, for Love is the light of it," S. & H. 577:19.

So the bleak cross as The Mother Church, the crown as the Extension, the central garlanded cross as the wedded expression of the symbols of both "cross" and "crown," and the birds (the foregoing symbols together typing fulfilled divine Motherhood purpose yielding to the Message of the Branch as the white dove of heavenly bridal purpose, and all embraced in the beam of descending light) are the first general aspects of this eleventh picture to be considered in their past symbolic identities in order to determine their relationship to the more advanced light.

THE BARE CROSS

As if confirming the assumption that the *bare cross* in the foreground of this picture types The Mother Church as "the cross" after it should have transferred its blossoms of divine commission and birds, typing animate life, to the branches, symbolized by the garlanded cross typing generic Branch, Mrs. Eddy, as previously noted, *during the time that she was actually building the first Concord Branch church* literally injected the second cross into this picture, transferring the flowers and the birds of the first cross thereto, at the same time placing the detached olive branch in the bill of the white dove and making all of the other changes. These simultaneous changes in this eleventh picture as associated with the building of the first Concord Branch undoubtedly prophesied the time when the transfer of the flowers and birds, as well as the olive branch placed in the bill of the bird, would be identified in composite church fulfillment, typed by the second Concord Branch.

Thus in 1907, one year after the dedication of the Extension (in which the second Concord Branch, as one of the Field branches, typed but one of a galaxy of twelve heavenly stars), when the time for the individual expression of the second Concord Branch had come in the Word, the descending "light and glory" (S. & H. 575:9) of the City

foursquare, typed by the light in this picture, shed its spiritual beams throughout *Science and Health* (exclusive of the *Key to the Scriptures*) by the illumination of texts and by the addition of others, in line with the promises of the united male and female idea in the City four-square. This illumination of texts continued throughout 1907, thus completing the Word of *Science and Health* as a precedent necessity to the completion of the branches, which were rooted in the Word of *Science and Health*. So one year thereafter, in 1908, Mrs. Eddy detached the branches from The Mother Church with the previously quoted statement, "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. Thus every element in this picture was brought into expression in both *Science and Health* in 1907 and responsively in the church early in 1908, the latter simultaneously with Mrs. Eddy's declaration of the fulfilled prophecy of this bare cross, typing The Mother Church.

At the same time that Mrs. Eddy prophetically transferred the garlands of flowers (typing the opened [fulfilled] "petals of a holy purpose," S. & H. 506:20) from the first cross in the foreground to the second uplifted cross, she garlanded the head of the serpent (which faces only the bare cross) with what seems to have been a warning that if the work of The Mother Church as "the cross" should be repeated, it would share the fate of all static Christianity—the dragon of outgrown form would triumph over its spirit, as prophesied by Jesus from the thirteenth to the nineteenth chapter of Revelation, which chapters Mrs. Eddy says "depict the fatal effects of trying to meet error with error," S. & H. 568:8.

It is interesting to note that the garlanding of the serpent's head facing the denuded cross bears an ominous likeness to the prophesied victory of the dragon in the thirteenth chapter of Revelation, where his ten horns were *crowned* with victorious accomplishment. It will be remembered that in the twelfth chapter of Revelation in the Biblical description of the dragon, which persecuted the woman that brought forth the "man child" (and stood before her in the claim of "church" consciousness which had dragged-on its old theological beliefs, necessitating the "warfare in Science," S. & H. 568:6; Rev. 12:3), but seven of the dragon's ten horns seemed to claim the triumph symbolized by the dragon's seven *crowned heads*, to which its first seven horns corresponded. That its seven crowned *heads* bore a rela-

tionship to seven of its *horns* is assumed upon the basis of Mrs. Eddy's statement that "the ten *horns* of the dragon typify the belief that matter has power of its own, and that by means of an evil *mind* [typed by its crowned *heads*] in matter the Ten Commandments can be broken," S. & H. 563:11; thus the ten horns, typifying the claim of "power," were the vehicle through which the "evil *mind*," typed by its seven crowned heads, operated to break the Commandments. As the seven *crowned heads* type the *success* of the claimed intelligence of life in matter over vicarious Christianity (manhood), which never intelligently challenges the dragon's power, the dragon's *three remaining horns* beyond its seven *crowned heads* type the success of Womanhood as the trinity of Life, Truth, and Love in defeating the claimed power of the three horns of the dragon to break the last three of the Ten Commandments, the last three Commandments corresponding to the eighth, ninth, and tenth pictures, which pertain to the mission of Womanhood, as previously presented in the comments under the ninth picture.

That Mrs. Eddy's individual, or subjective, work was with the serpent's *head* only, or claimed intelligence, is seen in the prophecy that the woman would "bruise the head" (only) of the serpent, S. & H. 534:29; Gen. 3:15. Thus this eleventh picture presents only the head and face of the serpent—from the "*face*" (only) of which it was prophesied the woman would be forced to flee into the wilderness in her work with church, Rev. 12:14. Hence the upraised detached serpent's head in this eleventh picture was figuratively given the physiognomy of a *face* instead of the features of a serpent.

This view, that Mrs. Eddy's subjective work was with the serpent's claimed intelligence only, is further confirmed by the fact that in the thirteenth chapter of Revelation, after the passing of Motherhood in its prophesied "half a time" in the twelfth chapter of Revelation (its passing being symbolized in this picture by the large cross denuded of both its flowers of divine commission and its birds typing *animate life*), the same dragon arises out of the sea with his seven *heads*, typing "intelligence," *uncrowned* by the woman but with its *ten horns* fully *crowned* with victory (corresponding to the prophecy of the *garlanded head* of the serpent in this eleventh picture after the passing of Motherhood). The import of this is that while Woman had defeated the dragon's claim to *intelligent* resistance, typed by its former seven *crowned heads*, the dragon's *unintelligent* claim to *power* (after the passing of Motherhood), typed by its *uncrowned heads* but ten

crowned *horns*, to defeat Woman's distinctive mission (by causing *unthinking* disobedience to Woman's spiritual demands in the *Manual*) has been increased to the fullest capacity of its claimed power.

This left to church to be met collectively the hulk of a body (typed by the headless rutted mass on the left-hand side of this picture), claiming power but bereft of its intelligence after it had legally set aside the basic By-laws of the *Manual*,* the intelligence of which (as the expression of the wilderness-woman's consciousness) had defeated the seven crowned heads of the dragon—this latter having been Mrs. Eddy's avowed purpose when she lamentingly indited the *Manual* to those "students, whose growth is [only] *taking in* [but must yet reach the fullness of] the Ten Commandments . . .," My. 229:20, without the *full* spiritual activity of which the claimed power of the ten horns of the dragon could not be defeated.

Does not the *garlanded* serpent's head in this picture, typing the ten *crowned* horns of the dragon, symbolize the Bible's warning that if life were again tempted to be put in the lifeless form of Motherhood, after its blossoms and birds of living ideas had passed on to the branches, there would be nothing that could protect the church from the triumphant depredations of the dragon's full ten horns, which Womanhood had successfully resisted, until thinking obedience to the *Manual* was established?

THE GARLANDED CROSS

The garlanded central cross in this present eleventh picture—as a substitute for the double-trunked "tree of knowledge of good and evil" whose trunks grew from the same roots, as depicted in the original eleventh picture—types the two united elements of heaven (flowers) and earth (cross) as growing from the same root of divinity, which healed the division between good and evil, "Truth and error," as the human concept of heaven and earth after the firmament was placed between them. Mrs. Eddy having defined the firmament of the second day of consciousness as "the scientific line of demarcation between Truth and error, between Spirit and so-called matter," S. & H. 586:15, and the Bible having recorded this "firmament" as dividing "the waters [water being a symbol of Mind, S. & H. 507:3] which were under the firmament [the waters under the firmament typing mortal mind, or earth as matter] from the waters which were above the

* Fully presented in the "Tents of Issachar," as subsequently presented.

firmament [the waters above the firmament typing divine Mind, or heaven]," Gen. 1:7, "the tree of knowledge of good and evil" as the divided basis of church salvation rested upon this firmament, or division between good and evil; for church salvation demands the constant fleeing of good heavenward from a claim of evil, typing the theological concept of earth, thus sacrificing earth. So theological religion eats constantly of the tree of the forbidden fruit of the "knowledge of good and evil," of which Mrs. Eddy says, "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.

Thus not the bare cross alone with its denials, cross-bearings, and struggles, but the *garlanded* cross wherein earth and heaven become one (at the point where the purpose of the cross is embraced in its heavenly accomplishment) is the remedy for "the tree of knowledge of good and evil." This "tree of knowledge of good and evil" in its claim of dividing the "tree of life" into two warring trunks has become "the tree of death" to God's creation, as Mrs. Eddy expresses it in her trenchant statement, "But is it true that God, good, made 'the tree of life' to be the tree of death to His own creation?" S. & H. 527:17; for good is one, and its seeming division brings into human consciousness its opposite, evil, since duality is never other than relative good forever subject to reversal by its opposite, evil.

So when Mrs. Eddy substituted the garlanded cross (in this present eleventh picture) for the double-trunked "tree of knowledge of good and evil" (in the original picture) during the building of the first Concord Branch, it was equivalent to symbolically declaring that the united elements of heaven and earth had silenced the claim of theological struggle, upon which even the ascending salvation of Christian Science is founded. Thus it is understandable why in 1896, immediately before the building of the first Concord Branch, Mrs. Eddy added to her spiritual interpretation of the Lord's Prayer, "Thy kingdom is come." This statement, however, she was afterwards forced to withdraw until the second cross was superstructurally garlanded with the flora from heaven, which only the second Concord Branch could identify, at the laying of whose corner-stone Mrs. Eddy said, ". . . it points to the new birth, heaven here, the struggle over," My. 158:12. So Mrs. Eddy awaited only the time for the expression of the second Concord Branch, typing the objectively descending City foursquare, in the Word of

Science and Health in 1907 before again adding with finality to her spiritual interpretation of the Lord's Prayer, "Thy kingdom is come."

In line with the superstructural garlanding of the second cross Mrs. Eddy said in the second edition of *Science and Health*, p. 8, ". . . a flower is a simple idea and a constituent part of the compound idea named man." When man reaches in his compound nature the "Idea" that makes the ends of the cross bud and blossom in the light of its heavenly purpose, he has reached the place where even his human conception of Deity is the inner expression of the "floral apostles" of his own divine nature, and only when he has reached such point is it safe to cover from himself, even with flowers, the denials and sacrifices of the human consciousness, as typed by its "emblem of human history," the cross. Thus Mrs. Eddy says of the cross, "The cross is the *central* emblem of human history. Without it there is neither temptation nor glory," Un. 57:9,—so the garlanded cross is typically placed in the *center* of this eleventh picture.

The progression of the cross in the line of light in this picture types the fact that while all spiritual progress is embraced in the same light, its relative advancement shows the past deficiencies of its previous positions. To illustrate, if the Ten Commandments had been sufficient, Jesus' Sermon on the Mount would never have been needful. If Jesus' Sermon on the Mount with its uplifting Beatitudes had been sufficient, then there would have been no necessity for Mrs. Eddy to enumerate "the Science of Mind" in addition to "the teachings of Jesus, of his apostles, of the prophets" (S. & H. 269:23-25) as that upon which she founded her own mission of presenting the spiritual "Idea" as the united male and female, or Bride, prophesied in Revelation twenty-first chapter. Thus Mrs. Eddy admonished the second Concord church on the occasion of its dedication "to live so as to keep human consciousness in constant [progressive] relation with the divine, the spiritual, and the eternal," adding, "and this is Christian Science," My. 160:5.

Did not the open tomb * in line with the garlanded cross in this picture suggest that Mrs. Eddy's resurrection in her highest Word (for she had no other body than her embodied Word, My. 120:2-4) would be realized when the mission of the detached second Concord Branch (as symbolized by the garlanded cross in this picture) was understood?

* In the *Christ and Christmas* of 1910 (as Mrs. Eddy left it) and in previous books this feature is very plain.

THE BIRDS UNDER, ON, AND ABOVE THE CROSS

Mrs. Eddy interprets the "fowl that . . . fly above the earth in the open firmament of heaven" (Gen. 1:20) as "*aspirations* soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love," S. & H. 512:1. This will serve to interpret the nine *ascending* black birds under, on, and above the garlanded cross in this picture. And as Mrs. Eddy in the 1890 edition of *Science and Health* (to which she refers present students of Science—see footnote Mis. p. 309, [the alternate reference is not Mrs. Eddy's]) defined the descending Bride as having "grown impersonal and wedded to Wisdom," p. 512, the descending white bird (dove) of heavenly *inspiration* might be defined as the impersonal sense of the Woman in the tenth picture bearing her Message of Love to Christian "*aspirations*," typed *inanimately* in the tenth picture by the detached grapevine branches on the door, in their necessity to soar heavenward for completeness, and typed *animately* in this eleventh picture by the black birds under, on, and above the cross as ascending aspirations.

The lower position of the black birds with reference to the white bird shows that they, typing "*aspirations*," have found fulfillment in the inspiration of the Message of the white bird; hence their heavenly "hymn" (in the words of the Poem applicable to this picture): "No blight, no broken wing, no moan, Truth's fane can dim; eternal swells Christ's * music-tone, in *heaven's* * hymn." In other words, the black birds might be termed the ascending "*aspirations*" of the Christian expressed in laborious cross-bearing and denials, presented in the Bible as a process for attaining all good; while the white descending bird might be termed the descending "*inspired Word* of the Bible," S. & H. 497:3, which is *Science and Health with Key to the Scriptures* in its presentation of the composite spiritual "Idea" embracing the ends of all Christian good after these ends are fulfilled in the wholeness of the Word as Bride, My. 125:26. The white bird bringing its Message of Peace also impersonally types the tenth picture as presenting the united mission of the composite second Concord Branch in its descending light of leadership as the result of fulfilled revelation.

The following is a presentation of the nine black birds in the positions of their past laboring efforts to reach, through the cross, worthiness to receive the Message of the descending white bird, which

* In the first and second editions "its" was used instead of "Christ's." "Heaven" was capitalized until the ninth edition, in 1910.

redeems them to pearly gates of white in the City foursquare, their respective placements having been their relative positions in Church consciousness. Their "color," as regards their respective apportionments of white or black, seems to suggest their relative "inner" light, or intelligent understanding of their respective positions. This apportionment of "color," as a basis for the interpretation of this "inner" light, has been drawn from their original depiction on the large cross in the foreground where, due to their original enlargement, their black and white features were strikingly distinguishable. There is no doubt, as previously noted, but that their present markings were intended to be identical with those of the original presentation; but due to their diminution in size resulting from their greater distance from the foreground, as well as the wearing of the plates from which they were printed, these markings have become less distinguishable and perhaps due to the retouching of the plates even confused.

The one bird flying under the cross and the two flying above the cross might be conceived of as typing the consciousnesses of three tribes of Israel—Reuben, Simeon, and Naphtali. *Reuben* types the subjective consciousness of Love *below* the cross, and thus flies *under*, not over, it. *Simeon*, meaning "hearing," or duality, proto-typed the consciousness of Simon Peter, who fled earth for heaven above the prophetic cross which Jesus as the Church foundation of vicarious Christianity bore in seeking to break "down the middle wall of partition between us ['partition' typing the firmament 'between Spirit and so-called matter,' S. & H. 586:17, or between heaven and earth] . . . so making peace," Eph. 2:14, 15. However, Jesus finding that peace must come through Womanhood as scientific, rather than vicarious, Christianity prophesied of another coming. Simon Peter having no subjective consciousness of this Womanly vision of peace objectively fled the prophetically scientific cross needful to the accomplishment of this vision and was consequently physically crucified upon its symbol because he could not intelligently bear it. *Naphtali*, typing the consciousness which "wrestles" above the cross, "prevailed" over the necessity for collective organization, dissolving the First Organization of the Christian Science Church as vicarious Christianity founded on the commemoration of the "word and works of our Master," *Manual* p. 17, which collective organization, to the *Naphtali-consciousness* as typed by Mrs. Eddy at that point, was never reformed.

There are but six days of labor in ascending consciousness and

there are but six birds on the cross. These six birds might be conceived of as typing the tribal consciousnesses of Judah, Gad, Asher, Levi, Dan, and Issachar:

The *lone* bird on the left arm of the cross, which in its larger presentation in the original eleventh picture was pure white with the exception of its black-tipped wings typing the weight of the dark prophecies of the crucifixion (which it was objectively forced to fulfill), might be conceived of as *Judah* typing Jesus (of the tribe of Judah) who trod "*alone* his loving pathway up to the throne of glory, in speechless agony exploring the way for us . . . ," S. & H. 26:2, thus bearing the cross of prophetic demand.

The two birds on the topmost position of the cross might be regarded as Gad and Asher—Gad to the left and Asher to the right, Asher (with a white breast) being turned away from Gad. Asher's mission is to quicken Gad as theoretical "Science" (Mrs. Eddy's definition of "Gad" being, "Science; spiritual being understood; haste towards harmony," S. & H. 586:21) into the light of living earth demonstration, or "spiritual being understood," in order that it might "haste towards harmony [Womanhood]." One can quicken another only by holding to his own light and turning away from the limitation of the one less favored. So Asher turns away from Gad and fixes its gaze on heavenly light, typing Womanhood, which has embraced earth demonstration, typing manhood. Thus theory is quickened into demonstrated Science.

It will be remembered that Gad and Asher as the children of Zilpah, Leah's handmaid of purpose, had no "inner" church light, both being the expression of "outer" quickening; for "Science" (Gad) is the gathered result of the labors of others and, as such, torpidly "rests" in the fruit of their labors until utilized. However, Asher being ". . . spiritual compensation; the ills of the flesh rebuked," S. & H. 581:15, must, *in church*, earn its initial appellation, "spiritual compensation," by quickening Gad as "Science," to *church consciousness*, into the living *rest* "in action" (S. & H. 519:25), which it does by rebuking "the ills of the flesh" that unintelligently array themselves against "Science." Thus Asher, on the cross, demonstrates its inner light by quickening church consciousness to the understanding of Gad as active "Science."

The three birds on the right arm of the cross might be conceived of as typing the tribal consciousnesses of Levi, Dan, and Issachar:

The first bird nearest the cross, which might be conceived of as

Levi, was in the original presentation of this eleventh picture the blackest of this group of three birds, suggesting Mrs. Eddy's definition of "Levi" in the "Glossary" of *Science and Health*, that reads in part, ". . . mortal man; denial of the fulness of God's creation; ecclesiastical despotism," S. & H. 590:12. The word "Levi" meaning "joined," Levi is the point at which a revelator shares her subjective revelation with those who wish to join her in the work of promulgating it, which always forces upon the revelator the "sackcloth"-clothes of struggle in the endeavor to bridge the consciousnesses of others to herself. This struggle is presented by Mrs. Eddy in the third picture, in which she in clothes of "sackcloth" and "through understanding, dearly sought, with fierce heart-beats" is working in the dual lights of star and candle in her endeavor to bring revelation to human apprehension (Jesus having called the "stars" the "angels of the . . . churches" and the "candlesticks" the "churches," Rev. 1:20)—in other words, the light of the third picture is that of the spiritual idea resisted by the limitation of organic church. Thus in the third picture woman is constantly feeling the back pull of the dragon of Old Theology from behind, which, like St. Peter, would build a material tabernacle for each phase of the trinity of Life, Truth, and Love, typed by Elias, Moses, and Jesus, when the revelator's endeavor is to reveal them as one. In her first edition of *Science and Health*, in which she first shared her vision with others, Mrs. Eddy denounced the disposition to found church organizations, but her denunciation was disregarded by her students in the sense that they formed an organization at this exact point—that of her Levi-consciousness; thus "ecclesiastical despotism," typed by the serpent behind the woman in the third picture, started its struggle of objective salvation for that which was subjectively perfect to the consciousness of its revelator.

The middle bird on the right arm of the cross might be conceived of as the tribal consciousness of *Dan*, or the demand for self-judgment (which alone intelligently meets "animal magnetism," see definition of "Dan," S. & H. 583:26) that forced the sonship of The Mother Church higher and higher upon the cross of necessities incident upon the claimed separation of man and woman, earth and heaven. Thus the placement of Dan as self-judgment between Levi, the point where Mrs. Eddy shared her revelation with others, and Issachar, the point where others, after *reascendingly* "wrestling" in Naphtali, rose to her heavenly vision, proved the Scripture that the wrath of man shall praise God and the remainder He will restrain, Ps. 76:10; for Mrs.

Eddy says that the "vials of wrath" in our course heavenward (that we usually lay to the door of Dan as "animal magnetism") are a "ministry of Truth, this message from divine Love," which although deemed by our "suffering sense . . . wrathful and afflictive, Love can make an angel entertained unawares," S. & H. 574: 10, 28. In other words, Dan *on the cross* is the consciousness that lifts up the necessities which occasion struggle to the point of translating them into their intelligent comprehension in line with scientific Christianity, inasmuch as Mrs. Eddy speaks of "error as starting from an idea of good on a material basis," S. & H. 546: 13; and the third bird on the right arm of the cross might be conceived of as typing the tribal consciousness of *Issachar*, Issachar meaning "hire," or the ultimate "spiritual compensation" of Asher (typed by The Mother Church, or "cross") after it has reached its heavenly "crown" (typed by the Extension). This third bird typing Issachar was whiter than any of the other birds in their original presentation in the eleventh picture with the exception of the *lone* bird typing Judah, Issachar's illumination lying in the fact that it was at the point where earth and heaven, typed by the wilderness-woman and the God-crowned Woman and prototyped by Leah and Rachel, became one in heaven. One may ask why the bird typing Judah is whiter than the bird typing Issachar. It is because the bird typing Judah represents the subjective spiritual consciousness of immaculate conception (which consciousness was prototyped by Leah when she turned from man to God, saying, "Now will I praise the Lord"), its wings being tipped with black only because of the prophetic cross-bearing due to the necessities of others; while Issachar represents the "hire," or reward, of man's objective heavenly ascent over the necessities of his *own* claimed human nature due to having been "conceived in sin and 'shapen in iniquity,'" S. & H. 540: 28. Mrs. Eddy gives Issachar a dark, mortal definition in the "Glossary" of *Science and Health*, presenting him as the only tribal consciousness in which lust as the perverted sense of union between man and woman seemingly comes to expression. However, as "the greatest wrong is but a supposititious opposite of the highest right," S. & H. 368: 1, Issachar is the point for the redemption to true idea of the so-called quality of mortal mind that divides man and woman as Adam and Eve were divided when they perverted a sense of the "mandrakes" of Love, which the true sense of "mandrakes" as the "Love apples" growing in the field of Truth redeems at the point of the union of earth and heaven as "the male and female of Spirit," S. & H. 120, Vol. II, 3rd ed.

So the darkest of the tribes of Israel as humanly conceived becomes the highest point of human ascent when redeemed by the uplift of the cross between moral perversion and divine idea. Thus Issachar is on the cross at the highest point of the human necessity to bear it (the cross).

Mrs. Eddy interprets in her "Glossary" of *Science and Health* only the tribes corresponding to the six laboring birds on the cross and the one bird below the cross, together with the tribal consciousnesses of Joseph and Benjamin (typed by the Crown and the Light) as the compound spiritual idea. Simeon, Naphtali, and Zebulun, which bear no burden of laboring church consciousness, are not interpreted by her. These three tribal consciousnesses can come to human understanding only in the light of the descending spiritual idea of Womanhood; whereas the "Glossary" of *Science and Health* was written in the prophesied light of giving "reward unto [the] . . . servants the prophets, and to the saints," Rev. 11:18, in other words, unto the manhood of the Bible as presented by manhood, which always rewards according to the deeds of the flesh rather than in the redeeming light of the spiritual idea as Womanhood. So Mrs. Eddy's interpretation of the tribes followed the line of alternate blessing and cursing with which Jacob as "the [manhood] revelation of Science" had characterized them according to their deeds of the flesh, Gen. 49. Thus the tribes were redeemed to pearly gates in the City foursquare only through the Message which Zebulun descendingly brought from Joseph and Benjamin as the compounded spiritual idea of Womanhood. Simeon and Naphtali, even though above the cross, were likewise forced to await the same redemption.

THE DESCENDING WHITE DOVE

Mrs. Eddy defines "dove" as "a symbol of divine Science," S. & H. 584:26, and the descending City foursquare as "the light and glory of divine Science," S. & H. 575:7-10. The association of these two definitions shows clearly the relationship Zebulun, symbolized by the dove in this picture, bears to the "Idea" itself as "the light and glory of divine Science," S. & H. 575:9. Previously the two phases of *Science and Health*—the initial revelation of "the light and glory of divine Science" as the subjective Message of Womanhood on earth, and the warring efforts of manhood in the Word to reach her Message objectively—had seemed to separate man and woman as completely in the

Word of *Science and Health* as the Adam-dream of the separation of man and woman (earth and heaven) had done. Thus the manhood statements of *Science and Health* viewed in the light of Womanhood had seemed inconsistent to many who did not realize that these two phases of the Word were prophetically destined to objectively and subjectively become one at the point where the human consciousness had objectively reached its goal of Womanhood as "overlying" Love, and then "underlying" Love. The white dove in this picture impersonally types Zebulun as symbolized by the Woman in the tenth picture, and the olive branch in the bill of the white dove types the nameless Message of the Woman—in other words, the white dove and its olive branch of Peace type the descending City foursquare, in which the male and female ideas *dwell* together in spiritual oneness for the first time in the Word of *Science and Health* as well as in its church symbol, the composite second Concord Branch.

The olive branch of Peace in the bill of the white *homing* dove (which branch also types the Message of the descending City four-square) symbolizes home on earth, not in heaven, which shows that the elements of the first Concord Branch, that took the church into the home, are embracingly preserved in the Message of the *homing* dove. However, as home in its true sense means rest and peace within the radius of one's own subjective consciousness, permanent home could never be reached in heaven, since heaven and earth are complementary and neither is complete without the other. Therefore the only reason heaven must descend to earth is because the Christian ascent from earth was founded upon the division of heaven and earth, Church salvation having fled from earth to heaven. Hence even the Bride and the Lamb after their marriage in heaven were still seemingly divided because the first rung on Life's Ladder, which rested upon the earth, had never ascended. Thus heaven came down to earth in order to find earthly rest in "compound idea," the true idea of "earth" being defined by Mrs. Eddy in the "Glossary" of *Science and Health* as "compound idea," for heaven alone types the divided idea as much as earth alone types such division. Hence the prophecy that the City foursquare typing the union of man and woman would descend to earth to *dwell* among men, Rev. 21:3. So in the olive branch Message of the white dove is found the elements of the "city of our God" with its "tree of life" bearing its "twelve manner of fruits" from one unified source on earth, not in heaven.

THE "LITTLE FLOCK"

Thus in general the interpretation of the birds might be called the "little flock" of ideas to which Jesus promised "the kingdom." Jesus' promise at this highest point of vision that Mrs. Eddy added to *Science and Health* in 1907, silencing the labor of Christianity in its effort to reach Science, as previously quoted, is, "Fear not, *little flock*; for it is your Father's good pleasure to *give you the kingdom,*" and Mrs. Eddy further adds, "This truth is Christian Science," S. & H. 442:27-29. Jesus *promised* "the kingdom" to the "little flock" as Christianity (or manhood) only; for Woman as Christian Science is "the kingdom."

According to the *Standard Dictionary*, the word "flock" comes from the verb "*fleogan*," meaning to "*fly*," which would literally limit its true application to *birds* only. All collections of insects that fly are called "swarms," never "flocks." This term "flock" is used in no other connection than birds with the exception of the term as applied to sheep and goats. (All other animals are called "herds," "droves," "packs," and so on.) Sheep and goats undoubtedly derive their classification as "flock" from the fact that Jesus associated them with the *congregation* of good and evil ideas, respectively, in his parable of the Final Judgment, thus giving them spiritual characterization.

Mrs. Eddy correlates birds ("fowl") in *Science and Health* as "angels of His presence, which have the holiest charge, abound[ing] in the spiritual atmosphere of Mind . . .," S. & H. 512:9. She also speaks of the "fowls, which fly above the earth in the open firmament of heaven" as corresponding to "aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love," S. & H. 511:29-3. These soaring aspirations correspond to Jacob's ascending angels on the Ladder of Life, for Mrs. Eddy defines "angels" as both ascending and descending—as ascending when she speaks of angels as "upward-soaring beings" with "fingers . . . point[ed] upward," S. & H. 299:12, typed in this eleventh picture by the black ascending birds, and as descending when she speaks of angels as "God's thoughts passing to man; . . . intuitions, pure and perfect . . .," S. & H. 581:4, typed in this eleventh picture by the descending white dove as an impersonal symbol of the Message of the Bride.

We now approach the Crown and the Light as the only progressive phases of this eleventh picture beyond the vision of the tenth picture.

THE CROWN

The Crown types Joseph as in ascendancy above all of his brethren—even Zebulun; for the tribal consciousnesses of the two sons of Rachel, Joseph and Benjamin, typed in this eleventh picture by the Crown and the Light, respectively, are the spiritual "Idea" of Truth and Love. This spiritual "Idea" of Truth and Love descends into the lives of earth dwellers only after earth life has reached the divine Life, which is one with Truth and Love, through the ascending "footsteps of Truth" in the written Word of *Science and Health* as encompassing the Bible, this process typing the footsteps of the ascending bridegroom to its heavenly Bride; thus the "footsteps of Truth" heavenward could be properly said to characterize the entire ascending course of *Science and Health* as bridegroom to its Apocalyptic Bride in the *Key to the Scriptures*. These heavenward footsteps reach the final goal in the spiritual Crown, typing Joseph (of which Issachar was but the symbol), illustrated in this picture by the human coronet as crowning all earthly ascent; for Mrs. Eddy in the "Glossary" of *Science and Health* defines "Joseph" in its human element as "... pure affection blessing its enemies" (and "blessing its enemies" requires a unified consciousness which has embraced the ends of their respective footsteps heavenward), S. & H. 589:21, and not merely *forgiving* them as did Jesus (of the tribe of Judah) on the cross—which separated his enemies from himself—that is so far below the Crown (of his final ascendancy in Joseph).

Joseph was always exalted above his brethren, this exaltation forcing them to come to him for the preservation of their lives after they had supposedly sold him into bondage. But Joseph could never be bound by man; hence he was sold to wear a Crown (so to speak), saying to his contrite, grief-stricken brethren when they were forced to come to him in Egypt for the sustenance of their own lives, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life," Gen. 45:5. Thus for the first time in human experience was expressed "*pure affection blessing its enemies*," S. & H. 589:21, this being the crowning position of Christianity's achievement; for one could not bless his enemies until he understood the true motive behind their would-be resistance. This was Joseph's position in blessing his brethren in spite of their previous enmity towards him. Hence Joseph was given the birthright over all his ten precedently "born" brethren because he

understandingly lifted them all to his own position in "pure affection." Thus in order to bless one's enemies one must understandingly encompass them in "pure affection."

However, until the enmity of his brethren towards him was overcome to their own consciousness he was enshrouded in the limitation that is the portion of all subjective consciousness, which is always "clothed with a cloud" of non-understanding by others even though it has a subjective "*face . . . as it were the sun.*" Inasmuch as all subjective consciousness is individual and thus is manhood (Woman, typing generic man, being *clothed* with "the sun" of illumined understanding by others), Joseph's crown, as typed in this eleventh picture, is the kingly coronet of manhood rather than the "celestial" crown of heavenly Womanhood—the descended earthly *Bride* wears no crown, for the *Bride* is the step of divine Love beyond the "celestial" crown, which in turn is beyond "pure [human] affection" and its characterizing human coronet.

While Mrs. Eddy says of Jesus (as "the masculine representative of the spiritual idea," S. & H. 565), "Out of the amplitude of his *pure affection*, he *defined* Love" (S. & H. 54:3), Woman alone *expresses* it; for Womanhood (as the feminine "representative of the spiritual idea"), under the topic, "*Love Your Enemies*," says, "'Love thine enemies' is identical with 'Thou *hast* no enemies,'" Mis. 9:9. (But this is the province of Benjamin.)

The distinction between Joseph as typing the human coronet in this eleventh picture and the God-crowned Woman crowned with twelve stars as the "celestial" crown is that Joseph embraces the elements of but eleven stars, while the celestial crown embraces twelve, which adds Benjamin as the twelfth star to Joseph as the eleventh. In other words, considered in compounded idea, Joseph as the eleventh star on Woman's crown embraces the ten preceding tribes, and Benjamin as the twelfth star embraces in Joseph the eleven preceding tribes.

In being given the birthright over all his ten precedent brethren Joseph prototyped the encompassing (affirmative) dissipation of all precedent toilsome human footsteps and thus expresses the footstep of dissipation of the human symbol of church, even its last symbolic step typing the City foursquare—the limiting walls of which were the sum of the toilsome activities of his previous ten brethren. So Joseph was the medial footstep of "no temple therein" (S. & H. 576) between the City foursquare (S. & H. 575) and its expansion to the

"city of our God" (S. & H. 577), typing the compound "Idea" of Joseph and Benjamin as Truth and Love, which dissipates all symbols in the light of boundless and limitless idea.

Each of the preceding tribes to Joseph bore its respective limitation with relation to its succeeding tribe and, therefore, had only a relative capacity to dissipate the error that was arrayed against it. However, Joseph as the highest position of Truth in the human consciousness embraced the elements for good of each and all of his preceding brethren and, therefore, had no limitation with reference to the elimination of error. Hence his very presence was a rebuke and an elimination to all unlike God, or good. Therefore Mrs. Eddy defines "Joseph" as "a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth" (S. & H. 589:19-21)—with no knowledge of that which it rebukes. Thus Joseph's consciousness is in line with Mrs. Eddy's statement in *No and Yes*: "God's law reaches and destroys evil by virtue of the allness of God. He need not know the evil He destroys, any more than the legislator need know the criminal who is punished by the law enacted," *No and Yes* 30:7-11. This is the functional identity of Joseph, more absolutely described as the sense of Truth which Mrs. Eddy expresses in her statement, "It is Truth's knowledge of its own *infinitude* which forbids the genuine existence of even a claim to error," *No and Yes* 30:18-20.

Joseph's "temple"-dissipating effect in *Science and Health* will be seen in the elimination of Christianity's protective walls of manhood (typing the protective walls of the City foursquare) which had previously been toilsomely built in *Science and Health*. (These eliminations are set forth in the following topic, "The Light," under the subtitle presenting the changes in *Science and Health* in 1908.) For the walls of the temple in *Science and Health* must first be dissipated before the walls of the symbolic temple in church could go down. This eliminative process in *Science and Health* permitted the walls of the temple, typing the walled City foursquare (symbolized by Zebulun), to be dissipated through the medial process of "no temple therein" (symbolized by Joseph) in order that the City foursquare might expand to the "city of our God" (symbolized by Benjamin), S. & H. 575, 576, and 577. In other words, Joseph types the consciousness of Truth that removes the obstructions of *symbolism* to idea, thus permitting the objective consciousness of church to reach Mrs. Eddy's subjective consciousness of Church, in line with her first de-

mand for the spiritual idea of Church in the first edition of *Science and Health* which read: "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," S. & H. 166, 1st ed.

The eliminative processes of Joseph to this end as typed by the Crown (the crowning encompassment of all that had gone before) were but a negation of the previous toilsome ascending footsteps of the human consciousness in reaching the compounded spiritual "Idea"—the human consciousness after reaching its highest point, the Crown, must negate even itself as a claimed intelligence, or identity, outside of its finished goal, Benjamin as a compounded "Idea." Therefore Joseph's dissipation of the Christian footsteps in *Science and Health*, all of which denied the very climactic selfhood that Joseph expresses, dissipates even himself as the highest point of Christianity as separated from Christian Science, typed by Benjamin. (At this point [1908] of the dissipation in *Science and Health* of himself [Joseph] as Christianity as separated from Christian Science, the human coronet—identical with the one in this eleventh picture—in the Christian Science seal on all of Mrs. Eddy's writings was changed to the "celestial" crown of heavenly Womanhood.) Thus Joseph finds his true identity in the Light of Womanhood above the human coronet in this picture, and as the manhood element of Benjamin becomes his true self in the compounded manhood and Womanhood of God which Benjamin expresses, the latter declaring in *Science and Health*, "The truth of being is perennial, and the error is unreal and *obsolete* [the 'error' being all that Joseph negates which is from henceforth 'obsolete']," S. & H. 265:20, and, "Christian Science teaches only that which is spiritual and divine, and *not human*," S. & H. 99:14. Thus no place is found in Benjamin for Joseph as typed by the *human* coronet or for any of the human footsteps that have gone before, for in divinity there are neither crosses nor crowns.

However, the true identity of Joseph being the coincidence of the human with the divine, he takes the divinized human consciousness into the compound idea of Benjamin. Thus Benjamin becomes, as compounded with Joseph, the coincidence of the divine with the human and, as such, is the only one of the tribes that ever reaches from earth to heaven, through Joseph, and from heaven to earth in its own compound of the indissolubility of heaven and earth, as the first

heavenly idea which ever fully descended to earth (Asher, Issachar, and Zebulun being merely *descending* ideas, none of which have reached below the symbolism of church as typed by the position of Zebulun in this eleventh picture). Hence Mrs. Eddy compounds this eleventh picture (despite the fact that there are twelve stars on Woman's crown) and so gives Joseph his true identity in Benjamin as the compounded two sons of Rachel, typing heaven,—for Love has no divisible expression.

It is most interesting to remember that Joseph showed the dual functions of his own nature in the names he gave his two sons. He named the first "Manasseh," meaning "forgetting," the Bible record reading, "And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my *toil*, and all my *father's house*," Gen. 41:51, as expressing the negating, or dissipating, demand upon his consciousness to forget the ascending human footsteps of being and his entire human nativity. He named his second son "Ephraim," meaning "*double* fruitfulness" (Peloubet's *Bible Dictionary*), the Bible record reading, "And the name of the second called he Ephraim: For God hath caused me to be fruitful . . .," as expressing the affirmative demand upon Joseph's consciousness to become one with his true selfhood in Benjamin as the "double fruitfulness" of his nature—fruitfulness as the Crown of righteousness in the human consciousness, or Truth, and fruitfulness in the Light of Benjamin as Love in which grows the "tree of life" bearing its twelve manner of fruit. Thus Joseph must forget the "toil" of the human in the crowning encompassment of its ends and, also, the old birth of his "father's house" in the "new birth" of the self-existent nativity of Benjamin. In other words, Joseph as embraced in Benjamin is the forever activity in Benjamin of "the masculine representative of the spiritual idea" with which Mrs. Eddy has characterized Jesus as the "man child [manhood]" of Woman, S. & H. 565:6-12.

Thus, to summarize, Joseph as the Crown (of all previous ascending footsteps) is the encompassment of the progressive activities of his precedently "born" brethren, typed by the fact that the crown is a static state expressing no activity of its own. This encompassment dissipates the "toil" of his previous brethren in reaching the goal, thereby finally dissipating the obstructions to Joseph's own true identity in the compound Joseph-Benjamin "Idea," as the divinized human consciousness in coincidence with the divine—for the only

obstructions to its true identity are the memory of its previous "toil" and claimed human, or Christian, nativity ("father's house").

The last stage in the dissipation of obstructions to this true identity is seen in Mrs. Eddy's interpretation in *Science and Health* of the statement, "Let the dead bury their dead," wherein she says, "Let discord of every name and nature be heard no more, and let the harmonious and true sense of Life and [self-existent] being take possession of human consciousness," S. & H. 355. Thus Joseph in his true identity as compounded with Benjamin becomes one with Love in the "recognition of [the possession of] harmony," S. & H. 576:24, or the recognition of his *inseparability* from Benjamin.

THE LIGHT

The Light which we now approach types Benjamin as "a gleam [beam] of the infinite idea of the infinite Principle . . .," S. & H. 582:11. Mrs. Eddy from the sixth to the fiftieth edition of *Science and Health* defined "Benjamin" in the "Glossary" as "*the* infinite idea of *the* * Infinite Principle . . . the reflection of Deity." However, when she added the City foursquare to "The Apocalypse" in the fiftieth edition in 1891, she changed the part of the definition which read "*the* infinite idea" to read "*a gleam* of the infinite idea" in order that the City foursquare might claim Benjamin as a definite gate before its expansion to the "city of our God," of which Benjamin is the Love-light. Thus the Light in this eleventh picture types the "gentle beam of living Love," which is boundless and limitless, its broadest beam being at the point of its earth contact.

The Message of the white dove having started from heaven in 1902 (in the 226th edition) as the Twentieth-Century progressive Revision of *Science and Health*, spread the generic ray of Light, typed by the descending beam in this eleventh picture, gradually encompassing the labored footsteps of past ascending Christianity to the point where in 1909 Mrs. Eddy said, "The truth of being is perennial, and the error is unreal and obsolete" (S. & H. 265:20), and, "Christian Science teaches only that which is spiritual and divine, and not human," S. & H. 99:14. This latter statement brought "Christian Science" into the position of the fourth *cardinal point* of the "city of our God" (S. & H. 577:13-18) in place of "divine Science" as the fourth *side* of the *City foursquare*, S. & H. 575:19.

Thus subjective consciousness, as typed by the man and woman in

* The word "the" added to "Infinite Principle" in the 16th edition.

the circle in the ninth picture (the circle, or sphere, representing "the self-existent and eternal individuality or Mind," S. & H. 282:9), became one with the descended Bride as the City foursquare after the consciousness of the Bride had expanded the City foursquare to the "city of our God." In other words, the prayer of the first Concord Branch, "reared on the foundation of Love" and typed by the man and woman in the ninth picture, expanded the City foursquare to the "city of our God," as before noted. This process of expansion will be concretely seen by the following progressive illuminations of the Twentieth-Century Revision of *Science and Health*:

1901

Mrs. Eddy's first step in the Twentieth Century was in 1901, when she changed the first Tenet of Christian Science, which read, "As adherents of Truth we take the Scriptures for our guide to eternal Life," to, "As adherents of Truth, we take *the inspired Word* of the Bible for our guide to eternal Life" (the word "sufficient" being added in 1902), our present edition of *Science and Health* p. 497, line 3. Inasmuch as Mrs. Eddy made the change in the first Tenet in the middle of 1901 and revised *Science and Health* in September 1901 (although she did not publish it until 1902), both her change in this Tenet and her Twentieth-Century Revision of *Science and Health* occurred at about the same time. As previously noted, the "inspired Word of the Bible" undoubtedly was *Science and Health with Key to the Scriptures*, inasmuch as Mrs. Eddy immediately after changing the first Tenet also changed the marginal topic of the only other place in *Science and Health* that mentions "the inspired Word" to "Spiritual interpretation," S. & H. 46. This was directly in line with the lifting of the manhood of the Bible to its heavenly Bride in the Apocalyptic vision of *Science and Health with Key to the Scriptures*, or Christianity to Science, which is the message of the Twentieth-Century Revision of *Science and Health*.

1902

In 1902 the order of arrangement of the chapters in *Science and Health* was radically changed, but the changes in the text were small in number, although most significant in quality, some of which have already been presented.

One of Mrs. Eddy's first changes in the *Twentieth-Century Revision of Science and Health* starting with the two hundred and

twenty-sixth edition, in 1902, was the substitution of the heading "Understanding" for the previous heading of "Spiritual Salvation" under which the "Spiritual" Degree in the "Scientific Translation of Mortal Mind" was presented, S. & H. 116. Inasmuch as Mrs. Eddy defines "salvation" in the "Glossary" of *Science and Health* as "Life, Truth, and Love understood and demonstrated . . .," this substitution of "Understanding" for "Spiritual Salvation" is most significant as evidencing the fact that at the first of the Twentieth Century, when the collective "man child" of The Mother Church reached its heavenly Bride in the Word of *Science and Health*, "Life, Truth, and Love" had been humanly "understood and demonstrated." This is further confirmed by the fact that at the same time that Mrs. Eddy changed this heading from "Spiritual Salvation" to "Understanding" she changed the name of this entire process, then called "*Scientific Definition of Mortal Mind*," to "*Scientific Translation of Mortal Mind*," as at present, simultaneously adding "humanity" as the first step in the "Moral" Degree and immediately thereafter, in the two hundred and fortieth edition, in 1902, adding "holiness" [wholeness] as the last step in the "Spiritual" Degree. (Five years later Mrs. Eddy made her last change in this process [from "Depravity," or the "Physical" Degree, to "Understanding," or the "Spiritual" Degree] by adding "self-justification" to "Depravity," or the "Physical" Degree, as previously presented.) Thus the ascending footsteps in the three degrees of "Mortal Mind" (as presented in S. & H. pp. 115, 116) present the human understanding and demonstration of "Life, Truth, and Love" as finished salvation, or the "crowning ultimate" of Church salvation as Mrs. Eddy expressed it in her Dedicatory Message to the Extension as "the crown" of The Mother Church, My. 6:19, 22. Hence it took The Mother Church ten years (1892, when The Mother Church was formed, to 1902, when it started to build the Extension as its "crown") to collectively define "Mortal Mind" to the consciousness of Mrs. Eddy before the church could translate it as her subjective consciousness had individually done so long before.

One of the surest evidences that Mrs. Eddy had completed the lifting up of manhood in the human consciousness to the point of fulfilling Jesus' mission as "the masculine representative of the spiritual idea" was her addition to this two hundred and twenty-sixth edition of the *last bracketed interpolation* in the following statement: "I am the first and the last: I am he that liveth, and was dead [not under-

stood]; and, behold, I am alive for evermore, [Science has explained me],'" S. & H. 334:25-28.

Also, in this two hundred and twenty-sixth edition, in 1902, in line with the finished ascent of being when manhood as Truth reached his heavenly Bride as Love in the Word of *Science and Health*, Mrs. Eddy changed the statement, "The *rising* sun of virtue and Truth marks the morn of Being;" to, "The radiant sun of virtue and Truth *co-exists* with being" (S. & H. 142:12, 225th edition; p. 246:11, 226th edition and, also, our present edition), showing that man in the Word of *Science and Health* had ceased to *rise* (ascend) to his God-crowned heavenly Bride and as heavenly Truth was *coexistent* with Love. Mrs. Eddy had always axiomatically said in this same connection, "Manhood is its eternal noon, undimmed by a declining sun," which would preclude a "*rising* sun" as well. However, to the human consciousness man must rise to the axiomatic statement of his being, after which he neither rises nor declines but "*coexists* with being."

It was in this edition of *Science and Health* that Mrs. Eddy in correlation of the Bible text, "In the beginning God created the heaven and the earth," interpreted the word "beginning" as "the only," S. & H. 502:25, the import of which change has already been presented.

Also such illumining changes were made as the marginal topic "Genesis and Jesus" yielding to the Apocalyptic vision of the God-crowned Woman, and the marginal topic "Womanhood" yielding to "False womanhood" when the true idea of Womanhood beyond Motherhood became the animating vision of the Twentieth Century.

The major addition to *Science and Health* in 1902 was the chapter entitled "Fruitage," the significance of which has been previously presented in detail in its connection with the building of the Extension, started in 1902.

Late in 1902 Mrs. Eddy for the first time added to *Science and Health*, "Christ, Truth, gives mortals temporary food and clothing until the material, *transformed* with the ideal, disappears, and man is clothed and fed spiritually," p. 442:22, our present edition. This was the first promise of supply to mortals, the previous promise being but spiritual, as in the statement, "*Spirit* duly feeds and clothes every object, as it appears in the line of *spiritual* creation, thus tenderly expressing the fatherhood and motherhood of God" ("Spirit," God, instead of "Christ, Truth" as in the first quotation), S. & H. 507:3. This latter quotation had given "mortals" no assurance of even "temporary" supply. Thus the promise of the "God-crowned . . . cen-

ture"—“ 'Tis writ *on earth*, on leaf and flower: Love hath one race, one realm, one power,” *Poems* p. 22,—was demanding an earthly foothold.

Also in 1902 Mrs. Eddy made her last change in the first Tenet of Christian Science, in which “the inspired Word of the Bible” (previously identified in the comments on the ninth picture as *Science and Health with Key to the Scriptures*) was declared to be a “sufficient guide to eternal Life,” S. & H. 497:4,—the addition of the word “sufficient” having completed this Tenet at this point. In other words, this addition evidenced the fact that *Science and Health with Key to the Scriptures*, typing Womanhood, had embraced the Bible (the first Tenet having previously read, “We take the Scriptures as our guide to eternal life”), typing manhood, at the point where woman’s “man child” as Truth reached his heavenly Bride as Love, the latter being the all-embracing, or generic, term for God, My. 185:14.

The statement in the two hundred and twenty-sixth edition of *Science and Health*, in 1902, “Until it is learned that generation rests on no sexual basis, *let marriage continue*,” was changed by Mrs. Eddy a little later in the same year to, “Until it is learned that God is the father [small ‘f’] of *all*, *let marriage continue*.” (This statement was changed to its present form, S. & H. 64:26, in 1907, as subsequently presented.) This was in line with the demand of Rachel, typing heaven, that Leah, typing earth, give Rachel her mandrakes of human conception as the basis for the Extension, or the gathering of the branches to their heavenly source.

1903

In this edition “Creator” was reduced to the human by decapitalizing the initial letter of the word “Creator” throughout *Science and Health*. “Substance,” “Wisdom,” and “Intelligence” were also reduced to the human by the decapitalization of their initial letters.

As further confirming the tendency of Mrs. Eddy to give to man qualities which she had previously attributed to God, she simultaneously changed the fifth progressive statement in her interpretation of the demands of the First Commandment in the last paragraph of the chapter entitled “Science of Being,” which had formerly read, “One infinite God, Good, . . . annihilates Pagan and Christian idolatry,—all social, civil, criminal, political, and religious codes,” to read, “One infinite God, good, . . . annihilates pagan and Christian idolatry,—*whatever is wrong* in social, civil, criminal, political, and

religious codes," S. & H. 340:23-27, our present edition. The addition of the words "*whatever is wrong in*" reclaimed the human values for good in these "codes" and thus left the human man in a plane of action in human affairs in coincidence with his divine nature—in other words, it proclaimed his human ascent had ended, and he had prepared a place on earth for his descent as the square of the City foursquare.

Also simultaneously with the decapitalization of the initial letter in the word "Creator," Mrs. Eddy dropped the title of "Mother" in the *Manual*, which she had previously not only accepted but had defended to herself, penalizing its use by others than those claiming this right in natural generation; at the same time she added to *Science and Health* the wonderful truths on pages 68 (beginning at line 27) and 69, showing, as stated in her own words, that "proportionately as *human generation ceases*, the *unbroken links* of eternal, harmonious being will be spiritually discerned." Immediately before Mrs. Eddy dropped the title of "Mother" in the *Manual* and added pages 68 (beginning at line 27) and 69, to *Science and Health*, she removed the "Department of Obstetrics" in the Massachusetts Metaphysical College with the statement, "Obstetrics is not Science, and will not be taught," 25th *Manual*, p. 70.

It is most significant that Mrs. Eddy simultaneously with the addition of the foregoing quotation, ". . . the unbroken links of eternal, harmonious being," should add to *Science and Health*: "In Science, *individual good derived from God*, the infinite All-in-all, may flow from the departed to mortals; but evil is neither communicable nor scientific," S. & H. 72:23-26, our present edition. Thus it is seen that, even humanly speaking, "God requireth that which is past" to sustain the unified manifestation of man in the present, in order that "the divine idea [which] seems to fall to the level of a human or material belief" (S. & H. 507:31) may be realized to be the expression of the "man, not of the earth earthly but coexistent with God" (S. & H. 68:32), which fact is fully seen only in proportion as "human generation ceases." Thus those who have "derived" their "individual good . . . from God, the infinite All-in-all" cannot be defeated in the unfoldment of that good to its beneficiaries on this plane of consciousness by their seeming departure therefrom. So a revelator of his or her own subjective, or individual, "good derived from God" could always say in the words of Jesus, "Lo, I am with you alway, even unto the end of the world," that is, to the complete fulfillment of that revelator's God-appointed mission in the human consciousness. Note that

this does not apply to those who have derived their good from the revelation of another's consciousness for which the latter consciousness alone is responsible for demonstrably completing. Did not this thought, presented by Mrs. Eddy at the time of her dropping the habiliments of Motherhood before others had realized its full import, assume the aspects of a self-consolation in view of the inexorable prophecy of the final "half a time" of the channel for the Motherhood phase of Christian Science which Mrs. Eddy so shortly thereafter seemed to accept when she added to *Science and Health*, "If you or I should appear to die, we should not be dead," S. & H. 164:17?

Applying directly to the respective missions of Jesus and Mrs. Eddy this thought, that "individual good derived from God . . . may flow from the departed to mortals," when Mrs. Eddy added to *Science and Health* in 1902 the last bracketed interpolation in the statement: "I am the first and the last: I am he that liveth, and was dead [not understood]; and, behold, I am alive for evermore, [*Science has explained me*]," S. & H. 334:25, it was an evidence of her completion of the mission of Jesus as "the masculine representative of the spiritual idea"; whereupon began the mission of Womanhood, typing "the spiritual idea of God's motherhood," S. & H. 562:6, of which *idea* she was the revelator to human consciousness (the ascended Jesus having prophesied to St. John merely its *symbol* as a "woman clothed in light, a bride coming down from heaven" [S. & H. 561:11], just as the prophets had prophesied the *form* of Jesus' mission, the spiritual *idea* of which he revealed) and so was responsible to remain with it "always, even unto the end" of its completed mission in the Bride as the boundless "city of our God" in which grew the "tree of life" bearing its "twelve manner of fruits" as symbolizing the twelve tribes of Israel which "stand in type for the whole human race." (Note that the twenty-second chapter of Revelation, which presents the "tree of life," is textually captioned "city of our God.")

Likewise in 1903 Mrs. Eddy added the word "individual" to the following statement, "The intelligent *individual* idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love," S. & H. 508:23, our present edition. This shows that as either male or female is but an "individual idea," "the lesser" (the male), must rise to "the greater," the female (the female being mentioned "last in the *ascending order* of creation," S. & H. 508:22); and the "female," so long as she is "individual," must also rise to the "greater"—generic idea, or Woman.

1905

As tending to show the mental stir that took place in the new teaching elements of the Word, Mrs. Eddy in 1905 inserted the next to the last paragraph in the chapter "Teaching Christian Science," which reads, "If from an injury or from any cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally,—and the Scientists had failed to relieve him,—the sufferer could call a surgeon, who would give him a hypodermic injection, then, when the belief of pain was lulled, *he could handle his own case mentally.*" Note that this was added to the chapter "Teaching Christian Science" and not to the chapter "Christian Science *Practice.*" This shows that under the new régime the mental stir was among teachers, which foreshadowed the prohibition of teaching; for the whole tendency of the Twentieth Century's progressive Revision of *Science and Health* was the elimination of Motherhood, whose particular function was that of teaching. When a child is sufficiently matured to be "taught of God" there is no need of further outside teaching, for such is the time to which the prophecy of Jeremiah reiterated by St. Paul applies: "I will put my laws into their *mind*, and write them in their *hearts*: . . . And they shall not *teach* every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest," Hebr. 8:10, 11. Returning to the text of the paragraph inserted in the chapter "Teaching Christian Science," note also that after a resort to material expediency, no one is allowed to call further on outside-of-himself help, but to subsequently conduct his own case, thus lifting from practitioners the weight of such expedience.

1907*

THE EFFULGENCE OF ZEBULUN

Second Edition of 1907

The second edition of 1907 (numbered for convenience, as the numbering of editions ceased in 1906) was the gateway of Zebulun that opened *Science and Health* to "the spiritual outpouring of bliss

* The textual additions from 1906 when Mrs. Eddy last copyrighted *Science and Health* to 1910 when she left us in person were never copyrighted by her. They could not more latterly be put under copyright, since nothing can be copyrighted after it is published. That Mrs. Eddy could have copyrighted *Science and Health* at any time even though the period of the preceding copyrights had not expired is shown by the

['Bride,' S. & H. 582:15] and glory [bridegroom as 'glorified' man, S. & H. 200:29]" of divine Science, S. & H. 574:14, as typed by its myriad illuminations of diffusive Light.

In this edition "Thy kingdom *is come*" was substituted in the Lord's Prayer for "Thy kingdom *is within* us," which latter was a paraphrase of Jesus' statement, "The kingdom of God is within you," Luke 17:21. This change declared that Mrs. Eddy had completed the last step of Jesus' prophesied Church and that the time had come for the fulfillment of Mrs. Eddy's prophetic statement made at the laying of the corner-stone of the second Concord Branch, which was, ". . . it [the occasion] points to the new birth, *heaven here*, the struggle over," My. 158:12.

A most interesting and vital change in this second edition of 1907 was that made in Mrs. Eddy's correlation of "And I saw no temple therein," which Mrs. Eddy interpreted as, "There was no temple,—that is, no material structure in which to worship God, for He must be worshipped in spirit and in love," S. & H. 576:12. From 1891 when Mrs. Eddy first added this statement to "The Apocalypse" in the fiftieth edition to 1907 she had capitalized "Love"; however, in 1907 (as pre-typed by the humanization of Life, Truth, and Love in 1904 in the mottoes of the second Concord Branch, typing Zebulun), when the City foursquare descended into the texts of *Science and Health* as typing God's dwelling among men *on earth*, she decapitalized "Love" in this second edition of 1907, as before noted. It already has been shown how the latter portion of the quotation, "He must be worshipped in spirit and in love," embracingly forges beyond Jesus' statement upon which this is "founded"—"God is a Spirit: and they that worship Him must worship Him in spirit and in truth," John 4:24. Thus, at this point, "love" dissipates the boundary and limits of "truth" as considered separately from "love."

"Principle and its idea is [not 'are'] one" was added to *Science and Health* on page 465, line 17, suggesting that the time had come for the realization of primitive oneness, which knows no claim of separation between the male and female elements. This concept of original

fact that she did so late in 1901 (this Revision given to the Field in 1902) and again in 1906. Was not the reason that she did not copyright the following greatly illumined texts (and innumerable others in the same spiritual vein which progressively continued to be added from 1906 to 1910) the fact that their deep spiritual nature placed them beyond the confines of human law inasmuch as they were the Bride's own "spiritual facts . . . [belonging to the] harmony of the *universe*," S. & H. 592:18.

Bride was beyond a sense of the objective ultimate of Church as the marriage of the Bride and the Lamb in heaven, or "Love wedded to its own spiritual idea"—wedding implying twoness, which necessitated the descent of the Bride and the Lamb to earth as "compound idea" in order to become one with the composite Bride as the Word that was "in the beginning . . . with God, and . . . was God," John 1:1, which has no need of ascension or descension.

Also as a proof of the unity of the branches in the descent of the City foursquare in the Word of *Science and Health* at this point, Mrs. Eddy changed the statement evidencing their division as the representation of Life, Truth, and Love, which read, "Do Life, Truth, and Love produce death, error, and hatred?" to "Does Life, Truth, and Love produce death, error, and hatred?" as now, S. & H. 522:29.

"Self-justification" was put into the "Depravity" of "Mortal Mind" in the "First Degree" of the "Scientific Translation of Mortal Mind," S. & H. 115:22, thus effacing the last vestige of *individual* Christian virtue for which the Christian is exhorted to strive, as the time had come for "the spirits of *just* men [to be] made perfect," Hebr. 12:23, and no one could be "made perfect" until *all* were conceived of as perfect—hence, "*self-justification*" had no further place in Christian *Science*.

Mrs. Eddy removed the previous permission for human marriage, which read "*let* marriage continue," and made it a willful but blind disobedience by substituting "marriage *will* continue," S. & H. 64:27.

As a most highly significant progressive change of position, the five physical senses were redeemed to proper direction by the addition of the word "Unnecessary" to line 3 and the words "erroneously" and "misdirected" to lines 17 and 18 on page 274 of *Science and Health*, the first text reading, "*Unnecessary* knowledge gained from the five senses is only temporal," and the second reading, "When what we *erroneously* term the five physical senses are *misdirected*, they are simply the manifested beliefs of mortal mind" (this second text having formerly read, "What we term the five physical senses are simply the manifest beliefs of mortal mind").

Also Mrs. Eddy simultaneously in the second edition of 1907 withdrew "Materia Medica" from the errors of "Health-laws, Mesmerism, Hypnotism, Oriental Witchcraft, and Esoteric Magic" for which she demanded public execution at the hands of the "sheriff, Progress" in the Trial at the end of the chapter entitled "Christian Science Practice" and recommended that "Materia Medica adopt Christian

Science," S. & H. 441:20-24. Thus Mrs. Eddy gave credit to the loving motive that animates *Materia Medica's* would-be healing method as distinguished from systems that are wholly animated by sinister and evil motives. This change was doubtless influenced by Mrs. Eddy's decision to add to the *Manual* the By-law "Duty to Patients" in 1903, wherein she permits a practitioner who "has a patient whom he does not heal, and whose case he cannot fully diagnose" to "consult with an M. D. on the anatomy involved," and likewise suggests that a practitioner may "confer with an M. D. on Ontology, or the Science of being," *Manual* p. 47. Note, however, that the privilege of consulting an "M. D." is granted only at the point where a practitioner is baffled, which suggests previous faithful effort, and also that the privilege is accorded to the practitioner and not to the patient. So Mrs. Eddy again shows a decided tendency at this stage to admit the annihilation only of "whatever is wrong" in human "codes," in line with her addition in 1903 of the words "whatever is wrong in" to "social, civil, criminal, political, and religious codes," S. & H. 340:26, as previously noted.

One of the most outstandingly significant changes in this second edition of 1907 was the substitution of the phrase "symbolizes generic man" for "is the vignette," in the statement now reading, "The woman in the Apocalypse symbolizes generic man," S. & H. 561:22, which was changed from, "The woman in the Apocalypse is the vignette." From first to last, on the same page above this statement, now under the marginal topic "Espousals supernal," Mrs. Eddy presented and still presents the "woman in the Apocalypse" in two appositive phases: first, as a *heavenly idea*, typed by the heavenly Woman "clothed with the sun" and crowned with twelve stars of "generic" *promise*; and, second, the *descended Bride* of united heaven and earth in demonstrable *fulfillment* of "generic man," or the City four-square with its twelve *gates* of earthly opportunity for the fulfillment of the twelve stars' promise. Mrs. Eddy's appositive statement of "the woman in the Apocalypse" reads: "The Revelator saw . . . the spiritual ideal as [first] a woman clothed in light [Rev. 12:1], [and second] a bride coming down from heaven [Rev. 21:2]," S. & H. 561:10.

It will be noted that Mrs. Eddy's statement in our present edition reading, "The woman in the Apocalypse symbolizes generic man," is her interpretation of the Biblical text referring to the "woman clothed with the sun" (S. & H. 560:6-9) in Revelation twelfth chapter only. The fact that Mrs. Eddy has in mind only the heavenly God-

crowned Woman of Revelation twelfth chapter when she says, "The woman in the Apocalypse symbolizes [promises] generic man," is further evidenced by the fact that when she presented her first interpretation of this "woman in the Apocalypse" in the sixteenth edition, in 1886, in the same setting as in our present edition, she had not even added to her "Apocalypse" her interpretation of the Bride "coming down [descending] from God out of heaven" as the City four-square in Revelation 21:2; thus her statement that "the woman in the Apocalypse symbolizes generic man" (her first presentation of this statement in the sixteenth edition being, "The Woman, in the Apocalypse, stands for the spiritual idea, which illustrates the Science of God and man," p. 513, sixteenth edition) could not have applied to the appositive, or second phase of "the woman in the Apocalypse" as the "bride coming down from heaven" (in demonstrable fulfillment of its heavenly star promise) which alone could spread to boundlessness as "the vignette."

Mrs. Eddy's previous statement about the first (heavenly) phase of "the woman in the Apocalypse" which made her "the vignette" would have spread to infinity the heavenly Woman crowned with twelve stars as idea only, which is mere theory to the human consciousness until it comes to earthly expression as the "bride coming down from heaven" to earth. This would have effaced earthly redemption, or the second phase of Woman as the descended Bride that must precede the spreading of "the woman in the Apocalypse" as the boundless "city of our God," which is the true vignette.

Therefore in this second edition of 1907, when the "bride coming down from heaven" descended into the texts of *Science and Health* as the Message brought by Zebulun, Mrs. Eddy removed "is the vignette" from her statement with reference to the heavenly "woman in the Apocalypse" and substituted therefor the phrase "symbolizes [but is not] generic man" in order that "the bride," which, with its twelve generic gates, is "generic man" in earthly demonstration, might expand to the boundless "city of our God" truly typing the spreading "vignette" which is limitless and boundless. Had the heavenly "woman clothed in light" remained "the vignette" in the Word of *Science and Health*, it would have ruled out the value of Mrs. Eddy's presentation of the "bride coming down from heaven" as "generic man" on earth, a progressive expression beyond its heavenly symbol. In other words, had the heavenly God-crowned Woman of Revelation twelfth chapter, which had only the potentiality of the earthly Bride,

been spread to infinity before the "*bride coming down from heaven*" had come to expression, there would have been no Bride, or demonstrable (objective) uniting of heaven and earth as the demand of the subjective light of the first day of consciousness in the first chapter of Genesis—"In the beginning ['the only,' S. & H. 502] God created [both] the heaven and the earth" as *an indivisible idea*.

It was when the "bride coming down from heaven" descended into the texts of *Science and Health* in 1907 preparatory to the separation of the branches to their individual expression of the City four-square that Mrs. Eddy for the first time realized that her spread of the heavenly Woman in the Apocalypse, prevented this earthly expression in church, and the church expression of the City foursquare was a needful footstep before the City foursquare (through the medial process of Joseph as "no temple therein") could spread to the boundlessness of the "city of our God" as "the vignette."

In this second edition of 1907 the "Holy Ghost" was made distinct from the "Christ" by the word "and" being substituted for the word "or" between the words "Holy Ghost" and "Christ," S. & H. 496:16. This seems a small change but its significance is immeasurable when the definition of "Holy Ghost" in the "Glossary" of *Science and Health* is realized to be a *developing* sense of "eternal Life, Truth, and Love," which suggests that during the process of the development of "Life, Truth, and Love" they are to human sense incomplete; while "Christ" is always the "eternal" values of "Life, Truth, and Love," although so long as the word "Christ" was interchangeable with the words "Holy Ghost," it, too, seemed to *develop* in the human consciousness. When the "Holy Ghost" was *added* to "Christ" by the changing of the word "or" to "and," it showed that they were of unequal values—the former being only the process for the attainment of the latter. In this developing process of the "Holy Ghost" as the *development* of "eternal Life, Truth, and Love" is written the history of the divided male and female ideas.

Likewise in this edition the simple addition of the words "primal quality of" to "infinite Mind" as one of the definitions of decapitalized "intelligence" (the initial letter in "intelligence" having been decapitalized in 1903, thus becoming humanized, as previously presented), S. & H. 469:9, is more than interesting; for after "intelligence" was dropped to the human, typed by manhood as the second step in "the ideal man," S. & H. 517:8, 9, and "intelligence" was then defined as "the *primal* quality" of "infinite Mind," it follows that man, as "intel-

ligence," existed from the beginning, which "beginning" Mrs. Eddy interprets as "the only," S. & H. 502:25.

The changing manner in which Mrs. Eddy progressively presented the Principle by which error is to be emptied or else extracted from mortal mind culminated in this second edition of 1907. Its spiritual evolution in line with progressive prophecies was as follows: In the third edition, in 1881, under the régime of the motherhood of God, Mrs. Eddy said, "To empty mortal mind of error is to pour in Truth through the *floodgates of thought*," p. 84, Vol. I. To "empty" left no "mortal mind" for its "*Scientific Translation*," S. & H. 115, 116. In 1886, when "Genesis" as the "*Science of Mind*" was added to *Science and Health* for the first time in the sixteenth edition, this text was changed to read, "To empty mortal mind of error is to pour in Truth through the floodgates of *Science*," p. 97. In 1891 in the fiftieth edition, when the "Scientific Translation of Mortal Mind" was added to *Science and Health* for the first time together with the addition to "The Apocalypse" of the City foursquare and the "city of our God," this text was changed to read, "The way to *extract* error from mortal mind is to pour in Truth through the floodgates of *Love*," p. 97. Note that in this statement just quoted errors are merely *extracted* one by one from mortal mind, leaving mortal mind to be gradually *translated*. In 1897 "floodtides" was substituted for "floodgates," the changed text then reading, "The way to extract error from mortal mind is to pour in Truth through floodtides of Love," p. 97. This change in 1897 took place simultaneously with the building of the first Concord Branch and at the same time that the floodtide of Love as the descending beam of Light was substituted in this eleventh picture for *heaven* filled with the faces of angels behind the figure representing manhood. In this second edition of 1907, when the gate of Zebulun opened *Science and Health* to the descending "floodtides of Love" as Light *in the Word*, this text was changed to its present form—"The way to extract error from mortal mind is to pour in *truth* through floodtides of Love," p. 201:17. It will be noted that the only change made in this text in the second edition of 1907 (from its form in 1897) was to decapitalize "Truth," thus humanizing it and showing that it had descended to earth as the City foursquare to dwell among men.

In this edition Mrs. Eddy changed the statement, "*Life* and blessedness are the only proofs of existence, whereby we can recognize it," to, "*Spiritual living* and blessedness are the only evidences, by which we can recognize true existence," S. & H. 264:24. This change of the word

“Life” to “spiritual living” indicates that Life that has not been lifted to Truth, which is one with Love, has no consciousness of true existence by which it can discern the true nature of the “tree of life” as bearing “twelve manner of fruits” from inherent consciousness, “spiritual living” alone being able to discern the meaning of this symbol of animate inherent Life as “the spontaneity of Love,” My. 185:16. Thus the meaning of the Scriptural “basis” of this eleventh picture is clear—“And whosoever [spiritually] liveth and believeth in me [the unified ‘tree of life’ as the spiritual ‘Idea’] shall never die,” John 11:26.

An outstanding change made in this second edition of *Science and Health* of 1907 was Mrs. Eddy’s statement that the entire first chapter of Genesis beyond the affirmative phase of the first day presented a material concept of creation in the sense that she changed the statement which read, “. . . and no allusion to fluids until after the record of the formation of minerals and vegetables,” to read, “. . . and the allusion to fluids (Genesis i. 2) indicates a supposed formation of *matter* by the resolving of fluids into solids [in the first chapter of Genesis!], analogous to the suppositional resolving of thoughts into material things,” S. & H. 510:22. Thus Mrs. Eddy revealed for the first time the limitation of the first chapter of Genesis as translated by man into a creative process rather than into the revelation of the progressive footsteps of man (typing earth) in reaching woman (typing heaven) in his own consciousness. The darkness of the first chapter of Genesis was the resistance to its progressive revelation by material conception as expressed in the second chapter of Genesis when earth (man) and heaven (woman) were separated, demanding the separate footsteps of the continuous revelation of the first chapter of Genesis over a period of six thousand years (“one day is with the Lord as a thousand years,” II Pet. 3:8) to the end of their “reunion” in heaven.

Hence to continue the relationship between the first chapter of Genesis and the second chapter of Genesis, Mrs. Eddy, after stating that the purpose of the second account of Genesis is “to depict the falsity of error and the effects of error,” adds the startlingly illuminating statement, “Subsequent Bible revelation is coordinate with the Science of creation recorded in the first chapter of Genesis,” S. & H. 537:19-24, which shows that the continuous thread of revelation throughout the Scriptures is the unfolding first chapter of Genesis against the resistance of the second chapter. This resistance demands separation for the analysis of “good and evil” in order to gain a

"knowledge" of salvation for which the "tree of life" stood in the second chapter, and which when its fruits were separated became "the tree of knowledge of good and evil"—both trees being in the same place "in the midst of the garden," Gen. 2:9. Thus each revelation of the first chapter of Genesis was materialized by earth's forcing an evening for the next morning of revelation, each new revelation dissipating its previous evening until earth and heaven were again demonstrably united, Mrs. Eddy having said that the "mornings" of the first chapter of Genesis represent "spiritually clearer views" of God (S. & H. 504:19) and inferentially that the "evenings" represent resistance thereto (rather than "material darkness"). Hence this union of earth and heaven could only take place after "error has its suppositional day and multiplies until the end thereof" (S. & H. 533:24) with its progressive annunciations of Truth, for error's own continuous "life" was but the counterfeiting of some revealed Truth.

The most important of all changes in this second edition of 1907 was the final analytical division of "the idea man" and "the ideal woman" into three and two footsteps, respectively, by the addition of the small word "to" before each of their divided steps (which had not previously been so separated) as a recorded history of their "spiritual evolution" (S. & H. 135:9) since the time of Adam and Eve's separation. The text of this change in its present final analytical division states that "the ideal man corresponds to creation, to intelligence, and to Truth" and that "the ideal woman corresponds to Life and to Love" (S. & H. 517:8), instead of as formerly that "the ideal man corresponds to creation, to intelligence and Truth" and that "the ideal woman corresponds to Life and Love." This division of "the ideal woman" into two footsteps parted the arms of Woman into "underlying" and "overlying" Love by which she encompassed the final footstep of man as "Truth."

Simultaneously with the parting of "Life" and "Love," to which "the ideal woman" corresponds, Mrs. Eddy said for the first time in this second edition of *Science and Health* of 1907, "Life is Mind, the creator reflected in His creation" * (she having previously said, "Life is the creator reflected in His creations"), S. & H. 331:5. Thus for the first time could be seen that the under arm of Woman, "Life" as "Mind," lifted up "creation," the first step in "the ideal man,"

* Mrs. Eddy had as early as the sixteenth edition of *Science and Health* defined "Life" in "Recapitulation" in part as "Life is Mind, or Infinite Understanding," p. 406, but she had never before said that "Life" as "Mind" is the creator.

through "intelligence," the second step in "the ideal man," to the sixth day (of the first chapter of Genesis, which Mrs. Eddy calls "the Science of Mind," S. & H. 557:24) where man is realized to be "Truth," that is always one with "Life" and "Love"; for this is the point at which both the male and female of God's creating appear—with Woman as Love a step higher than man as Truth in "the ascending order of creation," S. & H. 508:21-25. It is this point in the ascending scale of creation which Mrs. Eddy interprets as "the ideal man" and "the ideal woman," S. & H. 517:8-10. This is the climax of the subjective consciousness of Genesis the first chapter. The objective consciousness must await the descent of "Truth" and "Love" after "Love" has quickened the seventh day of man's rest into the activity of (so to speak) the eighth day—the descending days retraversing the same rungs of the Ladder of Life which the ascending days have traversed, as prototyped by the fact that Jacob's angels first ascended and then descended on the Ladder of Life.

Also in this second edition of 1907 Mrs. Eddy changed her statement of the basic discovery of Christian Science from, "In the year 1866, I discovered the Christ Science, or divine laws of Life, and named my discovery Christian Science," to, "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science," S. & H. 107:1, our present edition. By this change Mrs. Eddy declared her finished objective revelation to have advanced no further than her initial subjective vision in 1866, nine years before she first published *Science and Health*, since, it will be remembered, Mrs. Eddy interpreted the first day of consciousness in the first chapter of Genesis as a revelation of Life, Truth, and Love. Thus her work for others, and particularly church, for over forty years, tended to bedim her own vision of her initial revelation until the footsteps of church had reached, objectively, the same point of her subjective vision. Thus was fulfilled Mrs. Eddy's prophecy, "Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator" (S. & H. 557:18), which was her initial vision.

In connection with Mrs. Eddy's prophecy made at the laying of the corner-stone of the second Concord Branch in 1903 that "it points to the *new birth*," My. 158:12, it is interesting to contemplate that Mrs. Eddy in this second edition of 1907 made her last changes in her statement in *Science and Health* about "the obstetrics taught by this

Science," S. & H. 463:5, wherein she had also prophetically referred to the "new birth." The following is the previous form of those passages which were changed in the second edition of 1907, the changes being interpolated within brackets:

"Though gathering new energy, *an idea* [*this idea*] *should injure none of its useful surroundings* [*cannot injure its useful surroundings*] in the travail of spiritual birth. *It* [*a spiritual idea*] *cannot have within it* [*has not*] a single element of error, and *should remove* [*this truth removes*] properly whatever is offensive. Then *would* the new idea . . . *be clad* [*The new idea . . . is clad*] in white garments. . . . When this *new birth* takes place, the Christian Science infant is *born of the Spirit* [*born of God*] *added to* [*born of the Spirit*], and can cause the mother no more suffering. Thus will it always be, *when Truth is allowed* to fulfill her perfect work. [*By this we know that Truth is here and has fulfilled its perfect work*]," S. & H. 463:10-20, our present edition. To generalize the difference in the previous presentation of this statement and its changed form, its previous presentation could be characterized as a prophecy, while its changed presentation presents the idea of complete fulfillment.

Was not this "new child" (that Mrs. Eddy had always called the "divine idea"), brought forth by the process of the "new birth," the conception of the Bride, Word,—which Mrs. Eddy defines as "conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but *cannot suffer*," S. & H. 582:14,—and thus incapable of causing the Motherhood of the Word any more suffering, in fulfillment of Mrs. Eddy's prophecy, "When this *new birth* takes place, the Christian Science infant . . . can cause the mother [*whose latent potentiality as 'Love' is the Bride*] no more suffering"?

The fact that Mrs. Eddy had added to the twenty-fifth *Manual*, in 1902, upon the occasion of the abolition of the "Department of Obstetrics" in the Massachusetts Metaphysical College, the laconic statement, "Obstetrics is not Science, and will not be taught," and yet still preserved this lengthy statement concerning obstetrics in *Science and Health*, even so greatly strengthening it, after she had removed from *Science and Health* and the *Manual*, as before presented, their many Motherhood associations showed clearly that this statement referred to a higher identity than the "old" birth of a child as taught in the Metaphysical College.

The child which Mrs. Eddy had called "Christ Science" (Mis. 167), stating that it was both "son and daughter," that it outweighed the

material world, and that "the government" should be "upon his [own] shoulder," suggests that this, rather than a human conception of a child, was involved in "the obstetrics taught by this Science."

Thus Motherhood conceives her own bridal consciousness which "has spiritual bliss and enjoys but cannot suffer," S. & H. 582.

That "time may commence, but it cannot complete, the new birth: eternity does this," Mis. 15:18, is no more strikingly illustrated than in the change (made simultaneously with these last additions to what Mrs. Eddy calls the "new birth" in the statement just commented upon) from her former statement, "As Elias represents the fatherhood of God, *through Jesus*, so the Revelator completes this figure with woman, as the spiritual idea or type of God's motherhood" (the form in which it had been presented continuously from 1891 to 1907), to our present form, "As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this figure with woman, typifying the spiritual idea of God's motherhood," S. & H. 562:3-7.

While the thought is in no sense changed in this later statement, the former, "As Elias represents . . . *through Jesus*," shows clearly that "the new birth" which "time may commence" progressively presents the same man from the beginning to the end of its process; and when Mrs. Eddy indicated, as just presented, that "the new birth" had completed its progressive process to the point of bringing forth the "new child, or divine idea, . . . born of Truth and Love," S. & H. 463:7-14, which "time may commence, but . . . cannot complete, . . . eternity does this," she implied that eternity had silenced "time" in response to the demand of the man-angel which descended with the little book (that Mrs. Eddy calls "divine Science," S. & H. 559:3), declaring "that there should be time no longer," Rev. 10:6.

Harking back to three simultaneous changes in 1903 for a basis,—immediately after the discontinuance of the "Department of Obstetrics" in the Massachusetts Metaphysical College with the statement, "Obstetrics is not Science, and will not be taught," and simultaneously with the addition to *Science and Health* of pages 68 and 69, beginning with line 27 on page 68, presenting, "Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly but coexistent with God, will appear" (which was in turn simultaneous with the dropping of Motherhood associations in the Word), Mrs. Eddy added to *Science and Health*, "In Science, individual good de-

rived from God, the infinite All-in-all, may flow from the departed to mortals," S. & H. 72:23. Thus *Elias* still manifests his consciousness "through Jesus" as crudely stated by Mrs. Eddy from 1891 to 1907, and as she still states in a less striking form.

As 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, do not the "unbroken links of eternal, harmonious being" which enabled *Elias* (as idea) "through Jesus" to present "the fatherhood of God" show the spiritual basis for the erroneous material theory of bodily "reincarnation," which not only claims existence and power to-day but was an accepted belief in Jesus' time, as expressed in the disciples' answer to Jesus when Jesus said, "Whom do men say that I the Son of man am?"—the disciples replying, "Some say that thou art John the Baptist: some, *Elias*; and others, Jeremias, or one of the prophets," Matt. 16:13, 14.

As *Elijah*, or "*Elias*" as called in the New Testament written in Greek (while the Old Testament is written in Hebrew and thus calls *Elias* "*Elijah*"), was an evangel of the mission of *fire* as his sense of Principle, his mission having begun with fire and having been finished by heavenly ascension in a chariot of fire (I Kings 18:24, 38; II Kings 1:9-12; 2:11), Jesus as "the masculine representative of the spiritual idea," S. & H. 565:11, manifesting the "fatherhood of God," which *Elias* presented, declared, "I am come to send fire on the earth; and what will I, if it be already kindled?" Luke 12:49. Thus the man-angel bringing the little book from heaven had "feet . . . [as] pillars of *fire*," which Mrs. Eddy interprets as "foundations of Truth and Love . . . whose flames of Truth were prophetically described by John the Baptist [in prophesying of the baptism of Jesus with *fire* in contradistinction to John's baptism with water] as consuming error," S. & H. 558:16-19. Thus *Elias*, typing the fire of the mission of manhood, was continuously expressed by Jesus.

So the philosophy of reincarnation is but the mortal conception of the spiritual onward evolution of the "Idea" of "unbroken links of eternal, harmonious being" in which there can be no backward steps but only incorporation in the present of all seemingly "past" good.

When considering man as divisible, Jesus, lapping back to "manifest" what *Elias* had "represented," to meet the inability of the interim human consciousness to then grasp it, might be said to provide the idea of the continuity of good which the philosophy of reincarna-

tion counterfeits as "an idea of good on a material basis" in its claim of backward steps into the animal kingdom for those who have not profited by the past spiritual evolution of man. Yet Jesus did not lap back into the past, but realized the undemonstrated past to be the demonstrable necessity of the present. Thus he brought the past into the present instead of taking the present back to the past.

There were many, many more of these significant changes made in this second progressive edition of *Science and Health* of 1907, but these which have been given, both in the comments on this eleventh picture and in the "Zone to Zone" of the tenth picture, show their character.

Third Edition of 1907

Mrs. Eddy says, "The radiant * sun of virtue and truth coexists with being. Manhood is its *eternal noon*, undimmed by a declining sun," S. & H. 246:12. Thus Mrs. Eddy as an unmistakable indication that the manhood of the Word had reached its noonday light (as typed by the meridian light of the ninth picture) changed the word "eventide" to "noonday" in the third edition of 1907 of *Science and Health* in the statement, "A higher and more practical Christianity ['Truth,' Preface, p. vii, line 13] . . . stands at the door of this age, knocking for admission. Will you open or close the door upon this angel visitant, who cometh in the quiet of meekness, as he came of old to the patriarch at noonday [previously called 'eventide']?" S. & H. 224:22. In referring to the "patriarch" Mrs. Eddy undoubtedly meant Abraham, to whom three men (called "angels" in the Bible text heading the chapter) came "in the heat of the day"—"noonday." Mrs. Eddy consequently changed her statement to accord with the facts of the Bible which her work in the Motherhood phase of the Word (in "the nineteenth century," S. & H. 559:32) had beclouded to her consciousness.

Inasmuch as this entire statement of the "eventide" appearance of Truth to the human consciousness was added to the third edition of *Science and Health*, in 1881, at the beginning of the introduction of "Motherhood" and was changed to "noonday" at the very point in *Science and Health* in 1907 where the heavenly Bride as a step beyond Motherhood descended to earth, it but confirms the thought that Motherhood is but an "evening prayer" (as presented by Mrs. Eddy

* Changed in 1902 from, "The rising sun of virtue and Truth marks the *morn* of Being," S. & H. 142:12, 225th edition, 1901.

in her "Mother's Evening Prayer"), which was the message in the evening of the nineteenth century, to which the twelfth chapter of the Apocalypse belongs, S. & H. 559:32,—even though the "noonday" light of the God-crowned Woman as the Principle of the revelation of Truth was also then shining in its "noonday" glory upon the evening of Motherhood (since the God-crowned Woman as initial Bride was "clothed with the sun" in the twelfth chapter of the Apocalypse, which chapter pertained to the warfare in Motherhood).

In this third edition of 1907 when Mrs. Eddy put herself under the possibility of passing in this statement, "If you or *I* should appear to die, we should not be dead," S. & H. 164:17, she seemed to accept the "half a time" of Motherhood prophesied in the twelfth chapter of Revelation, as previously noted.

Fourth Edition of 1907

In the fourth edition of 1907 the eighth synonym of God as "Being" was dropped, leaving seven synonyms for God as defined on page 465, lines 8-10, in the chapter "Recapitulation."

The word "seems" was added to line 31 on page 507 so that it now reads, "Thus *misinterpreted*, the divine idea *seems* to fall to the level of a human or material belief, called mortal man." While this appears to be a small addition, it speaks volumes of meaning because it is only *misinterpretation* of the divine idea which "*seems*" to present "fallen man."

In this same edition the statement, "The eternal Elohim has *created* the universe," was changed to our present statement, "The eternal Elohim *includes* the *forever* universe," S. & H. 515:16. This was a change of great magnitude, since it entirely eliminated any sense of a Father-Mother God and evidenced the fact that Mrs. Eddy was ready to demand the higher step of which she speaks in *Miscellaneous Writings*, which reads as follows: "I know not what the person of omnipotence and omnipresence is, or what the infinite *includes*; therefore, I worship that of which I can conceive, first, as a loving Father and Mother; *then*, as thought ascends the scale of being to *diviner* consciousness, God becomes to me, as to the apostle who declared it, 'God is Love,'—divine Principle," p. 96. This statement, "The eternal Elohim *includes* the *forever* universe," also confirms the self-existence of the subjective sense of man and woman as the primitively forever united male and female of Spirit as earth and heaven,

which was Mrs. Eddy's subjective consciousness of Church that she yielded to the objective Bride of ascending Church.

The words "and eternal" were added to "the primal quality of infinite Mind . . ." in answer to the question "What is intelligence?" in the chapter "Recapitulation," S. & H. 469, the statement now reading, "It is the primal and eternal quality of infinite Mind . . .," the words "primal quality of" having been added in the second edition of 1907, as previously commented upon. "Primal" and "eternal" suggest the same related values as "primitive" and "ultimate" in Mrs. Eddy's statement that "Spirit is his [man's] primitive and ultimate source of being . . .," S. & H. 63:9,—in other words, it suggests both subjective and objective consciousness, as previously noted. Mrs. Eddy speaks of "the atmosphere of [even] human belief before it accepts sin, sickness, or death; a state of [even] mortal thought, the only error of which is limitation," thus presenting an atmosphere of *human belief* "more" *primitive* than its consciousness of error and a state of *mortal thought* "more" *ultimate* than its belief in error. Inasmuch as this quotation was taken from the definition of the river "Euphrates" typing "divine Science encompassing [encircling] the universe and man," S. & H. 585:16, does this not suggest the "primitive" and "ultimate" human consciousness encircled in the ninth picture? Certainly the dark robe on the lap of Jesus and the drab overgarment of the woman show the limitation of the individual subjective consciousness, be it ever so pure, before it has been "squared" with consciousness at "right angle[s] with its neighbors" (see description of the City foursquare in the revised edition of 1890, referred to in the footnote on page 309 of *Miscellaneous Writings*—the alternate reference of which is not Mrs. Eddy's). Hence Mrs. Eddy's imperative necessity to yield her first Concord Branch built *individually* by her consciousness to the *generic* second Concord Branch built by the entire Field together with herself.

As a side-line application of the affirmative self-direction of the five physical senses as presented in the second edition of *Science and Health* of 1907 (although scarcely touching the hem of the garment of its broader privileges), Mrs. Eddy in the fourth edition of 1907 changed the words "the use of right means" to "the right use of *temporary* and eternal means" in the statement addressed to "Christian Scientists" only (and not to their patients), which in its changed form reads: "If Christian Scientists ever fail to receive aid from other Scientists,—their brethren upon whom they may call,—God will still

guide them into *the right use of temporary and eternal means*," p. 444:7. "Other Scientists,—their brethren upon whom they ['Christian Scientists'] may call" heal only with divine Science (no matter how long their argumentation may be due to their own lack of being "perfectly attuned to divine Science," S. & H. 411:8), and "divine Science is absolute, and permits no half-way position . . .," S. & H. 274:23, or "temporary . . . means." Mrs. Eddy says, "Right is radical," S. & H. 452:18, and therefore "right means" (as this statement formerly read) are necessarily radical. Only *Christian Science* can safely reduce divine Science to human needs, S. & H. 471:30, and this reduction is never the rightful province of a practitioner but the leading of one's own consciousness. Christian Science is not only more susceptible of human apprehension, but it is always Christianly moral and, therefore, makes "the right use of temporary and eternal means." Thus in this change is seen the great privilege that a Christian Scientist always has in his own self-direction, which he forfeits when he calls upon others for aid. This is the distinction that lies in the fact that Mrs. Eddy causes "Christian Science" to supersede "divine Science" when she defines the fourth side of the City foursquare as "divine Science" and yet defines the fourth "cardinal point" of the "city of our God" (which expansively corresponds to the fourth side of the City foursquare) as "Christian Science." Thus Mrs. Eddy did not make this change from "the use of right means" to "the right use of temporary and eternal means" until she had redeemed the five physical senses to their own self-direction in the step-by-step process towards the "eternal."

Mrs. Eddy also, in this fourth edition of 1907, changed "impulse" to "Principle" in the following statement: "Against Love, the dragon warreth not long, for he is killed by the divine impulse ['divine impulse' changed to 'divine Principle,' S. & H. 567:10]." This clearly shows that the Message of Zebulun in the Word as Bride was the oneness of divine Love with divine Principle on earth, their initial unity in heaven alone having denied earth its place, forcing Love to continue its reliance upon impulses and intuitions, which are always faulty until tried by Principle, as suggested by St. John's admonition, ". . . try the spirits whether they are of God," I John 4:1. This cannot be done until "Principle" is complete to human consciousness. (Mrs. Eddy had dropped the word "safely" before "war with them" in the next sentence of this same statement in the two hundred and twenty-sixth edition, in 1902.)

Fifth Edition of 1907

In the fifth edition of 1907 Mrs. Eddy added the first promise ever presented in Christian Science (all previous promises having been given in "divine Science") and that was lines 25-29 on page 442 in which she rose above St. Paul's Christianity and offered salvation as a gift, or "dowry," of heaven. As previously noted, this first promise of Christian Science in *Science and Health* 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." This wonderful gift in this fifth edition was the culmination of the illuminations of *Science and Health* in 1907.

Thus Zebulun brought to the human consciousness in the Word the spiritual idea which interpreted the symbols it had previously spiritually animated. This interpretive Message of Zebulun was the spiritual idea of the compound Joseph and Benjamin consciousness, or "Idea" (S. & H. 115:17), humanly identified in symbol as: first, conjoined Issachar and Zebulun; then, progressively, as Zebulun embracing Issachar.

It will be remembered that the initial revelation of the Twentieth-Century Revision of *Science and Health* (starting with the two hundred and twenty-sixth edition) laid the foundation for both the second Concord Branch and the Extension; for both had a common identity in the sense that the second Concord Branch (built before the Extension) was the corner-stone in idea of the Extension, generically containing all of its treasures of idea. Thus Zebulun (typed by the second Concord Branch) embraced Issachar (typed by the Extension), the latter as the "family" expression of the same generic idea. Therefore the progressive revelations of the Twentieth-Century Revision of *Science and Health* from 1902 to 1907 were the Message of Zebulun as expressed by the symbol of church, and the 1907 illuminations were the more progressive Message of Zebulun expressed as ideas in *Science and Health* which forced church beyond its symbol—even the walls of the City foursquare.

So Zebulun brings first to church consciousness in church's own language, or the symbols of church, its final church step, typed by the second Concord Branch, and last to *Science and Health*, after establishing the church symbols by which the Word as abstract idea in *Science and Health* could be taught (since "spiritual teaching [to the

human consciousness] must *always* be by symbols," S. & H. 575:13), the many textual illuminations expressing the ideas beyond church symbols. In other words, Zebulun first presents the symbols of the City foursquare which built the "dwelling" place in human consciousness for the *indwelling* spiritual idea; since the descending Bride dwells within the four walls of Church idea (called the walls, or "sides," of the City) as her first earthly dwelling place, and then within the walls of idea in the form it takes in the texts of *Science and Health* which convey to their reader only the expanse that the reader's own preparedness permits. For even at its highest point, the *form* of an idea is but its human encasement in words, of whose limitations Mrs. Eddy sorely complains, saying, ". . . the one great obstacle to the reception of that spirituality, through which the understanding of Mind-science comes, is the inadequacy of material terms for metaphysical statements, and the consequent difficulty of so expressing metaphysical ideas as to make them comprehensible to any reader, who has not personally demonstrated Christian Science as brought forth in my discovery," S. & H. 115:1-8; and, again, in referring to Jesus' use of the word *pneuma* as both "wind" and "Spirit" in the same statement, "'The wind [*pneuma*] bloweth where it listeth. . . . So is every one that is born of the Spirit [*pneuma*],' " Mrs. Eddy says, "This shows how our Master had *constantly* to employ words of material significance in order to unfold spiritual thoughts," S. & H. 598:3-10. Hence Mrs. Eddy says that one must rise "above the letter, law, or *morale* of [even] the *inspired* Word" in order to become one with God, My. 238:17.

The inexpressible spiritual language of the Christ can be completely understood only after the *body* of Church and *forms* of Mind as word messages have yielded to the last Message of "the *Spirit* and the bride," which says, "Come" (Rev. 22:17)—beyond the Message of the letter-Word as Bride to the spiritual Word that was "in the beginning . . . with God, and . . . was God," which as "Christian Science" is "as old as God" (see marginal topic, S. & H. 146).

It will be found that the changes subsequent to these were merely eliminative of Christian textual obstructions to the activities of the Word of Benjamin as spiritual "Idea" brought by Zebulun into the texts of *Science and Health* in 1907—Joseph being this eliminative activity, responsive to the demand of "no temple therein," which dissipates the protective Christian walls of the City foursquare in the Word, in order that it might expand to the "city of our God" as limit-

less and boundless "Idea," S. & H. 577, recapturing the spiritual idea which Mrs. Eddy formerly expressed as "woman in the Apocalypse is the vignette"—a spreading idea which expands beyond the bounds of its form. Thus the Joseph textual eliminations were to the end of preparing a *line of light* by which those prepared for the footstep of Benjamin might find a way out of Christian limitations into the boundlessness of Science, while at the same time leaving for those who were not prepared to go beyond laboring Christianity the footsteps "journeying 'uphill all the way,'" S. & H. 574:4. It will be further noted that the substitutions (for the eliminations) subsequently made are in quality identical with the demands of the Message of Zebulun which previously have been presented.

1908

Second Edition of 1908

In the second edition of 1908 (the first edition contained no change in this line of thought) Mrs. Eddy made three *eliminative* changes in the sixth Tenet of Christian Science in *Science and Health* by removing the Christian terms of "strive," "meek," and "love one another." For "love one another" was substituted the Golden Rule as the measuring rod of the City foursquare, which was measured by "a golden reed" (Golden Rule) of the angel and found to be the "measure of a man," or the *square* of the twelve tribes of Israel—typed by "an hundred and forty and four cubits," Rev. 21:15, 16, 17; 14:1, 4, Mrs. Eddy having said that the "square" of the City typed "a . . . *square* man," as previously noted. Jesus had said "*strive* to enter in at the strait gate . . . blessed are the *meek* . . . *love one another*," and so on. As Christianity tends to the impersonation of Truth (for Mrs. Eddy says, "The *impersonation* of the spiritual idea had a brief history in the earthly life of our Master," S. & H. 565:13), Christians are forced to alternately "strive" against the barriers which other *personalities* present to their Christian progress and *personally* "love one another" in unintelligent blindness to these barriers, else humble themselves in "meek[ness]" before the aggression of other personalities; whereas Science lifts these barriers between so-called persons and other so-called personalities by unifying man in response to Jesus' prophetic higher demand to "love thy neighbour *as* [not *like*] thyself" through the application of the Golden Rule. Thus by these eliminations Mrs. Eddy took her first step in her scientific embracing of Christianity within the Science that knows nothing of the need

for such admonitions. (Simultaneously with the change from "love one another" to the "square" of Love, Mrs. Eddy separated the branches from associated activities with each other, as previously presented.)

Third Edition of 1908

In the third edition of 1908 Mrs. Eddy gave the rousing injunction to Christian Scientists, "Christian Scientists, be a law to yourselves," S. & H. 442:30, thus *eliminating* any outside relationship or control, which could rest on no other than a Christian basis since Christianity demands *obedience* to outside-of-oneself law. (Mrs. Eddy simultaneously dissolved the branches' Communion Season with The Mother Church in the following words: "The branch churches continue their communion seasons, but there shall be no more communion season in The Mother Church that has blossomed [through the branches] into spiritual beauty, communion universal and divine," My. 141:26.)

Fourth Edition of 1908

In the fourth edition of 1908 Mrs. Eddy added to *Science and Health* lines 25-29 on page 200 in which she expanded the Word beyond St. Paul's Christianity at its highest point when he said, "'For I determined not to know anything among you, save Jesus Christ, and him crucified.' (I Cor. ii. 2.)," which is Christianity. Mrs. Eddy rejoins with, "Christian Science says: I am determined not to know anything among you, save Jesus Christ, and him *glorified*," which is Science. Thus Science with one final blow *eliminated* crucifixion as the epitome of Christianity, since St. Paul as Christianity's highest exponent (Jesus being the "Christ-idea") declared he knew *nothing* but a crucified Jesus, which was the equivalent of saying that *Christianity* knew nothing but a crucified Jesus. Thus the elimination of crucifixion (embracedly of its ends) eliminated each and every footstep of Christianity below the point of the always-glorification of manhood in Science.

Simultaneously with this change from a "crucified" to a "glorified" Jesus Mrs. Eddy *disbanded* the body of the "Executive Members" * (formerly called "First Members") of The Mother Church,

* All of the basic members of The Mother Church had been members of the Massachusetts Metaphysical Association, one of the By-laws of which had pledged them to *life* membership in this Association that Mrs. Eddy had called an "Assembly of Christians," *June Journal*, 1890 (revised By-laws of the Massachusetts Metaphysical Association, p. 14).

who held *life* membership in the "Assembly of *Christians*" and were still in active position under the provision of the *Manual*, stating, "Article V. of the Church By-laws, creating Executive Members, has been repealed. There being no further necessity for this organization, it is therefore disbanded," August *Journal*, 1908. The "Executive Members" were the first voting and governing body of The Mother Church and more latterly the active spiritual "body." Thus Christianity yielded its "body" to Science in significant symbolism, and Mrs. Eddy says, "Spiritual teaching must *always* be by symbols," S. & H. 575:13.

In this same edition in which crucifixion yielded to glorification, the "celestial" crown of St. John's Revelation instead of the human coronet, or the reward of Christian righteousness, appeared in the Christian Science seal encircling the cross (typing Christianity, manhood) on the cover of *Science and Health* and on all of Mrs. Eddy's writings with the exception of the *Manual*, upon which the cross and crown were never placed by Mrs. Eddy, it first being placed thereupon about six years after she left us in person. Thus the Christian reward for righteousness, expressed as the human coronet, yielded to the self-consciousness of inner dominion, which needs neither crucifixion nor reward to complete its sense of being. The "celestial" crown of St. John's Revelation (so denominated in the June *Journal* of 1908) contained the five stars representing the dominion of Womanhood; for Jesus held only the first seven stars in his right hand when he appeared to St. John in his Revelation, but he prophesied of the full twelve on Woman's crown. In the flared, divided presentation of the crown on the head of the God-crowned Woman in the window of The Mother Church there are seven stars in the ascended upper row and five in the descended lower row closest to the Woman's head. Thus Mrs. Eddy made the division between the seven stars of manhood and the five stars of Womanhood when she chose the five-star crown for the seal of Christian Science.

Fifth Edition of 1908

In this fifth edition of 1908 Mrs. Eddy changed the statement under the present marginal topic of "Spiritual interpretation," S. & H. 46, which formerly read, "The divine Spirit, which identified Jesus thus over nineteen centuries ago has spoken through the inspired Word in every age and clime," to read, "The divine Spirit, which identified Jesus thus centuries ago, has spoken through the inspired

Word and will speak through it in every age and clime." The former statement implied that "the inspired Word" had always spoken in every age and clime; while the latter declares that "the inspired Word" did not speak before the spiritual interpretation of the Scriptures by *Science and Health with Key to the Scriptures* spoke and that it would henceforth continue to speak in every age and clime. This is confirmed by the fact that the marginal topic for the paragraph recording Jesus' walk to Emmaus with his two disciples, in which the text just quoted was (and is) included, was formerly "Emmaus" instead of the present marginal topic, "Spiritual interpretation." This change in the marginal topic was made, as previously presented, almost immediately after Mrs. Eddy as the first step of the Twentieth Century (in 1901) changed the first Tenet of Christian Science from, "As adherents of Truth we take the Scriptures as our guide to eternal Life," to, "As adherents of Truth, we take *the inspired Word* of the Bible as our guide [‘sufficient’ not added until 1907] to eternal Life."

As *Science and Health with Key to the Scriptures* is the only spiritual interpretation of the Scriptures, the presenting of "the inspired Word" under the marginal topic of "Spiritual interpretation" confirms the fact that "the inspired Word of the Bible" had never spoken in its completeness until Mrs. Eddy as the fourth woman for the first time interpreted "the Scriptures in their true sense, which reveals the spiritual origin of man," S. & H. 534:5-7. Therefore Jesus in his walk to Emmaus "beginning [only] at Moses and all the prophets [two thousand years after the beginning of recorded Scriptural texts] . . . expounded unto them in all the scriptures the things concerning himself," Luke 24:27; whereas "the inspired Word of the Bible" as *Science and Health with Key to the Scriptures* begins at Genesis and expounds the entire Scripture through its last chapter, including the "tree of life" in the Apocalypse. Moses' and the prophets' prevision concerning Jesus did not extend beyond the crucifixion of Jesus; while Christian Science interprets not only the prophecies of Jesus beyond his resurrection but Jesus' great revelation to St. John after his ascension. This last change presented "the inspired Word" as direct revelation from heaven (Mrs. Eddy having said, "All Truth is from inspiration and revelation," Un. 46:3), thereby eliminating, in this *line of light*, the rising footsteps of manhood to this goal, since "manhood is its eternal noon, undimmed by a declining [or 'rising'] sun," S. & H. 246:12. Thus the

former barriers to man's coexistence with God were forever removed.

In the fifth edition of 1908, shortly before the faring forth of *The Christian Science Monitor* "to spread undivided the Science that operates unspent," My. 353:16, Mrs. Eddy's prayer of thanksgiving as it is at present on the flyleaf of *Science and Health*, "Oh! Thou hast heard my prayer; and I am blest! This is Thy high behest:—Thou here, and *everywhere*," * took the place of the rebuke to material sense in its previous "I, I, I, I myself, I, the inside and outside, the what and the why, the when and the where, the low and the high, all I, I, I, I myself, I."

(The rebuking sense of the latter quotation is expressed by Mrs. Eddy in the April *Journal* of 1889, p. 20, as follows: "I must tell you of some of the doors that animal magnetism opens for the entrance of the enemy, sometimes just at the moment when you are ready to enter on the fruition of your labors, just when you are about to chant hymns of victory for triumphs. The open doors most often used are those of rivalry, jealousy. It is the 'I, I, I, I myself, I, the inside and outside, the what and the why, the when and the where, the low and the high, all I, I, I, I myself, I.'" Mrs. Eddy substituted lines 30-5 beginning on page 280 for this statement when she revised this article in *Miscellaneous Writings*.) Thus personal selfhood, which is forever haunted by "I, I, I, I myself, I," and with which even Christianity is forced to struggle, yielded to the Science of God's "high behest"—"Thou [infinite Selfhood] here, and *everywhere*," * which was the Message that Zebulun had brought in his key statement, "Thy kingdom is come [on earth]." So the consciousness of God's ever-presence silenced the Christian's prayer for a personal blessing.

Sixth Edition of 1908

Simultaneously with the closing of the Leader's Room (formerly called "Mother's Room") with the significant peroration: "There is nothing in this room now of any special interest. 'Let the dead bury their dead' [which were the same words used by Jesus when he was asked permission by the man to go bury his father], and the spiritual have all place and power," *Sentinel*, November 21, 1908, Mrs. Eddy added to *Science and Health* in the chapter entitled "Creation," on page 267, lines 28-32: "'Blessed is the man that endureth [overcometh] † temptation [to create]: for when he is tried, [proved

* The italics are Mrs. Eddy's.

† This bracket with the dagger is Mrs. Eddy's.

faithful],* he shall receive the crown of life, which the Lord hath promised to them that love him.' (James i. 12.)." Thus the crown of Life in Joseph closes the door on "creation" (the first step in "the ideal man"), which Christianity alone accepts, for St. Paul said of even Jesus as the author of Christianity, ". . . who *created* all things by Jesus Christ," Eph. 3:9. The foregoing association of the "temptation" to be overcome with "creation" is based upon the contemporary happening just cited as well as the fact that Mrs. Eddy placed this addition under the chapter entitled "Creation" and at its very end as the last demand of "creation" upon the human consciousness, freeing Life to the *intelligent* perception of the forever consciousness of Truth, which is inseparable from Love, in the sense that Mrs. Eddy declares "Life, Truth, and Love" to be "self-existent," thereby lifting the definition of "Creator" in the "Glossary" of *Science and Health* beyond the bounds of "creation," in line with her changing the statement, "The eternal Elohim has created the universe," as it was in 1907, to, "The eternal Elohim *includes* the forever universe," S. & H. 515:16.

Thus from all the foregoing changes it will be seen that the protective walls of Christianity were dissipated by the Joseph eliminations in *Science and Health* in 1908. In the 1909 changes this eliminative activity of Joseph continued as the manhood phase of Benjamin up to the point where Mrs. Eddy declared that "error is unreal and obsolete," S. & H. 265:20, after which manhood as Truth became a positive activity precluding even a "*claim* to error"; for in the compounded idea of Joseph and Benjamin the male and female elements of Truth and Love remain forever active, Mrs. Eddy having defined the "Us" in her definition of the "I, or Ego" as "man [Truth] and woman [Love] unchanged forever in their individual characters . . .," S. & H. 588:9-13. Mrs. Eddy also said, "Even eternity can never reveal the whole of God. . . ." Thus Truth is a forever self-revelatory process of the harmonies and beauties of Love. The following are the 1909 changes:

1909

First Edition of 1909

In the first edition of 1909 Mrs. Eddy changed the statement, "The maximum of good, however, is met by the maximum of suppositional evil, hence the fight to crush Science," to, "The maximum

* This bracket with the asterisk is Mrs. Eddy's.

of good is the infinite God and His idea, the All-in-all," as in the present edition of *Science and Health* on page 103, lines 15, 16. Thus Mrs. Eddy inferentially declared that the fight to crush Science, which the limitations of Christianity unwittingly abetted, had ended.

Second Edition of 1909

In this edition Mrs. Eddy changed the statement, "The truth of being is perennial and the error is seen only when we look from wrong points of observation," to read as now, "The truth of being is perennial, and the error is unreal and obsolete," S. & H. 265:20. There being no power to crush Science, there was no need of an observatory to watch its movements. The watchtower of Christianity had been set up for the purpose of watching the operations of error lest man should unwarily become its prey. For this was Mrs. Eddy's interpretation of Jesus' exhortation, "What I say unto you I say unto all, Watch," Mark 13:37, in her article "Watching *versus* Watching Out" (My. 232), which, however, was written in 1905, two years before Zebulun had brought the Principle of compounded Benjamin, whose Joseph-element removed the Christian watchtower in 1909 when Benjamin came to specific expression in *Science and Health*.

Whereupon Mrs. Eddy added in this same edition of *Science and Health* lines 13-17 on page 99, which read in part, "Christian Science teaches only that which is spiritual and divine, and not human," which certainly superseded embracingly her previous statement in *Science and Health* on page 127, lines 14-16, which is, "It may be said, however, that the term Christian Science relates especially to Science as applied to humanity," the footsteps of humanity having been fulfilled when error was declared to be "obsolete." Thus at this point was eliminated from the contemplation of Christian Scientists everything that was not divine.

There were no further *textual* changes in *Science and Health* up to the time of Mrs. Eddy's passing in 1910, for what changes could have been made after Science had declared there was no longer any "fight to crush Science," that "error is unreal and obsolete," and that "Christian Science teaches only that which is spiritual and divine, and not human"? There were a few word changes of a *corrective* nature in 1909 which are as follows:

S. & H. p. 341: "good" changed to "Truth," line 10.

S. & H. p. 143: "lesser" instead of "less," line 15.

- S. & H. p. 221: "woman" and "her" changed to "person" and "his" throughout entire narrative, lines 1 to 28 next page.
- S. & H. p. 334: "or is" added after "Jesus was," line 1; also "and is" after first two words, line 2; and "dwells" instead of "dwelt," line 5.
- S. & H. p. 90: "man" instead of "one," line 25.
- S. & H. p. 7: "want" to "need," line 25.
- S. & H. p. 107: "preparing" instead of "fitting," line 4.
- S. & H. p. 265: "in God's image and likeness" added after "man," line 20.
- S. & H. p. 71: "the so-called" before "mind," line 12.

In line with Mrs. Eddy's textually finished revelation of the Word of *Science and Health* in 1909, Mrs. Eddy said on October 12th, 1909, ". . . 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 . . .," *Sentinel* Oct. 16, 1909 (My. 359:8). Thus she relinquished her personal Christian leadership to her Word as Science in the *Manual*; for the changes in the *Manual* kept pace with the changes of *Science and Health*, there being but two subsequent changes in the *Manual*, the character of which declared finished structural masonry and no more thought-building, as later more fully presented.

(There was but one word changed in *Science and Health* in 1910 and that was "caterpillar" changed to "insect," line 18, p. 74. Also the titles of two chapters were slightly changed—"Christian Science and Spiritualism" was changed to "Christian Science *versus* Spiritualism," and the chapter title "Animal Magnetism" was changed to "Animal Magnetism Unmasked." These latter changes were made because they had confused casual readers by seeming to present the teachings of "Spiritualism" and "Animal Magnetism," which Mrs. Eddy had always denounced.

(However, Mrs. Eddy's completion of *Science and Health with Key to the Scriptures* did not end her changes in *Christ and Christmas*; for she again [and for the last time] revised *Christ and Christmas*, in 1910, in its ninth edition, placing upon Woman's bowed head in the first picture the head of man as Woman's crown, and at the same time placing the decorative symbolic designs on the pages of *Christ and Christmas*. The more symbolic designs which frame the quotation from the stanza or stanzas of the Poem applicable to each picture and appearing opposite each picture, as may be seen, contain the

most fitting symbols of triumph in the sense that the upper horizontal design at its center presents a crown, and the vertical design on each side of the quotation from the stanza or stanzas presents a tall vase filled with fruit, the fruit being in line with the crown in the upper horizontal design, suggesting that the crown is gained only by the human demonstration of the fruits of the Spirit. Also, as may be seen, a wreath is hung at a medial point on each vase, suggesting "affection's wreath," which Mrs. Eddy claims for Woman in her poem entitled "Woman's Rights," Mis. 388:17; and the lower horizontal scroll at its center presents a basket of what seems to be flowers, which together with the flowers in the fretwork on either side suggest Mrs. Eddy's reference to the opening and opened "petals of a holy [whole, finished] purpose," S. & H. 506:20.

(Also Mrs. Eddy restored the interior of the dwelling in the tenth picture to its original form, as presented in the comments on the tenth picture, and changed the authority for the entire book of Revelation from St. John to Christ Jesus, as previously noted. Thus the revelation of her finished purpose does not end with the changes in *Science and Health* corresponding to Benjamin as the "city of our God" in the *Key to the Scriptures*, for *Christ and Christmas* presents two succeeding footsteps corresponding to the "tree of life" as Nation and the sharing of its "fruits" with all mankind, typing the Universe, as presented in the second portion of this book entitled "Expanding Light.")

FINAL FOOTSTEPS

As an evidence that church in response to the finished Word had taken its final footsteps, the following last two changes were made in the By-laws of The Mother Church *Manual* in 1910:

The first change was the removal by Mrs. Eddy of the permission for Christian Scientists to become identified with Freemasonry as the only previous exception to her rule that no membership in organizations outside the Christian Science Movement was permitted Christian Scientists as stated in our present *Manual* under "Church Organizations Ample," p. 44. This By-law at the same time that it permitted Christian Scientists to be *Freemasons* forbade a Christian Scientist to join any organization which excluded either sex (other than *Freemasons*). "The temple of the Lord" must be built by the united male and female in universal consciousness, and the *Freemasons* alone basically encompassed the male and female idea in the

Bible, for the Freemasons purport to rebuild Solomon's Temple, and Solomon's Temple embraced the symbols of even the City foursquare as Bride, or Womanhood; whereas other organizations in excluding either sex did not have the essential elements for the building of a universal temple. Thus when she subsequently forbade Scientists to join the *Freemasons* who built their temple wholly on the Bible, Mrs. Eddy symbolically declared that the *masonry* of "the temple of the Lord" was complete; and as "spiritual teaching must always be by symbols" (S. & H. 575:13), this change had its significant terminating import.

The second change was the prohibition of the repeating of the confidences of patients by their practitioners as stated in our present *Manual* under the title of "Practitioners and Patients," p. 46. Note that this does not only imply the naming of such patients as give these confidences but more—it even forbids the repeating of such confidences impersonally. Not one stone was permitted to be built upon another (one case upon another), thus fulfilling Jesus' prophecy of the organic temple, "There shall not be left here one stone upon another, that shall not be thrown down," Matt. 24:2. In this manner was thrown down the last "stone upon another" in organic building, for each practitioner had more or less thus built his or her temple with the impersonal stones of added demonstrations. Even this had been Mrs. Eddy's practice, as evidenced by the following excerpt from her article in the *January Journal* of 1890, entitled "Parting Makes Tender," which reads: "A moral necessity has sometimes impelled me to tell one student of another one's error, not to injure anyone, but solely to save the student from falling into similar temptation and the contamination of a mental atmosphere to which he was exposed; and that student has betrayed his Lord, forfeited the help of Truth by telling and exaggerating what had been said, thus traducing the mother motive and losing the end in view."

Thus the branches, which had always typed Science (symbolized by the *five* inspirational stars on Woman's crown as distinguished from the *seven* stars of laboring Christianity that Jesus held in his right hand before he prophesied of the *twelve* on Woman's crown), had built "the temple of the Lord" in their complete rooting in the Bride, Word, of *Science and Health*, so that when *Science and Health* was complete, the temple was complete. Hence, "They also serve who only stand and wait." The five waiting stars were the spiritual demand upon the seven working stars and with their *support as*

foundation built "the temple of the Lord," keeping ever alive the promises of the Spirit, which labor so bedims and would at times obscure but for the unseen shining of the spiritual Light of Womanly inspiration that is the original Word, which is God, John 1:1.

As has been previously noted, Mrs. Eddy in January 1898, immediately after the completion of the first Concord Branch, December 1897, established the *Christian Science Sentinel* "to hold guard over Truth, Life, and Love" (My. 353:12) as the Field vehicle of the branches, whose only choice of mottoes declared them to be the expression of Life, Truth, and Love. In the first issue of the *Sentinel* (under its then title of *Christian Science Weekly*) in an article entitled "Salutatory," the *Sentinel* was editorially (and therefore authoritatively) declared to be the "Child" of the "Mother" *Christian Science Journal*. At the top of the then *Christian Science Weekly's* front page (which had no cover) was placed in an enlarged form the Christian Science seal with its encircled cross and crown. This seal was almost immediately afterwards reduced to strikingly small proportions, as if to prophesy that the cross and crown bore small, if any, relationship to the Field as branches. However, as if to decide that the *Sentinel's* freedom from the cross and crown as the symbols of Motherhood must come only at the point of future demonstrated union of the divided trinity of Life, Truth, and Love as the mottoes of the branches, a large seal was placed between the words "Christian" and "Science" (the union of Life, Truth, and Love being Christian Science) when the *Christian Science Weekly* was given the name of the *Christian Science Sentinel*. This seal, containing the cross and the crown, remained on the cover of the *Sentinel* only until The Mother Church reached its "crown" in 1906, when the Extension was dedicated as its "crowning ultimate," My. 6:22, whereupon the seal, containing the cross and crown, was removed from the cover of the *Sentinel*, and the two women typing the founding and revealing consciousness of Mrs. Eddy as Christianity and Science (prototyped by Leah and Rachel, who had been united in Issachar, symbolized by the Extension, "the crown") were placed thereupon. The Christian Science seal, containing the cross and crown, was never again placed by Mrs. Eddy upon the *Christian Science Sentinel* (but several years after Mrs. Eddy left us in person it was again placed upon the *Sentinel* between the two women). However, *The Christian Science Journal* as the "Mother" periodical (the *Journal* being "designed to put on cord the divine Science of Truth" only, My. 353:11, which as Mrs.

Eddy's "man child" had had its spiritual history fully recorded before her passing) remained untouched and bore the dual cross and crown to the end of Mrs. Eddy's presence with us.

In the light of the symbolic commission of the *Christian Science Sentinel* "to hold guard over Truth, Life, and Love" as typing the branches, it is more than interesting to note that after twelve years of such collective self-guarding, Mrs. Eddy wrote for the first issue of the thirteenth volume (twelve being the completed Branch Church idea as typing the twelve tribal gates of the City foursquare) of the *Sentinel* her wonderful reply to the question of one who declared herself to have been catechized by a Christian Science practitioner because she had referred to herself as "an immortal idea of the one divine Mind." To this the practitioner had replied that her statement was wrong because she still lived in her flesh, whereupon she in turn replied that she did not live in her flesh, for after coming to the light of Truth she had found that she lived and moved and had her being in God, My. 241:19-29. Mrs. Eddy's reply in the *Sentinel* to this individual was in part: "You are scientifically correct in your statement about yourself. . . . Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration," My. 242:2-10.

The great significance of Mrs. Eddy's direct reply through the pages of the *Sentinel* as the vehicle of the branches to an *individual* consciousness (which had directed that her question be thus answered "so that all may know") is seen in the fact that Mrs. Eddy for the first time called an *individual* human consciousness "the child of God," thus placing it in the position typed by each branch, that of reflecting the full composite elements of the trinity of Life, Truth, and Love. Mrs. Eddy's reply seemed to declare that the words of her initial statement in the first two editions of *Science and Health* had come to pass, which read, "At present we know not what we are, but certainly we shall be Love, Life, and Truth, when we understand them," 2nd ed. p. 19. Thus Mrs. Eddy sanctioned the assumption by an *individual* consciousness of the spiritual definition of "children" in the "Glossary" of *Science and Health* as "spiritual thoughts and representatives of Life, Truth, and Love," or to be more accurate a spiritual representative of Life, Truth, and Love. Hence each branch was inferentially, by Mrs. Eddy's reply, declared to have completed

its symbolic mission of gathering the elements of Life, Truth, and Love into one consciousness.

However, the basis, "*Christian Science is absolute,*" upon which Mrs. Eddy made her reply, is more significant than even the reply itself. Thus although Mrs. Eddy had many times spoken prophetically of absolute *Christian Science* as a possibility, this was the first time that she had made *Christian Science* absolute in very statement, she having always previously and ever since said that "divine Science is absolute" (S. & H. 274:23), distinguishing *Christian Science* from *divine Science* in the manner of this statement, "Since then her [Mrs. Eddy's] highest creed has been divine Science, which, reduced to human apprehension, she has named Christian Science," S. & H. 471:29. Mrs. Eddy had used (and still does) the term "absolute *Christian Science*" only in such statements as: "Mine and thine are obsolete terms in absolute Christian Science," Mis. 318:2; "During the sensual ages, absolute Christian Science may not be achieved prior to the change called death," S. & H. 254:16; ". . . that we can become conscious, here and now, of a cessation of *death*, sorrow, and pain. This is indeed a foretaste of absolute Christian Science," S. & H. 573:26. So the *Sentinel* typing "Christian Science" had fulfilled its mission of holding "guard over Truth, Life, and Love" until "Christian Science" had become demonstrably one with "divine Science." And as Mrs. Eddy's reply to an individual was given exactly three months to the day before her passing and it was her last statement to the Field, it seemed to be the "Valedictory" of the *Sentinel*, whose perpetuation *under the terms of The Mother Church Manual* was impossible after the expiration of the term of office for its editors (of one year's duration) in June 1911, inasmuch as their reappointment under the *Manual* required Mrs. Eddy's consent "given in her own handwriting," *Manual* p. 81, and this applied to the *Journal* as well.

In line with the *Sentinel's* Valedictory (so to speak) Message through the channel of Mrs. Eddy, which was published on September 3rd, 1910, the *Christian Science Quarterly* in its next issue, for October 1910, presented in the seal on its cover a pure white cross encircled by the "celestial" crown whose stars were pure white (both cross and stars having been black before), as if to announce that there was no further cross to be borne after Mrs. Eddy's passing two months hence; for the full stars of Womanhood, typed by the

branches, had fulfilled their descending mission of bringing to the human consciousness the light of heaven.

As the evening shadows of the nineteenth century began to gather before the sunrise of the morning light of the "God-crowned" Twentieth Century, *Poems* p. 22, Mrs. Eddy added to her spiritual interpretation of the Lord's Prayer, "Thy kingdom *is* come," for the first time, and just before the dawning of the Twentieth Century she published for the first time her poem entitled "Satisfied," *Poems* p. 79. However, as this was the nineteenth century (of which 1900 was the last year), which the twelfth chapter of Revelation's warfare characterized, the atmosphere was too impregnated with the smoke of battle for the wilderness-woman to discern the needs of the finished revelation of the God-crowned Woman and to realize that she (the wilderness-woman) could never be "Satisfied" until she as founding consciousness had become one with the Message of the "God-crowned" Twentieth Century; nor could God's "kingdom come" to earth (symbolized by the descent of the Bride, completed Word, Revelation twenty-first chapter) under the limitation of the revelations of the nineteenth century (S. & H. 559:30-2), which established the rules for warfare in Christian Science prophesied by the twelfth chapter of the Apocalypse, S. & H. 568:5-7.

Therefore in 1901, at the dawn of the Twentieth Century, when revising *Science and Health* in preparation for its last progressive diffusive Light, Mrs. Eddy as an evidence that she was *dissatisfied* removed the basic statement, "Thy kingdom is come," from her spiritual interpretation of the Lord's Prayer as the corner-stone of its entire spiritual expectancy, substituting therefor, "Thy kingdom is within us." Only the individual subjective "kingdom" could be within us; whereas the "kingdom of heaven" that must descend to earth is collective man, and therefore it must dwell among *men*, both "within" and "without" the individual consciousness. Hence Mrs. Eddy was forced to await the fulfillment of the descent of the Bride in her Word, as indicated by the Message of Zebulun in 1907, before again adding "Thy kingdom is come" to her spiritual interpretation of the Lord's Prayer, as previously noted.

It has seemed necessary in the last two paragraphs to break the line of facts in the preceding presentation of the church's progress in its footsteps in 1910 to its final goal in order to properly place the setting for Mrs. Eddy's first publication in 1900 of her poem entitled "Satisfied" to the end of bringing these circumstances (as showing the

entirely different position of both her Word and church when she first published her poem) to bear upon a second publication of this poem in 1910, lest its republication might be considered merely a response to a request rather than a restatement of a previously misplaced life Valedictory (so to speak) as formerly recorded in *The Christian Science Journal*.

Now to continue the Church narrative of 1910, as if to publish her life Valedictory in coincidence with the *Journal* Valedictory of self-finished course within its own pages, Mrs. Eddy republished her poem entitled "Satisfied" in *The Christian Science Journal* two months before her passing. This poem reads in part: "Love looseth thee, and lifteth me, ayont hate's thrall: there [where 'mother finds her home and heav'nly rest'] Life is light, and wisdom might, and God is All. . . . God's glorified! Who doth His will—His likeness still—is satisfied," *Poems* p. 79. Did not all of these footsteps show that Mrs. Eddy had finished her God-given mission and that, therefore, she was finally "Satisfied"?

THE TWELVE GATES OF THE CITY OF OUR GOD BEYOND THE FOUR WALLS OF THE CITY FOURSQUARE

As indicated by its chapter heading, the twenty-second chapter of Revelation characterizes the "city of God" and presents the twelve gates of this "city of God" without walls or limits, Rev. 22:14. This is in line with Mrs. Eddy's presentation of the "city of our God" (so designated in the main body of the paragraph and in its marginal topic as well), which she describes as, "This spiritual, holy habitation has no boundary nor limit . . . Love is the light of it . . . Its gates open towards light and glory both within and without . . .," S. & H. 577:12-25. These twelve gates may be seen in the characteristics of the ten birds, the Crown, and the Light, all together presenting the composite spiritual "Idea," which rather than walls holds them into operative place in consciousness; for the spiritual "Idea," unlike the specific ideas of Mind, is boundless and limitless and thus provides "Truth's [unwalled] fane" (meaning "sanctuary," or "temple") where only heavenly hymns are sung in human consciousness.

These twelve gates without walls of Church limitation are presented in the twenty-second chapter of Revelation only after the injunction which reads, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let

him be righteous still: and he that is holy, let him be holy still," Rev. 22:11, has been obeyed. Thus having ceased to be conscious of anything "without" their own diffusive Light, the twelve activities as the spiritual "Idea" need no protective walls and, therefore, are not conscious of the side resistances of evil, as typed in this eleventh picture, making demonstrably possible to all mankind for the first time Mrs. Eddy's statement, "It is Truth's knowledge of its own infinitude which forbids the genuine existence of even a claim to error," *No and Yes* 30:18-20. Hence these twelve symbolic activities of Spirit as the gates of the "city of our God" open both "within" and "without" towards "the light and glory of divine Science," S. & H. 575:9.

"THE WAY"

Mrs. Eddy calls the process presented in this eleventh picture "The Way"—not her way, your way, or anyone's else way, but "*The Way*" in which everyone must walk. In fact this picture portrays the five progressive "states and stages" of consciousness which Mrs. Eddy in "The Apocalypse" presents as *the way* by which the human mind becomes so illumined as to see heaven and earth one. Mrs. Eddy in premising these five progressive "states and stages" of consciousness says that "the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness," S. & H. 573:6.

The *first* "state and stage" is that of the subjective consciousness, for Mrs. Eddy says in speaking of St. John's vision at this point: "Because St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the *subjective* state by which he could see the new heaven and new earth, which involve the spiritual idea and consciousness of reality," S. & H. 573:19. This was the state of consciousness in which Mrs. Eddy initially revealed the allness of good and the perfection of man, saying, "Man is as perfect now, and henceforth, and forever, as when the stars first sang together, and creation joined in the grand chorus of harmonious being," *Mis.* 188:3. Mrs. Eddy calls this "*subjective* state" of St. John "a present possibility," S. & H. 574:2, and uses this term "*subjective* state" to indicate a very present necessity in human affairs when she says that "the atmosphere of the human mind, when cleansed of self and permeated with divine Love, will reflect this purified *subjective*

state in clearer skies, less thunderbolts, tornadoes, and extremes of heat and cold," My. 265:24-28, thereby making the "*subjective state*" of consciousness not only possible in heavenly revelation but equally possible as a channel for purified earth conditions.

In speaking of the *second* "state and stage" of consciousness, Mrs. Eddy says that "the Revelator also takes in another view, adapted to console the weary pilgrim, *journeying 'uphill all the way,'*" S. & H. 574:3, and then she presents the marginal topic of "Vials of wrath and consolation" as the only way in which the followers of the revelation of another can objectively attain that vision. The relative distance between the subjective consciousness of the revelator and that of his or her followers determines the degree to which "this ministry of Truth, this message from divine Love" seems to be "angelic vials" of *wrath*. However, note that in the marginal topic of "Vials of wrath" Mrs. Eddy adds "and consolation," the "consolation" being that each step of ascent brings one closer and closer to where the original vision of a revelator becomes that of his or her followers as well. Thus Mrs. Eddy presents these footsteps as *the way* to the final ceremony in which Love weds its own spiritual idea in heaven, saying under the next marginal topic of "Spiritual wedlock," "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares," S. & H. 574:27. This ascent of human soaring aspirations is clothed in the "sackcloth" of the cross, as typed by the black birds in this eleventh picture, and at last rests upon the cross garlanded with heavenly "consolation" that brings to it heaven's Message of Peace from the white dove, of which Mrs. Eddy says, "Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-winged dove descending upon you," S. & H. 574:25.

The *third* "state and stage" of consciousness, after the "marriage feast" in heaven, is that of the City foursquare, which is the name of the marginal topic under which it is presented. Of this City Mrs. Eddy says, "This sacred city, described in the Apocalypse (xxi. 16) as one that 'lieth foursquare' [the last four-walled step of symbolic church] and cometh 'down from God, out of heaven,' represents the light and glory of divine Science," S. & H. 575:7. Thus this City is typed in this picture by the descending beam of Light down to the point of the Message of Zebulun which is brought to church consciousness.

The *fourth* "state and stage" of consciousness is presented under

the marginal topic of "The shrine celestial," in which Mrs. Eddy interprets St. John's statement, "And I saw no temple therein," which is the next position beyond the descending City foursquare. This "stage" dissipates the walls of the City foursquare, which is prophetically necessary before the *boundless* "city of our God" can be attained, for Mrs. Eddy says in her interpretation of "And I saw no temple therein," "There was no temple,—that is, no material structure in which to worship God, for He must be worshipped in spirit and in *love*," S. & H. 576:12,—in other words, beyond Jesus' statement as typing *Truth*, "God is a Spirit: and they that worship Him must worship Him in spirit and in *truth*," St. John 4:24. Thus "The shrine celestial" is "the shrine of Love" (so defined in Mrs. Eddy's definition of "temple," S. & H. 595:8), or the point at which all symbolism as "flesh embound" (*Poems* p. 29) ideas yields to the boundlessness of Love. So "The shrine celestial," wherein is no symbolism, or walled idea, is typed by the expanding Light which progresses beyond (below) "Truth's fane" (spoken of in the stanza of the Poem applicable to this eleventh picture) where the black birds of aspiration sing "heaven's hymn," as the Message of the white bird of heavenly inspiration, on the garlanded second cross, typing the second Concord Branch as symbolizing the last step in Church, thus descendingly freeing itself from the symbols of the birds on even the garlanded cross. This disparity between "Truth's fane" as Church and "The shrine celestial" as Love is shown by the further distance traversed by the Light beyond "Truth's fane."

Note how far Zebulun's Message to the branches is from the terminating point of the light of Zebulun (which light embraces the first cross). The remainder of the descent to earth must be individually traversed after each individuality has embraced the twelve elements of Benjamin, as brought by Zebulun, in his own consciousness to the point where the tree of death (the first cross—the Bible having declared that Jesus was "hanged on a tree" when he was crucified) becomes the "tree of life," reversing the process of which Mrs. Eddy spoke deprecatingly, saying, "But is it true that God, good, made 'the tree of life' to be the tree of *death* to His own creation?" S. & H. 527.

The *fifth* "state and stage" of consciousness is presented by Mrs. Eddy as the "city of our God" in which the Bride is declared to be a "spiritual, holy habitation [which] has no boundary nor limit . . .," S. & H. 577:12. The Light of this habitation as Bride is Love; thus the broad beam of Light in this eleventh picture which embraces all of

the ascending footsteps (even the Crown, typing Truth, at the highest point of human ascension) is the beam of Love of which Mrs. Eddy speaks in her poem entitled "Christmas Morn"—"Thou gentle beam of *living Love*" (*Poems* p. 29), which poem was written in 1898 at the time that Mrs. Eddy taught her class on Love in the upper chamber of the first Concord Branch. Thus in "living Love" the Light reaches earth where it lovingly embraces the first (earth-sodden) cross, beyond which are no limits. So the final angelic footstep on Jacob's Ladder of Life rests upon earth in the very place where his first angelic footstep started its ascent (for the angels on his Ladder of Life first ascended and then descended, Gen. 28:12), and "The shrine celestial" at last rests in the same spot on earth where he built his "shrine of Love," Gen. 28:18, 22.

It will be noted that there is not and never was any *symbol* of the "state and stage" of subjective consciousness below the first cross in the presentation of "*The Way*" in this picture, which fact has always (in the original as well as in the present picture) prophesied Mrs. Eddy's final necessity to yield her individual, subjective consciousness of "underlying" Love to that of the Bride as "overlying" Love, or to the descending City foursquare as the collective salvation of Life, Truth, and Love, S. & H. 593:20, in order to make place for the fruits of objective salvation in its last descending step—in other words, to yield her concept of the Word that was "in the beginning . . . with God" as the source of her son and daughter idea of Church in the first Concord Branch (whose building was a home converted into a church) to the second Concord Branch, typing the descending City foursquare. Mrs. Eddy in so doing yielded wholly to "overlying" prophecy, which prophecy demanded its ascending bridegroom on its way to its heavenly objective Bride before it could descendingly unite Christianity with Science, the object of its entire sacrificially devotional ends. (Mrs. Eddy recognized this pre-known necessity of yielding the first Concord Branch to the second Concord Branch when she made provision for the second Concord Branch at the same time that she built the first Concord Branch.)

However, Mrs. Eddy in yielding her *subjective* consciousness to *objective* prophecy was forced to individually accept the prophesied "half a time" of the wilderness-woman, Rev. 12:14, who had brought forth in her Word for the sake of others the objective course of the ascending bridegroom—her original revelations containing none of the elements of the ascending and descending Apocalyptic prophecies.

So it is interesting to note that it was immediately before Mrs. Eddy silenced the ascending labor of Christian objective salvation (typed by the black birds in this eleventh picture) with the gift of the descending Bride in her Word in the last change of 1907 (typed by the white descending dove), S. & H. 442:25-29, as previously quoted, that she added to *Science and Health* the possibility of her passing by saying, "If you or *I* should appear to die, we should not be dead," S. & H. 164:17, as if to prepare the thought of Christian Scientists for the fulfillment of an inevitable prophecy.

Thus Mrs. Eddy in yielding her subjective consciousness to her Word seemingly yielded herself to individual effacement before her Word, having just previously said in 1906, "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me," My. 120:2. So for the same reason that animated Jesus in saying to his followers, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you," St. John 16:7, it was expedient that Mrs. Eddy should be found wholly in her Word in order that the Word might become the impersonal, inner consciousness of her followers rather than an outward, personal Leader. Just as Jesus knew this could not be done with reference to his teachings while he was present with his followers, Mrs. Eddy likewise knew that her Word would never be the impersonal, inner Leader of Christian Scientists until she had relinquished her personal leadership; hence the prophecy of the "half a time" of the wilderness-woman who brought forth the Principle of Science as her "man child." Almost immediately after Mrs. Eddy had added to *Science and Health* the seeming warning of her passing, she added the trenchant command, "Christian Scientists, be a law to yourselves," S. & H. 442:30, simultaneously with her severing the branches to their own communion.

So Mrs. Eddy presents no symbol for the subjective consciousness of either herself or others as "*The [only] Way*" in this picture but starts "*The Way*" with the second "state and stage" of consciousness, symbolized by the first cross, beyond the subjective consciousness of St. John, who in his first objective demand prophesied ascension for the human consciousness, as presented in Mrs. Eddy's own words, "The Revelator also takes in another view, adapted to console the weary pilgrim, journeying '*uphill [bearing the cross] all the way,*'" S. & H. 574:3, 4. The journey "*uphill all the way*" must continue until it has taken the last step heavenward in the light of objective prophecy in order to find the one and only Bride left to human con-

sciousness in "overlying" Love, which descends as the City foursquare before expanding to the "city of our God," reaching subjective consciousness objectively. This is "*The Way*" for all Christian Scientists.

Thus Mrs. Eddy presents in the foreground of this picture the bare cross of ascending Christianity as the first step towards the goal of inspirational light, be it ever so sporadically bright, for it takes the footsteps of scientific (rather than inspirational) Christianity, as typed in this picture, to lift the cross from suffering to glory. So the Light grows more concentrated and narrow all "*The Way*" up to the point of descension after the Crown of Christianity has been "assiduously earned and won," S. & H. 233:14. Jesus said, "I am the *way*," and, again, ". . . *narrow* is the *way*,"—this is ascending manhood's (Christianity's) viewpoint; Mrs. Eddy says, "The *way* is *narrow* at first, but it expands as we walk in it," My. 202:27,—this is the viewpoint of descending Womanhood (Science) after it has embraced the ends of manhood's struggle in the narrow way, as in this picture.

So "*The Way*" in this eleventh picture escapes none of the effort presented in Mrs. Eddy's article entitled "*The Way*" in *Miscellaneous Writings*, p. 355. The first step of "*The Way*" as presented in this article is "*self-knowledge*" (meaning in operation "self-judgment," typing the tribe of Dan, in the tribal thought of which The Mother Church began its ascending course), that always demands the bearing of the deflating, bleak, and bare cross, which frightens all but the scientific Christian because it demands that one face his own deficiencies; the second step in Mrs. Eddy's article is "*humility*," in which self-righteousness and self-justification gained by Christian endeavor wholly yield to the always-perfection of man as the *gift* of God, as typed by the second cross in this picture—in other words, the human will, or way, humbles itself before the magnitude of divine perfection; the third step in Mrs. Eddy's article is "love," which at the point of the final ascension of human footsteps (as typed by the human coronet, the Crown, in this picture) expansively sheds its benign beams in the same measure upon all mankind. Mrs. Eddy's only attempts to define Love (other than such general statements that "Love is the generic term for God," My. 185:14, and that Love is divine Principle) were in the footsteps of her poem on "Love," that embraces the whole gamut of this picture in its ascending and descending course, and in her article entitled "Love Your Enemies," in which she speaks of "Love that is omnipresent good," Mis. 8:15.

"LENS OF SCIENCE"

Mis. 164:27

In this eleventh picture the true "lens of Science" is presented for the first time in the fullness of "Idea" beyond person or Church. Likewise through this "lens of Science" may be seen the continuity of purpose behind each footstep to this impersonal goal.

In brief review, the *first* picture presents the chaotic panorama of Woman's mission to lift up Christianity to oneness with Science—Christianity typed by man and Science typed by Woman—and the fulfillment of her mission and its crowned success, typed by the Woman's bowed head in the upper right-hand corner crowned with the head of man. (As previously presented, this crown of manhood was put upon Woman's head in this first picture in 1910.)

The *second* picture presents woman being raised from theological beliefs, then called Christianity, to newness of light in Spirit in response to the call which she heard as presented in the comments on the first picture.

The *third* picture presents woman sharing her revelation with others when she wrote the first edition of *Science and Health*.

The *fourth* picture presents the opposition of apathy to the vision, occasioned by the endeavor of woman's would-be followers to retain old forms and beliefs and to merely worship the new vision—in other words, to retain both witnesses in their lives when the prophecy had warned of the death of both witnesses unless the one yielded to the other, as the new wine of Spirit could not be put into the old bottles of the letter without losing both.

The *fifth* picture presents womanhood rising above the limitations of church and looking for a higher vision than the other witness, worshipping Christianity, could permit.

The *sixth* picture shows that woman had found her vision in the God-crowned Woman in heaven who must bring forth her own "man child" (manhood) as the Truth of her own consciousness.

The *seventh* picture presents to Bible reason, typed by the old gentleman, the Word of Truth beyond Life.

The *eighth* picture presents manhood as unthinkingly yielding to Truth in the consciousness of woman but without understanding its import.

The *ninth* picture presents for the first time understanding manhood truly united to embracing womanhood on earth. This picture

might be said to identify the first of Mrs. Eddy's three steps at the end of the article entitled "Prevention and Cure of Divorce" (in its broadest sense), My. 268; for man and woman were in reality divorced when separated in the Garden of Eden and had never become united until the fulfillment of the prophecy in this ninth picture. The woman in black in the sixth picture, or the human wife of the man on the bed, who undoubtedly had yielded her consciousness to man found it brought only irreparable separation when Truth touched the consciousness of man. Likewise the man in the eighth picture who unthinkingly yielded to woman found that it gave him rest but not union. Never until man understandingly yields to woman as a higher quality unfoldment within himself and likewise woman accepts the impartations of manhood as her own foundational nature do they become one with each other. Thus man and woman are placed in the same circle in the ninth picture, the circle typing "the self-existent and eternal individuality or Mind," S. & H. 282:9. But this oneness in the ninth picture corresponds only to Mrs. Eddy's first step in true union as the "Prevention and Cure of Divorce." This step is, "Look *high enough*, and you see the heart of humanity warming and winning." Thus manhood reaches Truth in the *heavenly* consciousness of Woman.

The *tenth* picture takes the second step in the "Prevention and Cure of Divorce" between manhood and womanhood, "Look *long enough*, and you see male and female one—sex or gender eliminated; you see the designation *man* * meaning woman as well. . . ." The position thus indicated has already been presented in the fact that the one retained quality of man was merged into those of woman in the fiftieth edition of *Science and Health*, in 1891. Also it is comprehensively expressed by Mrs. Eddy in her wonderful "Christmas Sermon" when she presents "Christ Science" as a child that is "both son and daughter," Mis. 167:8, 15.

Lastly the *eleventh* picture takes the final step of illimitable "Idea" in the "Prevention and Cure of Divorce"—". . . you see the whole universe included in one infinite Mind and reflected in the intelligent compound idea, image or likeness, called [generic] man, showing forth the infinite divine Principle, Love, called God . . .," as illustrated by Mrs. Eddy's quotation of a portion of Pope's "Essay on Man," "'All are but parts of one stupendous whole, whose body nature is, and God the Soul,'" My. 269.

When one can morally (typed by the denials of the sacrificial cross

* The italics are Mrs. Eddy's.

of sonship) and spiritually (typed by the "floral apostles" of Deity) construct out of the materials of his own life a Church that embraces all mankind because of the intelligent operations in his consciousness of the twelve tribes of Israel, which stand in type for all mankind in "Idea," and offer it as his *own* consciousness to the world, as Mrs. Eddy did, he can say with the same degree of meaning, "God is *my* life" (the last words ever written by Mrs. Eddy in her final to human sense earth parting, see chapter entitled "Lift up Thy Gates" in *The Life of Mary Baker Eddy* by Sibyl Wilbur), and mean by "my" *all* mankind. For this sense of life is the spiritual sense of being which declares all-in-One and One-in-all. This is in line with Mrs. Eddy's statement regarding Jesus—"Their 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.

"ZONE TO ZONE"

ELEVENTH AND TWELFTH ZONES

This two-way picture types the two sons of Rachel, Joseph and Benjamin, as the compounded spiritual "Idea," symbolized by the "Crown" and the "Light," respectively. Joseph was the earth-crowned, or highest sense of Truth, Mrs. Eddy having defined "Joseph" as "a higher sense of Truth [S. & H. 589:19,—higher than that of all the other tribes except Benjamin, typing Love]" to which Jesus in his second coming had been collectively lifted beyond his first coming in Judah. She defines "Benjamin" as "a gleam of the infinite idea of the infinite Principle," S. & H. 582:11, which is exactly symbolized by the gleam, or beam, of light from above sending its radiance earthward in this eleventh picture. Hence Benjamin and Joseph are complementary; for the Joseph-consciousness is the ascended culmination of the thought that seeks heaven, while the Benjamin-consciousness embracingly seeks earth.

As an evidence of the earthly estate of Benjamin, Mrs. Eddy calls Benjamin the son of Jacob in her definition in the "Glossary"; while Joseph, which was equally the son of Jacob to human sense, was not so called because he was a heavenly idea. For the same reason, Mrs.

Eddy does not define "Judah" as Jacob's son, Judah being ascended above earth, as previously presented.

"ZONE" ELEVEN

The *first* "zone" of the "fast circling" star in this eleventh picture is *Joseph*, the first *direct* son of Rachel and the eleventh son of Jacob (or the eleventh tribe of Israel). The name "Joseph" means "*addition*," and the Bible records his birth as follows: "*And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: and she called his name Joseph; and said, The Lord shall add to me another son. And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country,*" Gen. 30:22-25.

(*Identical Fulfillment*)

"*And God remembered Rachel*"—God always "remembers" his plan of unfolding being, and nothing can circumvent its predestined order. While it has no time, its *order* is inexorable. This law of unfolding being has been so recognized by the human consciousness at its highest points of observation as to result in the adage "Order is heaven's *first* law." Rachel, in her processes of bringing forth Dan and Naphtali through her handmaid, had been a striking example of the result of trying to precipitate the operation of unfolding being through human expedients rather than through Truth's media alone, and she thus established an inexorable prophecy which Mrs. Eddy was forced to accept through the medium of her two churches as handmaids of a higher purpose, for Jesus said that Scriptural prophecy "cannot be broken," John 10:35.

Thus both Rachel and Mrs. Eddy as the proto- and after-type of the same idea, through their use of human expedients, forced the human consciousness to take up its work where Leah "left bearing" in Judah and to lift Christianity scientifically in its own consciousness through Leah (prototyping Mrs. Eddy's founding consciousness) from Judah, the cross, to Joseph the God-crowned, as shown in this eleventh picture. (Lest confusion may arise from the fact that both Issachar and Joseph are called the God-crowned, it might be well to remind the reader that Issachar but *symbolized* the heavenly God-crowned idea, typed by the Extension, of which Joseph was the animating Idea. In the same way Zebulun symbolized the earth-dwelling, typed

by the second Concord Branch, of which Benjamin as Bride was the animating Idea; for Mrs. Eddy speaks of the Bride as a "spiritual, holy *habitation* . . . [with] no boundary nor limit," S. & H. 577:4-13, showing how truly the earth symbol as "dwelling" follows the pattern of Idea. Thus Leah, as expressed in her Issachar and Zebulun consciousnesses, becomes one with Rachel, expressed in her Joseph and Benjamin consciousnesses.) So the statement that "God remembered Rachel" was equivalent to saying that Rachel remembered God and returned to the divine order beyond the media of human expedients.

"And God hearkened to her [Rachel], and opened her womb"—It will be remembered that after Leah and Rachel had both been given to Jacob to wife the Scriptural record reads, "And when the Lord saw that Leah was hated, He opened her womb: but Rachel was barren"—the inference being that God closed the womb of Rachel until Leah had finished her laboring course; whereupon the two which were "in the beginning" a unified idea (one typing earth and the other typing heaven—for the Scripture says, "In the beginning God created [both] the heaven and the earth," and Mrs. Eddy interprets "beginning" as "the only") became demonstrably one. At this point God opened the womb of Rachel in order that she might as unified consciousness of earth and heaven bear both Joseph, typing the "coincidence of the human [earth] and divine" embodying the highest point of Leah's consciousness, and Benjamin, typing the "coincidence of the divine with the human" on earth as the expression of Rachel's own generic consciousness as typing omnipresent Love. Thus God could not open Rachel's (Love's) womb until earth and heaven had demonstrably become one because "Love is the generic term for God" (My. 185:14) which embraces all the elements of being. In other words, the "coincidence of the human and divine" is the consciousness that in condemnation of earth as "matter" flees earth for heaven and thus does not express the omnipresence of Love; while the "coincidence of the divine with the human" brings heaven to earth as "compound idea" with equal commendation of both.

Likewise the spiritual womb of Mrs. Eddy's consciousness was opened to the previous treasure of her initial subjective consciousness, wherein God as Immanuel ("God with us"), rather than Saviour, was opened to pour out its full expression of the oneness of earth and heaven through the consciousness of Woman as the Bride of Spirit, which conceives "man in the idea of God," S. & H. 582:14, rather than

as the child of human motherhood, whose child must be turned heavenward step by step in its toilsome ascent. Thus Joseph demanded its own detachment from human motherhood in symbol on earth, as subsequently presented.

"And she [Rachel] conceived, and bare a son; and said, God hath taken away my reproach"—The "reproach" of Rachel was her inability to bear earthly children. Earth children need not be borne where there is no "hate" or sense of hate, which is incompatible with Rachel's nature as "Love." But "Love" never redeems earth until earth's symbols are pure. Thus the labor of unfolding being began with, "And when the Lord saw that *Leah* was hated, he opened her womb," Gen. 29:31,—no one can be hated without a consciousness of hate. So Rachel, Love, was forced to bear her earth "man child" through Leah, Life, until life was regenerate—both Leah and Rachel being the earthly and heavenly consciousness, respectively, of the same compound spiritual "Idea"; whereupon Rachel's "reproach," or barrenness, was removed and she bore Joseph and Benjamin as the compounded spiritual "Idea," which was "in the beginning . . . with God."

Likewise Mrs. Eddy was barren to her initial revelation of the forever-perfection of God and man until her Leah-work with the human consciousness was completed in Zebulun; whereupon she became one with her Rachel-consciousness, which bore Joseph and Benjamin in the Word of *Science and Health* as the expression of her *initial* revelation.

"And she [Rachel] called his name Joseph [meaning 'addition']; and said, The Lord shall add to me another son"—Rachel was forced to divide her conception of son in order that both earth and heaven could demonstrably be preserved in the "Idea"; for "In the beginning God created [both] the heaven and the earth," Gen. 1:1. Joseph embraced the ascending aspects of being at the point of its God-crowned goal; while Benjamin typed the descent of heaven to earth after earth had reached its highest point of *crowned* consciousness as the reward for the bearing of earth's *cross*—the cross and crown being types of the beginning and end of Christianity's heavenward course, as shown in this eleventh picture. Benjamin as Light, knowing naught of either cross or crown, embraces the ends of both. However, had Rachel as Love-light borne only Light, earth would have been annihilated instead of redeemed, and Love would have been bereft of expression. Thus Rachel *divides* her conception and bears the God-crowned child

of *separation*, Joseph, who was given by Jacob the birthright over his first ten brethren; for until heaven comes down to earth in Benjamin, Joseph is separated and lifted high above his brethren, just as the Crown is lifted above the ten birds on the cross in this eleventh picture. (Thus Joseph as the highest point of Christianity, typing manhood, originated on earth and reached heaven; while Benjamin was a heavenly idea, typing Womanhood, which embracingly descended to earth. Hence Joseph could be called a heavenly idea if taken at the highest point of his ascent, and Benjamin could be called an earthly idea if considered at the point where heaven has come down to earth.)

Crowning and separation were always the type of Joseph. His incompleteness, demanding of Rachel another son, forced his ascension above his brethren, and, like Judah, he was always hated by them. The Bible records two of Joseph's dreams to this effect as follows: "And Joseph dreamed a dream, and he told it his brethren: . . . For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made *obeisance* to my sheaf. And his brethren said to him, Shalt thou indeed *reign* over us? or shalt thou indeed have *dominion* over us? And they hated him . . . And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" Gen. 37:5, 7-10. (It will be remembered that both of these dreams were literally fulfilled.)

Jacob's blessing of Joseph ended with "blessings . . . shall be on the head of Joseph, and on the *crown* [crowning embracement of all that has gone before] of the head of him that was separate from his brethren," Gen. 49:26. Also Moses ended his blessing of Joseph with ". . . let the blessing come upon the head of Joseph, and upon the top of the head of him that was *separated* from his brethren [the point where his brothers as toiling ideas are dissipated to his consciousness]," Deut. 33:16. It will be remembered that Joseph was sold to the Ishmaelites by his brethren and thence by them into Egyptian bondage, to become there practically a crowned head.

All heavenly ideas are separations to earth, even when crowned in heaven, until heaven and earth are one in compounded demonstra-

tion as illustrated in the full *Way* in this eleventh picture; for Mrs. Eddy has named Joseph in her "Glossary" as "a higher sense of Truth *rebuking* mortal belief, or error, and showing the immortality and *supremacy* of Truth," S. & H. 589:19. Inasmuch as Truth rebukes all unlike itself (all previously incomplete ideas), none of Joseph's brothers could stand with him.

Joseph's incompleteness lay in the fact that as a crowned head he *reigned* over his brethren, thereby trying to complete himself in the eleven *outside-of-himself* subjects who hated him. When one's kingdom is solely "outside" himself instead of expansively "within" (thus being both "within" and "without"), his very supremacy is defeatism of self-existent completeness for both himself and the others involved. Hence the medial necessity of being in harmonious communion with all the other tribes as a prerequisite to realizing the twelve tribes in one consciousness. So the kingdom starts "within" and expands to embrace the "without."

There are neither crosses nor crowns in "self-existence." Thus Joseph must have an addition, and that is the Light of Benjamin, which penetrates the values of earth and redeems both its ends and its means to idea. Therefore Rachel named her first son "Joseph," which means "addition," and said, "The Lord shall *add* to me another son."

It will be remembered that Ferrar Fenton translates "God" as "The Ever Living" in association with but three tribes—Reuben and Simeon (Leah's first two sons), and Joseph (Rachel's first son). And as Life is a subjective consciousness below and beyond Church consciousness (as "the structure of Truth and Love"), Mrs. Eddy's consciousness of Christian Science during the period of her Reuben and Simeon unfoldment before she objectively wrote *Science and Health* in her Levi-consciousness was entirely subjective. Therefore when Mrs. Eddy at the age of twelve years repudiated church in her Simeon-consciousness as the result of her rejection of theological Christianity (as presented in the comments on the second picture), which divided heaven and earth in the second unblessed day of the first chapter of Genesis,—her subjective consciousness of Simeon pulled down the walls of church salvation, thus enabling her to discover her Reuben mission of Christian Science as "the divine laws of Life, Truth, and Love," to which mission she had been called at the age of eight.

Therefore, as Joseph and Benjamin in objective descent correspond to Simeon and Reuben in subjective ascent, when Mrs. Eddy

with church objectively reached the consciousness of Joseph, identifying St. John's vision of "no temple therein" (corresponding to her Simeon-consciousness, in which she—to her own consciousness—had pulled down the Christian walls of salvation), she was forced to pull down in her objective Word of *Science and Health* the protective Christian walls of salvation in order to release the branches to flow out through the onflowing mottoes of the second Concord Branch, typing the City foursquare, to "the city of our God," which has "no boundary nor limit"—this "city of our God" identifying Mrs. Eddy's initial Reuben-consciousness, in which she discovered Christian Science as "the divine laws of Life, Truth, and Love," objectively typed by Benjamin.

Thus in 1908 when Mrs. Eddy removed the words "strive," "meek," and "love one another" (all based on Jesus' admonitions—"strive to enter in at the strait gate," "blessed are the meek; for they shall inherit the earth," and "love one another, as I have loved you"), and immediately thereafter added to *Science and Health* the injunction, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake" (thus removing from the contemplation of Christian Scientists all outer influence for good or ill), and thereupon removed from *Science and Health* any consciousness of Jesus' crucifixion (thus releasing Christian Scientists from all demand for self-sacrifice),—she embracedly pulled down the entire framework of Christianity in the Word of *Science and Health*.

Hence just as "God had been graciously preparing . . . [Mrs. Eddy] during many years" (while she was pulling down the walls of Christian theology) in order to clear her vision for the "final revelation" (S. & H. 107:5) of wall-less Science, so the Christian footsteps in the Word of *Science and Health* had served to the end of preparing Christian Scientists for her initial (wall-less) discovery of Christian Science; also just as Joseph had been set apart from his brethren by the purifying elements of sorrow and separation from every earthly joy in preparation for his own distinctive mission, so Mrs. Eddy had through her unique life of bereavement and separation from every earthly joy been prepared for her distinctive mission. Therefore, Mrs. Eddy's revealing consciousness, prototyped by Rachel, was forced to divide itself into Christianity, typed by Joseph, and Science, typed by Benjamin, in the Word of *Science and Health*, and to partake of the consciousness of each during her work therewith (just as every mother must identify herself with her son-consciousness) to the end

of Christianity's objectively preparing the way for Science in the consciousness of others.

"And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country"—As each child puts its own characteristically advancing demand upon a parent's thought, so Joseph, typing separation, compelled the separation of Jacob from the house of fatherhood and motherhood in order that he (Jacob) might go into his "own place" and his "[own] country."

As Jacob typed "the revelation of Science," Rachel its revealing source, Leah its founding processes, and the twelve tribes of Israel "the lamps in the spiritual heavens . . . which show the workings of the spiritual idea," it was necessary that these elements of being should be detached from any claim of origin, in preparation for the discernment of Benjamin that forever dwells in a sense of "the only" as the "beginning," S. & H. 502:22-25, which demanded the passing of motherhood concurrently with its advent. Thus Joseph as the highest point of Christianity prepared the way for Benjamin as prototyping Science, its progressive complement.

Inasmuch as the twelve tribes of Israel, as typed by the twelve stars on Woman's crown, represented the angels, or spiritual ideas, of the advancing positions of Church, Mrs. Eddy, at the point of Joseph, was forced to detach "the revelation of Science" as Jacob from the claim that *Christianity* was its origin, or Mother, freeing it to the apprehension of the truth of its forever self-existence, which is "without father, without mother, without descent, having neither beginning of days, nor end of life," thus in turn lifting Christianity into its rightful estate as complementary to, coexistent and coeternal with, Science,—for "*Christian Science* [is] as old as God," S. & H. 46, marginal topic. Thus Joseph as the complement of Benjamin effaced the limitations of Christianity from the Word of *Science and Health*.

This claim that Christianity could mother Science found its expression in the false and unfounded assumption that The Mother Church (founded by the Massachusetts Metaphysical College Association, which Mrs. Eddy renamed an "Assembly of *Christians*" in preparation therefor) could mother the branches (which were formed before The Mother Church), typing Science, of which *claim* Joseph, at this point, demanded effacement in both the Word of *Science and Health* and in its symbolic church expression (The Mother Church). That it was a false and unfounded assumption from the beginning is evi-

denced by the fact that the *Manual* of The Mother Church always demanded the self-existence and self-government of the branches and forbade any control or even "general" supervision of them by The Mother Church, *Manual*, Art. XXIII, Sect. 1.

Mrs. Eddy's first step to the end of dissipating this assumption that the branches were a "family" idea mothered by The Mother Church was her dropping from the *Manual* (69th, in 1908) the previous injunction which demanded of the churches brotherly helpfulness to the end of loving one another—Mrs. Eddy at the same time forbidding any further inter-associated work of the branches, Art. XXIII, Sect. 1, second paragraph. The dropped injunction read: "But this shall not be construed to prevent the scientific unity of branch churches—having one God and loving one another as one's self, united in word and in deed to help one another" (then being in Section 6 of our now Article XXIII, immediately after the sentence beginning with, "The branch churches shall be individual"). This separation of the branches from each other was made in immediate response to Mrs. Eddy's dropping from the sixth tenet in *Science and Health* the words, "strive," "meek," and "love one another"—all previous Christian admonitions.

Mrs. Eddy's second step was her separation in 1908 of the branches from communion with The Mother Church in the following words: "The branch churches continue their communion seasons, but there shall be no more communion season in The Mother Church that has blossomed into spiritual beauty, communion universal and divine," My. 141:26-29. This severance of the branches from communion with The Mother Church was made simultaneously with Mrs. Eddy's addition to *Science and Health* of the injunction, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake," S. & H. 442:30. This detachment of the branches from communion with The Mother Church could only symbolize the detachment of the branches from the Mother, or Christian, phases of *Science and Health*, whose additions thereto had been added not for the branches but in response to the Christian necessities of The Mother Church only. In other words, this detachment of the branches from communion with The Mother Church must first be made in the Word of *Science and Health* wherein Christian warfare and labor ("toil" in the Mother's "house") had been demanded in preparation for the "new birth" of Science, which the branches had always typed. Thus the demand was symbolically placed upon

the branches to forget the Mother's as well as Father's "house" in the Word of *Science and Health* (since "Father-Mother" are inseparable) —this "house" in the Word being *then* symbolized by the Extension as "the crown" of Motherhood, My. 6:19.

As previously noted, during the time of the communion of The Mother Church and the branches, the Communion Season was called in the *Manual* "conference of churches," rather than a mere gathering of The Mother Church's individual members. This statement calling the communion a "conference of churches" was removed from the seventy-third *Manual*, in 1908, the same *Manual* in which communion with the branches was abolished and in which was also removed all active provisions for the meetings of Executive Members. Regarding the "conference of churches," the word "confer" means "bear together," which suggests both outside weight and its inevitable concessions, whereas "Science makes no concessions to persons or opinions," S. & H. 456:17. Thus a further earth weight was removed from the outgoing privilege of the branches, for their "going out" in Zebulun must be with "rejoicing" and not with outside weights of responsibility and thus bedimmed Principle.

Response to the injunction, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake," could never be possible so long as branches with different bases of foundation in the Word (some founded on "Love," others on "Truth," and still others on "Life," as indicated by their respective mottoes, My. 214) and The Mother Church with a wholly different purpose were related in a common communion. Even the inter-communion of branches, which forced them to "bear together," was a Christian limitation that preserved the demand, "Bear ye one another's *burdens*, and so [according to Christianity's limited sense of the Christ] fulfil the law of Christ," which would have defeated Science, whose injunction "be a law to yourselves" bears no burdens "without." Mrs. Eddy's removal of the By-law which directed the branches to *help one another* "in word and in deed" attested the fact that Christian Scientists could not be a law to themselves so long as they bore each other's burdens.

Mrs. Eddy undoubtedly drew her expression "be a law to yourselves" from St. Paul's statement in defending the Gentiles from the bondage of Judaic law to the end of righteousness, St. Paul having said: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law

unto themselves," Rom. 2:14. This privileged viewpoint opens up another of St. Paul's statements which receives Mrs. Eddy's commendation, "Happy is he that condemneth not himself in that thing which he *alloweth*. . . . for whatsoever is not of faith [in good] is sin," Rom. 14:22; Ret. 94:18.

The interpretation of the injunctive part of Mrs. Eddy's statement, "Christian Scientists, be a law to yourselves," carries its application into every phase of divine blessing, far beyond its limited promises of protection from mental malpractice "either when asleep or when awake." Therefore the injunction assumes its larger significance as applying to Mrs. Eddy's simultaneously freeing the branches, as typing Science, from any touch with the claim of parenthood (typed by The Mother Church) with whose medial necessities the branches had been baptized through the Word of *Science and Health*, in which they were rooted.

It has been rumored that Mrs. Eddy added this entire statement, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake," to *Science and Health* as the result of the sudden passing of a member of her household—her Christian Scientist coachman. Assuming for argument's sake that this is true, it must have been, like Newton's traditional "falling apple," the circumstance that forced her to see the principle behind its phenomenon at the most crucial moment when it occurred.* The principle was that the control of one consciousness over another, be it for that other's good or ill, brings to the controlled consciousness the "animal magnetism" resistances directed to the controlling consciousness. In other words, Mrs. Eddy's coachman as under her direction presumably experienced the effect of malicious "animal magnetism" directed toward her own consciousness. Thus her implied warning against "mental malpractice" to those Christian Scientists who were not a law to themselves was her inferential warning that no one could hope to be free from the generic depredations of mental malpractice so long as he did not find within himself the elements of completeness (typed by the basic idea of the branches before they were baptized into the Motherhood necessities of the Word), which would protect him from outside influence—be that influence

* It has been said that the respective By-laws in the *Manual* were largely the outcome of the pressures in Mrs. Eddy's own life which indicated to her some needed progressive change in her church rules. Thus she subjectively felt church pressures before she objectively identified them with collective church consciousness.

exercised by either a person or a church controlled by By-laws wholly originating in the consciousness of another (as were all the By-laws of The Mother Church, which were given as a controlling influence to be rightly *obeyed* by all its members who had not these Christian laws operative in their own consciousnesses as the precedent necessity to their being a law unto themselves). Hence Mrs. Eddy expressed great lament in being forced to give Christian Scientists the By-laws of The Mother Church contained in the *Manual*, 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. . . . Thou knowest best what we need most,—hence my disappointed hope and grateful joy," My. 229:24-29. Thus "obedience" is the demand of Principle from a servant-thought only, which "knoweth not [understandeth not] what his lord doeth," John 15:15, as Jesus expressed it.

Therefore should this entire statement, "Christian Scientists, be a law unto yourselves," added to *Science and Health* be considered in its entirety, and its injunctive phase limited to the claim of "mental malpractice," it must have forewarned against the influence of a church ruled outside of itself, as was The Mother Church, over the branches, which typed self-existence as a self-governing idea, *after* they had received their objective self-completion in the Word as Bride. In other words, Mrs. Eddy's detachment of the branches as typing self-existence "without father, without mother" from communion with The Mother Church was to the end of preventing them after their completion in the Word from being influenced by the back pull of the necessities of forever-incomplete medial Motherhood—either in the Word or church.

Mrs. Eddy's third step in the dissipation of the false assumption of church Motherhood was the disbandment, in 1908, of the Executive Members of The Mother Church. These Executive Members (under the previous title of "First Members") were the only voting and acting body of The Mother Church up to 1901; and subsequently up to the disbandment of these Executive Members in 1908, the *Manual* (while assigning no definite functions to this body) provided for their regular and special meetings—surely for some significant purpose. The disbandment of this body was announced in the August 1908 *Journal* as follows: "Article V of the Church By-laws, creating Executive Members, has been repealed. There being *no further necessity* for this organization, it is therefore disbanded."

Mrs. Eddy says of the descending City foursquare, typed in "*Idea*" by this eleventh picture, that it represents the "*light* [Womanhood, 'clothed with the sun'] and *glory* [manhood crowned with the fulfillment of Christianity's highest purpose] of divine Science," S. & H. 575:7-10; thus the Bride as the City foursquare, which descended into the Word of *Science and Health* in 1907, had embraced the *glorified* Jesus as "the masculine representative of the spiritual idea," which necessitated the elimination of Christianity's crucified Jesus. Therefore, Mrs. Eddy, simultaneously with the disbandment of the Executive Members of The Mother Church, added to *Science and Health* St. Paul's statement: "For I determined not to know anything among you, save Jesus Christ, and him crucified [as the limit of Christian hope]," I Cor. 2:2,—her rejoinder to this statement being, "Christian Science says: I am determined not to know anything among you, save Jesus Christ, and him *glorified*," S. & H. 200:27. This Joseph elimination in the Word of *Science and Health* shows that the church founded on the "Assembly of Christians" had fulfilled its intended purpose—that of lifting crucified Christianity to glorified Science. Therefore, the disbandment of the Executive Members at this point was more than significant as showing the fulfillment of the special spiritual purpose of the Executive Members, who as original "First Members" were the "Assembly of Christians."

Simultaneously with the glorification of Jesus, there appeared on the cover of *Science and Health* and all of Mrs. Eddy's writings (except the *Manual*), as well as on the periodicals (except the *Sentinel*), the celestial crown of Womanhood, as previously described; and immediately thereafter Mrs. Eddy's prayer of Thanksgiving, which begins with, "Oh! Thou hast heard my prayer; and I am blest" and ends with, "Thou [art] here, and *everywhere* [the italics are Mrs. Eddy's]," appeared on the flyleaf of *Science and Health*.

And last of all the eliminations of 1908 was the closing of the Mother's Room in the original edifice of The Mother Church with the solemn peroration, "'Let the dead bury their dead' and the spiritual have all place and power"; in other words, let the Mother "house [consciousness]" *be forgotten*. This elimination was simultaneous with the addition of the last statement in the chapter on "Creation," which demanded at this point that it be overcome.

All of these footsteps in Joseph's eliminations of the "cross" of Christianity (typed by The Mother Church) as well as its "crown" (typed by the Extension) have been more fully presented under the

topic of "The Light" as indicating the changes in *Science and Health* in 1908.

Thus, as before noted, Joseph takes into Benjamin as his "own place, and . . . country" no memory of "toil" or his "father's house," as Joseph expressed his own preparation in the naming of his first son, "Manasseh" (meaning "forgotten"), saying, "God . . . hath made me *forget* all my toil, and all my father's house," Gen. 41:51. In the naming of his second son, "Ephraim," he expressed the composite "double fruitfulness" of his own nature (the name "Ephraim" meaning "double fruitfulness") in compound oneness with Benjamin. Therefore, the term "double fruitfulness" demands that he enter Benjamin not empty-handed as the negating consciousness of Joseph would imply in his processes of elimination of texts in *Science and Health*, dissipation of Church walls, and effacement of the memory of "toil" (the necessity for which originated in his "father's house" as the belief in a lesser origin than that of Divinity), but that he enter it as a *positive* sense of Truth which is inseparable from Love, typed by Benjamin. Thus he takes into Benjamin the "peaceable *fruit* of righteousness" as the fruit of his "toil" but no memory of the means to its end by which he dissipated his "father's house" in his own consciousness.

It will be remembered in this connection, however, that a warning lies in the history of Joseph in the fact that because of his belief in his separation from Benjamin, his only full brother,—Joseph, after rising to the full height of his own mission (through the processes of his two sons), turned back to the need of his "father's house" and literally brought his entire "father's house" into his "own place, and . . . country," not only enslaving them but blotting out his own name in the apportionment of the "Promised Land"—his two sons of assumably clearer vision (for each is forced to rise to his own name as the prophecy of his mission) being given his portion, while his own name was *buried*, in the sense that his embalmed body was carried back to the "Promised Land" for reburial, Josh. 24:32. However, it was not because he was any more "dead" (in a literal sense) than his other eleven brothers, for the return was not for over two hundred years after he called his "father's house" into Egypt, and yet each of the eleven others (contrary to Joseph) retained his own name as living idea in his tribal apportionment (the tribe of Levi receiving but forty-eight cities, rather than territorial, apportionments).

Thus Jesus, in speaking of the necessary dissipation in Joseph of

the symbolic temple (protective walls which Christianity has built of the "lively stones" of the previous ascending tribes) as a preparation for the spiritual gathering in Benjamin, said, "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down," and in his warning in connection with this preparation for the descent of Benjamin as spiritually typing his second coming, he said of Motherhood in this same chapter, "Woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight [from the desolation of Joseph expressed in 'wars and rumours of wars . . . nation [rising] . . . against nation . . . famines, and pestilences, and earthquakes,' Matt. 24:6, 7, or, as Mrs. Eddy expresses it, 'The breaking up of material beliefs [which] may seem *to be* famine and pestilence, want and woe, sin, sickness, and death,' S. & H. 96:15] be not in the winter [of theoretical light or spiritual desolation]," Matt. 24:2, 19, 20. This suggests that the emptying of the consciousness of Joseph in his negating phases in a theoretical way (typed by his being separated from his brethren before he had affirmatively embraced his brethren as the elements of his own nature, which invites the desire to fill it with his personal brethren outside of himself) is a most dangerous state.

Lest the church repeat the prophecy of Joseph in his separation from his brethren before he had embraced in his own consciousness the ends of their "toil" together, Mrs. Eddy did not separate the branches from communion with The Mother Church until she had completed in the Word of *Science and Health* the footsteps of the full ten tribes, the elements of which Joseph embraces in his own nature, in her Zebulun illuminations in 1907, which completed the branches in the Word—well knowing that they could never realize their freedom in the separation from their brethren and their Father-Mother house in the Word of *Science and Health* until they had encompassed the spiritual demands of the full ten tribes in the Word of *Science and Health*. In the meantime, however, Mrs. Eddy required *obedience* in her *Manual* to the letter of her higher vision in Joseph; for *obedience* must always precede *understanding*, or, in the words of Jesus, one must be a "*servant*" of righteousness who "knoweth not what his lord doeth" before he can become a "*friend*" of His divine purpose to whom "all things" are "made known," John 15:15.

As Mrs. Eddy was two steps in advance of the church,—in this case the church being in Issachar when she reached her Joseph necessity

(at which time she separated the branches from communion with The Mother Church, thereby dissipating the walls of the Father-Mother house in the Word to the consciousness of the branches in symbol),—it would have been dangerous to them at that time for her to convey an adequate explanation of the full import of her statement that The Mother Church (then the Extension, which the branches had built) had “blossomed [through them, the branches] into . . . communion universal and divine,” thus ceasing to exist as a Father-Mother house; therefore, in the spirit of Jesus’ assurance to Simon Peter when symbolically washing the disciples’ feet, “What I do thou knowest not now; but thou shalt know hereafter,” John 13:7, she merely said (when referring to the abolishment of the communion), that material communion is a “‘Suffer it to be so now,’ and is abandoned so soon as God’s Way-shower, Christ, points the advanced step,” My. 140:21. Hence *her* Joseph (in point of time) was not *their* Joseph; and they were permitted their own conscious unfoldment, through the Word of *Science and Health*, from Issachar through Zebulun to Joseph, at which point they would not only realize the import of her own Joseph necessity in separating the branches from communion with The Mother Church as typing to them the Motherhood phases of the Word (in which they were rooted) but would be under a like necessity to permit Joseph to dissipate the walls of the Branch-idea, typing the walls of the City foursquare, in order that Joseph might fulfill its final function in the last step in Church.

When Mrs. Eddy reached her Joseph-consciousness of “no temple therein” (in 1908, when Joseph was dissipating the limitations of Christianity in the Word of *Science and Health*), a step beyond Zebulun as the last step in Church,—her Joseph necessity as applied to her own consciousness was the dissipation of the walls of the Branch-idea as the only church in whose building she had had any participation. However, inasmuch as she had permitted the formation of The Mother Church as the medial necessity of her students to reach her initial revelation of the Bride, her Joseph-consciousness (which freed her from the bounds of even the Branch-idea) necessitated her freeing the church from the medial bonds of Motherhood in the Word (added thereto in response to the medial necessities of The Mother Church), for which she bore a weight of collateral responsibility, since Joseph leaves no walls behind or before it. Thus Joseph simultaneously dissipates *all* walls within the range of the consciousness of one who has attained this point of unfoldment.

The last step of Joseph in 1908 before becoming one with Benjamin in 1909 was the sending forth of *The Christian Science Monitor* into the world, typing Benjamin (as the "New Jerusalem"—"the spiritual facts and harmony of the *universe*," S. & H. 592:18), to "spread undivided the Science that operates unspent" (My. 353) as an active expression of Thanksgiving. This having occurred in the last of the Joseph unfoldment (four days after the closing of the Mother's Room in The Mother Church, typing the dissipation of the Father-Mother house). The demand at this point that undivided Science operate unspent was the preparation of Joseph for the motherless mission of Benjamin, who was born in his "own place" and in his "[own] country" in fulfillment of Jacob's objective demand upon Laban, "Send me away [at the point of Joseph], that I may go unto mine own place, and to my [own] country."

Jacob prophesied, "The sceptre shall not depart from Judah [Christianity], nor a lawgiver from between his feet, until Shiloh come; and unto him shall the *gathering* of the people be," Gen. 49:10. Benjamin is that Shiloh. Benjamin said, through St. Paul, a Benjamite, "The Holy Ghost [the symbolic prophecy of Benjamin as typing Womanhood] this signifying, that the way into the holiest of all was not yet made manifest, while as the *first tabernacle* [Christianity] *was yet standing*," Hebr. 9:8. Thus the Mother's Room, which Mrs. Eddy reminded the church still remained in The (original) Mother Church even after the Extension was dedicated (changed to Leader's Room in 1903 when Mrs. Eddy dropped the title of Mother), My. 6:19, 20, was closed in Joseph because Mother, typed by The Mother Church as "the cross" of Judah, and Bride as typed by Benjamin, or the holy of holies, could not stand at the same time.

Joseph's inability to take any walls whatsoever into Benjamin is fraught with much danger to the unprepared thought and with usually great trepidation even to the prepared thought; for the wall-less City of Benjamin demands the pre-dissipation of Christian protection and defense, which has previously said, in the name of God, to both the Christian's "inner" and "outer" consciousness of error that seems to array itself against him, "Thus far and no farther,"—so establishing a wall of salvation in God's name. Hence the Christian's trepidation is due to the realization that he is face to face for the first time with the allness of Good with no walls of protection from unwonted aggressions or digressions.

After Joseph was born to Jacob and Rachel, thus putting his de-

mand upon Jacob for the unwalling of his consciousness preparatory to the advent of Benjamin, Jacob struggled *alone* in his "Peniel of divine Science" (S. & H. 308:23) on his way into his "own place" and "country"—this struggle being his realistic meeting for the first time with his brother Esau from whom he had fled into his mother's country after stealing his father's blessing. This struggle was the supreme test of his own ability to stand face to face with life as it seems to be and to see in it "the face of God" (Gen. 33:10), or, in the words of poesy, to see that "Behind a frowning providence He hides a shining face."

Jacob's name was changed from Jacob to Israel (the fullness of the twelve tribes of Israel) only after wrestling with the angel until the breaking of the *day*, which Mrs. Eddy interprets as "the light of Truth and Love dawns upon thee" (S. & H. 308:25) and defines "day" in her "Glossary" as "the irradiance of Life; . . . the spiritual idea of Truth and Love," S. & H. 584. For he found that despite his embrace within himself of the fullness of the lawful demands of his brother Esau (typed by the ascending footsteps of his consciousness expressed in his ten children up to the point of Joseph—since he was forced to fulfill the demands of Esau's consciousness in order to hold the spiritual birthright which he had merely bought from him), Esau still sought his life, thereby forcing him to rise above the lawful demands of Christian morality to a vision of the spiritual ends thereof wherein man's face is always "the face of God." Jacob's struggle in Peniel after the birth of Joseph must come to each human consciousness before it can enter the consciousness of Benjamin where man sees his brother's "face, as though . . . [he] had seen the face of God," Gen. 33:10.

Mrs. Eddy also interprets "temple" in the Bible text "And I saw no temple therein" as "body," in line with Jesus' statement, "Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body," John 2:19, 21, Mrs. Eddy saying, "What further indication need we of the real man's incorporeality than this, that John saw heaven and earth with 'no temple [body] therein?'" S. & H. 576:18-20. However, Mrs. Eddy has indicated that the "temple" of *church* as materially organized must first be dissipated before "temple" as "*body*" is put off in her statement made at the dissolution of the First Organization of the Boston church, which reads: "Despite the prosperity of my church, it was learned that material organization has its value and peril . . . and should be laid off,—*even as* the corporeal organization deemed requisite in the first stages of mortal

existence is *finally* laid off, in order to gain spiritual freedom and supremacy," Ret. 45:5-13. Thus the dissipation of the corporeal body is another function of Joseph before the boundlessness of Love in the "city of our God," typed by Benjamin, can hold full sway. In other words, the true identity of man in "Idea" could never be attained so long as he worships God either in material temple or body rather than "in spirit and in love," for Mrs. Eddy says, "It is contrary to Christian Science to suppose that life is either material or *organically* spiritual," S. & H. 83:21. Thus Mrs. Eddy defines "temple" in the "Glossary" of *Science and Health* as "body" as well as "the shrine of Love," S. & H. 595:7.

Also, in her further interpretation of the text "And I saw no temple therein," Mrs. Eddy, under the marginal topic of "Divine sense of Deity," indicates that the "human sense" of "Jehovah" (meaning "self-existing") rises higher and higher in the human consciousness through the process of "transfiguration" ("transfigure" meaning "form across," i.e., taking each progressive tribal form, or conception of Jehovah, "across" to its spiritual identity) "*even as* the material sense of *personality* [body] yields to the incorporeal sense of God and man as the infinite Principle and infinite idea . . .," S. & H. 577:1-3. Thus the progressive sense of the infinitude of man and God are simultaneously perceived, or keep step in the human consciousness up to the point where even the highest sense of form (formulation of idea) yields to boundlessness; in other words, man understands God as he understands himself, for Mrs. Eddy says, ". . . we cannot . . . understand what is not ripening in us," My. 195:14. Also, in speaking of Jehovah as a tribal god, Mrs. Eddy says, "What is the god of a mortal, but a mortal magnified?" S. & H. 140:31. So Jehovah as a "tribal god" is decapitalized by Mrs. Eddy (S. & H. 524:11) until man simultaneously reaches a sense of God and man as "the infinite Principle and infinite idea" at the point of the last "transfiguration" of Jehovah in Joseph where the walls of Jehovah as a tribal god go down in the human consciousness. This is the ultimate point of unfoldment where "Principle and its idea *is* [realized to be] *one*," S. & H. 465:17, which was Mrs. Eddy's revelation to the human consciousness only after she had lifted it step by step to the final message of Benjamin as brought to the Word of *Science and Health* by Zebulun. This in no sense implies that the human consciousness changes God; it merely changes its concept of God as it demonstrably progresses.

Thus the walls of church must be dissipated as a pattern for the

dissipation of the corporeal body before God and man become one or before Jehovah as a "tribal god," through the progressive "spiritual transfiguration" of each tribe into idea, becomes one with its idea in the coincidence of the divine with the human, at which point Jehovah becomes the "Lord God [which Mrs. Eddy calls 'Jehovah,' S. & H. 590:20] *Almighty*," S. & H. 576:10. Hence Jehovah is "transfigured" (taken "across") to "infinity," for Mrs. Eddy defines "Almighty" in the "Glossary" as "infinity." At the very point where, and in the same manner as, Joseph is merged into Benjamin (typing boundless "self-existence"), Jehovah is merged into the "Lord God [Jehovah] *Almighty*." So, as Mrs. Eddy indicates, God and man are *simultaneously* realized to be "infinite Principle and infinite idea," S. & H. 577:2.

Thus man's concept of himself progressed only as his concept of Church progressed up to the point where the Church walls are dissipated, leaving the collective values of Church within his own consciousness; and likewise his concept of God progressed only in the measure that his concept of himself as generic man progressed: so that the walls of "material organization" must be "laid off" before the last wall of limitation which separates God and man as "infinite Principle and infinite idea" is "finally laid off," where the statement of God and man becomes "Principle and its idea is one," S. & H. 465:17.

In terms of Joseph, this last dissipation of the "middle wall of partition" between man and God is identical with the breaking down of the wall between "Jehovah ['Lord God,' S. & H. 590:20]" and "Almighty," the "wall" distinction between which Mrs. Eddy emphasized in her use of the Scriptural statement with which she introduces the chapter entitled "Genesis" in *Science and Health*: "And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty [subjective consciousness]; but by My name Jehovah [objective tribal demonstration] was I not known to them.—Exodus." This distinction between "God Almighty" and "Jehovah" disappears in the latter portion of the Bible text from Revelation under consideration when the "Lord God" (which Mrs. Eddy in her "Glossary" interprets as "Jehovah") becomes one with the "Almighty" as follows, ". . . for the Lord God Almighty and the Lamb are the temple of it."

Thus Mrs. Eddy, after correlating "And I saw no temple therein" with the yielding of Church, corporeal sense of man as "body," and

corporeal sense of Jehovah, correlates the latter portion of the text under consideration—"for the Lord God Almighty and the Lamb are the temple of it"—with the statement that the "Lamb's wife [Bride] presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; . . . This spiritual, holy habitation ['temple'] has no boundary nor limit," S. & H. 577:4-13. That "the Lamb's wife" is the Bride is shown by Revelation 19:7, that the Bride is the Word is shown by Mrs. Eddy's statement, ". . . the bride (Word) is adorned," My. 125:26, and that the Word is God is declared by St. John—"In the beginning was the Word . . . and the Word was God." However, the Joseph-consciousness ends with the correlation of "And I saw no temple therein"; therefore the correlation of the "Lord God Almighty" with the Bride as the completed ("adorned") Word is within the province of Benjamin, into which Joseph is merged when "Jehovah" yields to the "Almighty."

Thus we approach the tribal identification (Benjamin) of the final footstep in the "transfiguration" of Jehovah, or "Lord God," into the "Almighty." This last "transfiguration" was made possible only by the throwing down in Joseph of the last stone of the "temple."

"ZONE" TWELVE

The *second* "zone" of the "fast circling" star in this eleventh picture is *Benjamin*, the second *direct* son of Rachel and the twelfth son of Jacob (or the twelfth tribe of Israel). The name "Benjamin" means "*son of the right hand.*" The birth of Benjamin as recorded in the Bible was on this wise: "*And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni [meaning 'son of my sorrow']: but his father called him Benjamin,*" Gen. 35:16-18.

(Identical Fulfillment)

"*And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour*"—Ephrath was another name for Bethlehem (see Peloubet's *Bible Dictionary*). Thus both Jesus and Benjamin were seemingly born in the same place (which was likewise the *grave* of Rachel), Jesus being

of the tribe of Judah, the fourth son of Leah. But neither Jesus nor Benjamin was born in Jerusalem, which was afterwards the capital of Benjamin's apportionment in the "Promised Land." As one's apportionment in the "Promised Land" is the expression of his own consciousness and not limited to his mother's conception, Jerusalem and not Bethlehem is defined as "home, heaven" in Mrs. Eddy's "Glossary" of *Science and Health*, and "New Jerusalem" is defined as "Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven" (S. & H. 592:18), or the "new birth[place]" of Benjamin. The latter, "New Jerusalem," typing Benjamin, is the *generic* conception of heaven, which no single woman could bear alone. Thus the birth of Benjamin as typing a *kingdom* would of necessity present "hard labour" to the individual consciousness conceiving the idea demonstrably.

Hence *old* "Jerusalem" was God's gift to Benjamin, forasmuch as it was the capital of his apportionment in the "Promised Land," but its demonstration as "*New Jerusalem*" involves the entire collection of the "little flock," which "stand[s] in type for the whole human race." So both "[old] Jerusalem" as "home, heaven" and "*New Jerusalem*" as "the *kingdom* of heaven" on earth, which latter Jesus promised to his "little flock," were ideas which appeared as such to no one before Mrs. Eddy presented them in her "Glossary." Her initial presentation of Benjamin, being her subjective discernment, shone in all the fullness of its glory as a generic tribe at the time of its initial discernment by her, reading in part "*the infinite idea of infinite Principle*," as subsequently more fully presented. But its birth entailed much travail and "hard labour" to the end of reducing her conception to a demonstrable point in the human consciousness as "a *gleam* of the infinite idea of the infinite Principle," S. & H. 582:11, in order that Benjamin might first be one of the twelve gates of the walled City foursquare before expanding to the "city of our God" without boundary or limit.

"*And it came to pass, when she [Rachel] was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also*"—The midwife, as the symbolic medial agency between the human consciousness and the "Idea" which is struggling for expression, quiets the fear of Rachel that the prophecy of Benjamin, brought to the human consciousness by its symbol, Zebulun, could be defeated of its expression by the eliminations of symbols in Joseph.

On the other hand, both the prophecies of the Bible and *Science and Health*, as previously noted, show that the "Idea" could not be manifested so long as the symbol was standing. Thus "Idea" always says to the human consciousness of symbol, "We have an altar, whereof they have no right to eat which serve the tabernacle," Hebr. 13:10.

"And it came to pass, as her [Rachel's] soul was in departing, (for she died)"—It will be noted from the full reading of the text that no mention is made of Rachel's conception or bearing of Benjamin—it is left to the discernment of the reader; for Benjamin can neither be conceived nor borne by a human, or even divine, mother since he is self-existent "Idea." Benjamin prototyped the divine, impersonal conception of the Bride, and as Mrs. Eddy has defined the Bride as the Word, My. 125:26, and likewise in her "Glossary" of *Science and Health* defined the Bride as "conceiving man in the idea of God," S. & H. 582:14, the Bride as Word is Benjamin, the first self-conceiver of its own idea. Thus it cannot be mothered or fathered until this mother is the whole Word as Bride and this father is divine Principle which "makes no concessions to persons or opinions" (S. & H. 456:18)—or to the previous demand of the human consciousness that it be taught by symbols. Benjamin is, therefore, the first child which no individual woman can bear, and it forever brings the "half a time" to Motherhood, Rev. 12:14.

Mrs. Eddy had always cherished this symbol of self-existent idea in her branches which at all times had been given direct self-government and allowed to grow directly from the "roots" and not the "stem" of Jesse (meaning "self-existence") in accord with Isaiah's prophecy concerning the Branch-idea, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots," Isa. 11:1, and likewise Zechariah's oft-quoted prophecy that the Branch-idea shall come forth out of his "[own] place" to "build the temple of the Lord," Zech. 6:12. Thus Benjamin, the animating "Idea" of the composite Concord Branch which Zebulun brought in symbol, is divinely self-conceived as a generic idea which embraces all other ideas and effaces Motherhood at its birth.

"She [Rachel] called his name Ben-oni"—Benjamin was originally called by Rachel "Ben-oni," which means "son of my sorrow and anguish." Benjamin will always prove to be this to any mother, for Benjamin is "without father, without mother, without descent, having neither beginning of days, nor end of life," Hebr. 7:3.

Likewise Benjamin was Mrs. Eddy's Ben-oni in the sense that after releasing the branches to their own self-government and self-direction, Mrs. Eddy in 1909, while unfolding Benjamin in *Science and Health*, reached out a motherly hand, upon the insistent importunities of her students, to stay a raging conflict in a certain large branch church in a certain large city, My. 359-363, with (perhaps) disastrous consequences to herself. Mrs. Eddy had in the same controversy at an earlier stage publicly relinquished her leadership to her writings (which include the *Manual*, for Mrs. Eddy says of even the *Manual* that its rules were "impelled by a power not one's own," Mis. 148:12) in the following words: ". . . I hereby *publicly* declare that I am not personally involved in the affairs of the church in any other way than through my written and published rules . . .," *Sentinel* Oct. 16, 1909 (My. 359:8-11). It has been felt that Mrs. Eddy's intervention in this controversy, due, in her own words, to the influence of "many students" (My. 360:14), left her consciousness open to the depredations of the mental malpractice of the situation, which mental malpractice she had warned could only be avoided by being a *law to oneself*, S. & H. 442:30-32, and her own law for herself in the situation had been previously expressed in her public declaration of the relinquishment of her leadership to her writings. After the dissolution of the communion between The Mother Church and the branches in Joseph, each branch church became a Benjamin and as such could only be seemingly mothered at peril to the Mother, as prophesied by Rachel.

However, Rachel's prophecy was inexorable and could not be broken, John 10:35, so Mrs. Eddy was forced to fulfill the prophesied limitation of the "half a time" of Motherhood, Rev. 12:14, after the advent of Benjamin in *Science and Health*. Thus Benjamin is a Ben-oni to all Motherhood.

"*But his father called him Benjamin*"—Thus not *mother* but *Principle*, typed by Jacob as "the revelation of Science" (S. & H. 589), must name Benjamin.

Moses in his redemptive prophecies said of Benjamin, ". . . he shall dwell between His [God's] shoulders," Deut. 33:12, and shoulders type government, for Isaiah said, ". . . and the government shall be upon his shoulder," Isaiah 9:6 and Mis. 167:21. This suggests that the Benjamin-consciousness is the Christ-idea which "will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science," S. & H. 565:16-18. Thus Jacob, "the revelation

of Science," goes beyond motherhood to find a name for his twelfth son.

That Jacob named him in Spirit, however, and without demonstrable understanding is shown in his later experience in the land of Egyptian darkness where he fell far below his initial vision of Benjamin when he prophesied of him in his alternate blessings and cursings of the future characteristics of the twelve tribes, "Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil," Gen. 49:27. The inverse history of the tribe in the Bible (particularly Judges 19th to 21st chapters, also I Samuel, presenting the history of Saul, a Benjamite) certainly bears out the ravining of the wolf and the devouring of the prey in the morning (beginning) of its earthly experience; while its "evening," or final, experience redemptively restores each and every idea to its rightful place—"divide[s] the spoil."

Likewise Mrs. Eddy in her twofold definition of Benjamin first records the devouring of the prey and then the dividing of the spoil, or the step-by-step restoration of the devoured spoil. When Mrs. Eddy first presented the definition of "Benjamin" at the same time she added the "Glossary" to *Science and Health* in the sixth edition, she defined "Benjamin" in her second thought-division as, "Renewal of affections, self-offering. A redeemed body . . . *The* infinite idea of infinite Principle, . . . that which is constituted of Soul, and not sense, yea, *the* [full] reflection of Deity." Since "the greatest wrong is but a supposititious opposite of the highest right," S. & H. 368:1, this definition might be interpreted as the devouring (embracingly consuming) of all of the other tribes by Benjamin in the *true* morning light of vision.

In the fiftieth edition of *Science and Health*, in 1891, in which Mrs. Eddy added the City foursquare with its twelve individual tribal gates, Mrs. Eddy changed this second portion of her definition of "Benjamin" to its present statement wherein "*the* infinite idea of infinite Principle" was changed to "a *gleam* of the infinite idea of the infinite Principle," S. & H. 582:11, thus making Benjamin at that point but one of the gates of the City and so dividing "the spoil" with the eleven other tribal gates in the "evening" as typing "peace and rest," S. & H. 586:2.

However, in the last step in the definition of "Benjamin" as typing the Comforter ("Divine Science," S. & H. 55:29), which "*comforts*

[with Love], consoles [with Truth],* and supports [with Life],” † it reassumes its generic character as “*the* infinite idea of infinite Principle,” becoming the objective consciousness of Mrs. Eddy’s subjective discernment in Reuben of the “vision of *the* [generic] son.” Thus Reuben and Benjamin were the one and only gate through which, subjectively and objectively, could be viewed in one consciousness Jacob’s Ladder of Life with its ascending and descending angels pre-typing the twelve tribes of Israel, Jacob having said after awaking from this vision, “. . . this is *the* [one and only] gate of heaven,” Gen. 28:17.

Benjamin was the only one of the twelve tribes of Israel placed under the condemnation, or “curse,” of both father and mother; for not only did Rachel before her passing declare him to be “Ben-oni,” meaning “son of my sorrow,” but Jacob, who had triumphed over his wrestling with the angel that changed his name from Jacob to Israel and enspirited him to the point where he could name him Benjamin (“son of the right hand”), afterwards fell so far below his initial vision as to say that Benjamin would “ravin as a wolf.” Why did the “curse” of both father and mother attend Benjamin? Because neither father nor mother could possibly understand that which was “*without* father, *without* mother.”

Thus Benjamin was forced to face and meet his human experience under the darkened cloud of a consciousness which had seemingly been beclouded by the “curse” of both Jacob, typing earth, and Rachel, typing heaven. However, the light of his own nature, generic “self-existence,” as perceived by Jacob when he named him Benjamin, must of necessity break through the clouds of both earth and heaven, typing “the [divided] male and female of Spirit,” and lead him to be the first channel for the union in one consciousness of the male and female elements.

As Mrs. Eddy defines Benjamin the son of *Jacob* (S. & H. 582:4) despite the fact that he was the only son born after Jacob’s triumph over the wrestling angel which renamed him Israel, she accepted

* “Console” being derived from “*con-* [together] + *solar* [comfort],” to comfort *together* requires a reciprocal acceptance of common truths as applied utilization of Truth—rather than a vicarious bestowal of Love.

† “Life” is the underlying Principle of being which supports being—the derivation of “support” being “*sub* [beneath] + *porto* [carry].” Jesus as the manifestation of the fatherhood of God, or Life (S. & H. 562:3-5; 586:9), was the foundation of being, Mrs. Eddy having said, “I . . . plant myself unreservedly on the teachings of Jesus . . . Other foundations there are none,” S. & H. 269:22-25.

Jacob's "curse" that Benjamin would "ravin as a wolf" in his wanderings through the labyrinth of mortal belief and in her definition identified Benjamin's progressive course as travelling through earthly experience before it reaches the point of the "Comforter," as Divine Science.

Tracing each step of Mrs. Eddy's definition of Benjamin as identifying the history of the tribe according to the Bible record, it is interesting to see how clearly these steps bear out this progressive course:

"A physical belief as to life, substance, and mind"—This shows the tribe of Benjamin as starting under the cloud of mother (Gen. 35:17-19) and father (Gen. 49:27).

"Human knowledge, or so-called mortal mind, devoted to matter"—This is clearly seen in the hideous experience of the tribe of Benjamin when it defended the perversion of its tribe in Gibeah, which perversion was, in Bible terms, the desire of men to "know" men and not women (Judges 19th to 21st chapters), and which resulted in the women of the tribe being literally wiped out by the other tribes in an internecine tribal warfare to the end of punishing Benjamin for its heinous perversion; thus "human *knowledge, or so-called mortal mind, devoted to matter*" was the darkest part of Benjamin's "ravin[ing] as a wolf."

"Pride"—We next find the tribe of Benjamin expressed through Saul, a Benjamite, as the first king of Israel (which kingship God through His prophets had persistently opposed), who, in the "*pride*" of his position, usurped the sacred province of the priests—that of offering sacrifices for his people, I Sam. 13:8-14. This cost Saul his throne, thus inversely proving that the tribe of Benjamin could never be *king* over others; for it represents a kingdom "*within*" which includes all "*without*"—not a kingdom "*without*" which excludes all others than subjects. Self-dominion over all the earth, the real province of Benjamin, is the reverse of arbitrary domination of others.

"Envy"—After Saul arrogantly sought to offer sacrifices for all Israel (the function of the Levitical priests alone) and was told of his future dethronement for his act of arrogant "*pride,*" David was anointed king of Israel in his stead but did not succeed to his appointment for which he was "*anointed*" until the "*anointed*" and "*appointed*" Saul was slain on the battlefield. However, between the time David was anointed and Saul was slain, Saul, of the tribe of Benjamin, was filled with "*envy*" for David, of the tribe of Judah, and sought his life repeatedly. Thus, the period between David's anoint-

ing and Saul's slaying was, for the tribe of Benjamin, filled with "envy."

"*Fame*"—The love of fame among *men* rather than the position of "kings and priests unto *God*," Rev. 1:6, was the animating cause of Saul's "pride" to assume the right to both functions of king and priest before the tribe of Judah, through Jesus, had earned for mankind this spiritual, not material, privilege. However, it was the inherent completion of Benjamin that enabled it to *foresee* "the end from the beginning" ("envy" meaning to "see upon," its derivation being "*in* [upon] + *video* [see]")—that is, that the tribe of Judah, typed by David, would yet lead to the spiritual fulfillment of making men *at the same time* both "kings and priests unto God." But to claim the privilege before the orderly time for its divine bestowal is "envy," which the love of "fame" alone could animate.

"*Illusion*"—Saul, filled with "*pride*," "*envy*," "*fame*" (to the exclusion of the spiritual idea which animates "*pride*" of character, "*envy*" [foresight] of good as a generic privilege of all men, and "*fame*" which always "lifts on high [exalts] only those who have washed their robes white in obedience and suffering," S. & H. 571:32, needful to the lawful discernment of Judah as "the cross," which is the central emblem of all progress from mortality to immortality), could be thus summarized as "illusion"; for Mrs. Eddy says, ". . . the *nothingness* of error is in proportion to its wickedness," S. & H. 569:10.

"*A false belief*"—Saul's (a Benjamite's) all-consuming desire to slay David throughout the time of his association with him characterized him as "a false belief" that seeks to slay the manifestation of Truth in the hope of slaying the "troublesome Truth" it represents, in line with Mrs. Eddy's statement: "The [false] belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it might be rid of troublesome Truth," S. & H. 542:1-3. This Mrs. Eddy said in her interpretation of the slaying of Abel by Cain because Cain had *discerned* the nature of Abel's higher gift but did not care to make his own gift "a higher tribute to the Most High," S. & H. 541:5.

"*Error masquerading as the possessor of life, strength, animation, and power to act*"—The tribe of Benjamin having been proved to be "without father, without mother"—and, therefore, without brother or sister, is next proved to be also without lineal "descent" (the third step in the fulfillment of its prophecy of inherent being expressed as,

"Without father, without mother, without *descent*, . . .") for at this point Saul's son gives his all to David and his daughter weds him—thus prophesying that he must find his future identity through the tribe of Judah, as shortly presented. As mortal life is sustained by the belief of material origin and descent, Saul as "a [wholly] false belief" at this point is forced to "masquerade" in order to claim possession of "life, strength, animation, and power to act" and so continues to assert these hollow claims until he commits suicide by falling upon his own sword (I Sam. 31:4), fulfilling Mrs. Eddy's statement, "The so-called [masquerading] sinner is a suicide," S. & H. 203:25. Thus the tribe, after the "death" of Saul, demands a "new birth" on a higher basis than that of "a false belief" in human origin, to the end of proving that it has "neither beginning of days, nor end of life." So we approach the "*renewal of affections*" on a higher plane than "so-called mortal mind, devoted to matter," the former quotation introducing the second portion of the definition of "Benjamin" in the "Glossary" of *Science and Health*.

"*Renewal of affections*"—After the "death" of Saul, of the tribe of Benjamin, David, of the tribe of Judah, not only succeeded him as king of Israel but incorporated Benjamin's apportionment of the "Promised Land" into Judah, including its capital city, Jerusalem. After the reign of three kings, Saul, David, and his son Solomon, the kingdom of Judah was divided under Rehoboam, Solomon's son,—eleven of the tribes, including that of Benjamin, establishing another kingdom in Samaria. However, Benjamin evidently returned immediately (I Kings 12:20, 21), renewing his affections for the reigning tribe of Judah which had absorbed Benjamin after the "death" of Saul; for the twentieth verse of the twelfth chapter of I Kings states that "there was none that followed the house of David, but the tribe of Judah only," while the next verse states that Rehoboam "assembled all the house of Judah, *with the tribe of Benjamin.*"

"*Self-offering*"—Thus the tribe of Benjamin, which was first conquered by David, returned voluntarily and made itself a "self-offering" to Judah, awaiting its final *spiritual* emergence therefrom.

"*An improved state of mortal mind*"—Next, as progressively revealed in the Bible, we find the tribe of Benjamin expressed through Saul of Tarsus (Paul), a Benjamite, who was persecuting the early Christians when he saw a great light and heard the voice of Jesus saying, "Saul, Saul, why persecutest thou me?" Acts 9:4. Saul's persecution of the early Christians was the overt act that brought the tribe

to individual identity and self-reckoning, for Mrs. Eddy says, "Error found out is two-thirds destroyed, and the last third *pierces itself* [this time mentally, instead of physically, as 'an improved state of mortal mind']," Mis. 355:13. Thus Jesus as heavenly light was the reckoning of the tribe of Benjamin with itself, for no other tribe could reckon with Benjamin.

"*The introduction of a more spiritual origin*"—Saul of Tarsus (Paul) speaks of his conversion as a "new [self-]birth" on this wise: "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," Galatians 1:15, 16. Then Paul adds that he did not seek the other disciples for light but spent three years in Damascus, getting his own revelation directly, Gal. 1:17, 18.

"*A gleam of the infinite idea of the infinite Principle*"—When St. Paul did decide to go to Jerusalem to talk with the other disciples, he found them opposed to his higher vision and most resentful that one who had not been taught of Jesus should assume to understand his teachings better than those who had been his personal disciples—thus he found himself but "*a gleam of the infinite idea of the infinite Principle*" because he could not penetrate the cloud of personalization that enveloped Jesus' other disciples and so could not shed the rays of the higher light of impersonal Truth upon their self-complacent consciousnesses, of which Mrs. Eddy spoke thus: "The *ignoble* conduct of his disciples towards their Master, showing their unfitness to follow him, ended in the downfall of genuine Christianity . . . and the violent death of all his disciples save one," *Message* 1902, p. 18, line 25.

"*A spiritual type*"—This takes the progress of Benjamin as a tribe from the Bible into *Science and Health* where Mrs. Eddy first (subjectively) introduced Benjamin as "*the infinite idea of infinite Principle [followed by its equivalents, 'the spiritual shadow of Spirit-substance, that which is constituted of Soul, and not sense, yea, the [full] reflection of Deity']*," "Glossary," sixth edition. Thus Mrs. Eddy presented it as "*a [wholly] spiritual type*"—however, without human demonstration, for "*a [wholly] spiritual type*" has no human demonstration.

"*That which comforts, consoles, and supports*"—This final definition of Benjamin is the only one that has been previously analyzed by separating its threefold functional activities into the trinity values of Love, Truth, and Life, respectively; therefore, these phases will

not again be repeated. However, since the "omni-action" of this final definition, as indicated by its wholly transitive verbal form, was not previously commented upon, this phase will here be considered:

As before noted, Mrs. Eddy changed the definition of "Benjamin" from "*the* infinite idea of infinite Principle" to "*a gleam* of the infinite idea of the infinite Principle" when she objectively added the twelve-gated City foursquare (together with the expanding footsteps of "no temple therein" and the "city of our God") to the Apocalypse of *Science and Health* in the fiftieth edition, in 1891, thus giving the tribe of Benjamin the objective position of one of the twelve tribal gates before its inherent trinity of action expanded it to the "city of our God" (through the medial footstep of "no temple therein") as embracing all twelve gates in one, and by this process of expansion broadening "*a gleam* of the infinite idea" to the all-embracing *beam* which is typed by the light in the eleventh picture.

It will be remembered that in the tenth picture the heavenly trinity of Life, Truth, and Love was unfolded as but three sides of the City foursquare (typing Christianity) and that the fourth side of the City was unfolded as "omni-action" (typing Science) as the fourth element in the full definition of "Good" in the "Glossary." So "omni-action" was the earthly demonstration of the heavenly trinity of Life, Truth, and Love. Thus when Mrs. Eddy changed Benjamin from a wholly spiritual type of Life, Truth, and Love to the omni-active demonstration thereof by changing the definition of "*the* infinite idea of infinite Principle" to "*a gleam* of the infinite idea of the infinite Principle" when she added the City foursquare to *Science and Health*, it was inferentially for the purpose of placing Benjamin as an individual gate in association with the other eleven gates to the end that Benjamin as the spiritual essence of the City foursquare should through its inherent "omni-action" of "good" embracingly (of all the other gates) expand the walled City foursquare (after Joseph had dissipated its walls) to the "city of our God" without boundary or limit. That the "city of our God" contains the activities of the full twelve gates is indicated by the fact that the Bible under the textual heading of the "city of God" in which grew the "tree of life" speaks of the activities of the twelve-gate consciousnesses without the intervening binding walls, and Mrs. Eddy under the marginal topic of "The city of our God" speaks of these gates as opening both within and without towards light and glory.

Thus the "omni-action" of the full twelve tribes as the conscious-

ness of Benjamin expresses *infinite* "omni-action," beyond the position of Benjamin as "a [wholly] *spiritual* [or heavenly] type" with no earthly demonstration, as the result of the "omni-action" indicated by this last verbally active definition of Benjamin—"that which comforts, consoles, and supports." Hence the "[wholly] spiritual type" of Benjamin as heaven becomes one with the wholly *active* type of Benjamin as earth, this oneness being expressive of the fourth cardinal point of the "city of our God" as "Christian Science" (S. & H. 577)—"Christian" typing heaven and "Science" typing earth. In this latter connection it will be noted that the fourth side of the City foursquare descending "from God out of heaven" before it reached its earthly demonstration was called "divine Science," S. & H. 575, while the corresponding fourth cardinal point of the "city of our God" after its expansive earthly demonstration was called "Christian Science," S. & H. 577.

It might be well just here to call the attention of the reader to the fact that Mrs. Eddy's interpretation of the "Children of Israel" in the "Glossary" of *Science and Health* as "the offspring of Spirit, who, having wrestled with *error*, *sin*, and *sense*, are governed by divine Science" (S. & H. 583:6) presents the three phases of error with which it is necessary for the human consciousness to wrestle in order to bring the mortal and spiritual definitions of "children" in the "Glossary" of *Science and Health* (as "children" of men and "children" of God) to the point of demonstrable coincidence—these divided definitions of "children" reading, "Sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity . . ." and "The spiritual thoughts and representatives of Life, Truth, and Love," S. & H. 582:28.

It will be noted that the definition of the "Children of Israel" (or the twelve tribes of Israel, which as "lamps in the spiritual heavens of the age . . . show the workings of the spiritual idea," S. & H. 562) presents two phases of false belief, "sin" and "sense," that lie beyond Benjamin's declaration in the Word of the unreality of "error" in the following statement, "The truth of being is perennial, and the *error* [only] is unreal and obsolete," S. & H. 265:20; in other words, as Benjamin is merely the completed statement of the full twelve-in-one Principle of the Children of Israel in the "*inspired Word*" of *Science and Health*, of which Mrs. Eddy shows the limitation when she says: "On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of [even] *the inspired Word* to the spirit of

Truth, whereby the Science is reached that demonstrates God," My. 238:16-19, two further demands are made upon the human consciousness.

The "error" which Benjamin declared to be "*unreal and obsolete*" in the Word was only unwitting ignorance of Principle before its unfoldment in the human consciousness had been completed, of which ignorance St. Paul says, "The times of this ignorance God winked at," Acts 17:30. The overcoming of "error," as the opposite of Truth, was not a demand upon the individual followers of Truth as the "called" but upon the highest channels for the discernment of God's progressive Word towards the goal of its completed revelation—these channels having been God's "chosen" by reason of the fact that their lives had already reached the height of their respective revelations.

However, the opposition to any phase of Truth after it has been declared and "heard" (perceived) by the human consciousness becomes "sin" to the "called" in line with Jesus' statement, "If I had not come and spoken unto them, they had not had sin," John 15:22. Thus the second false belief to be overcome in response to the demands of the "Children of Israel" upon the human consciousness—these false beliefs being those of "error, *sin*, and sense"—becomes a demand upon the lives of the *followers* of Truth, or the "called," for the utilization of that Truth which has been "spoken unto them" in the Word, disobedience to which is the "sin" which must be "wrestled with" individually. So this second demand, that of obedience, was made upon the followers of Truth as the "called" even after the revelator as the "chosen" had declared the "error" to be "*unreal and obsolete.*"

The embodiment, as individual consciousness, of the Principle of the twelve tribes of Israel in one's own *life* is the "tree of life," or the expansion of the Benjamin-consciousness beyond "the inspired Word." Thus *utilization* goes beyond revelation, which explains why, conversely, the opposition to utilization, or "sin," must be "wrestled with" beyond the point where "error" is declared by the revelation of Benjamin to be "*unreal and obsolete.*" Disobedience to revealed law has always been the only "sin" progressively chargeable to man. St. Paul, the Benjamite, realized this when he spoke of even the Mosaic Decalogue on this wise, "I had not known sin, but by the law: for I had not known lust [of possession], except the law had said, Thou shalt not covet," Rom. 7:7. To illustrate, under the Mosaic dispensation divorce and subsequent remarriage was permitted for

many causes without its being considered sin, until Jesus revealed the higher law which permitted divorce and remarriage without its being considered sin for but one cause, "fornication," in his Sermon on the Mount, Matt. 5:31, 32, and confirmed by Matthew 19:3-9 presenting again Jesus' teachings on the same subject; later St. Paul in a revelation received directly from God and not man, after having been converted by the ascended Jesus who appeared to him as a great "light from heaven," permitted *no marriage* after divorce without its being considered sin, Rom. 7:2, 3; I Cor. 7:10, 11, in line with Jesus' higher teachings on the same subject as recorded by Mark and Luke (Mark 10:2-12; Luke 16:18). Next, Mrs. Eddy says under the title "Prevention and Cure of Divorce," "Look long enough, and you see male and female one—sex or gender eliminated; you see the designation *man* meaning woman as well," My. 268:29, in line with her statement under the chapter entitled "Marriage," "Union of the masculine and feminine qualities [not persons] constitutes completeness [in one consciousness]," S. & H. 57:4,—this is Benjamin, which places upon the human consciousness a demand for a higher definition of "sin" than Christianity without Science could foresee.

Thus St. Paul, the Benjamite, pre-glimpsing the Science of Benjamin, defines "sin" as, "Happy is he that condemneth not himself in that thing which *he* alloweth . . . for whatsoever is not of faith [that one's actions are in line with the highest progressive revelation of good] is sin," Rom. 14:22, 23, so forcing the human consciousness to rise to honesty with itself (after it has perceived the Principle of the full twelve tribes of Israel), in line with Mrs. Eddy's demand in the first edition of *Science and Health*, that all "must answer to *themselves*, in the secret sanctuary of Soul, questions of the most solemn import," p. 167,—rather than justify themselves by reason of obedience to moral and Christian demands only, which had previously, under lesser demands of Truth, afforded the human consciousness full justification.

Therefore obedience to the demands of Benjamin results in the growing of the "tree of life" in one's own consciousness, which tree brings forth the twelve "peaceable fruit[s] of righteousness" after the claim of "sin" as disobedience to the demands of Benjamin has been either scientifically avoided or "wrestled with" and overcome.

Next, and last, of the three demands of the "Children of Israel" upon the human consciousness, beyond the demands of Benjamin and beyond the possibility of disobedience to its final revelation of

Principle, is the demand for overcoming "sense," which is the expanding demand of the "tree of life." Now "sense" is the claim that there is something outside of one's own self after Benjamin has, as Shiloh, gathered all peoples and things as ideas in Principle into one consciousness in response to Mrs. Eddy's last demand in her article, "Prevention and Cure of Divorce"—this time the divorce of an individually completed consciousness from all mankind, for she says: ". . . you [then] see the whole universe included in one infinite Mind and reflected in the intelligent compound idea, image or likeness, called man ['generic man'], showing forth the infinite divine Principle, Love, called God. . . . This, therefore, is Christ's plan of salvation from divorce. 'All are but parts of one stupendous whole, whose body nature is, and God the Soul.'—Pope," My. 268:31. This is in line with Mrs. Eddy's pre-glimpse of man's final estate that the man-angel with the "face . . . as it were the sun" initially brought in the first edition of *Science and Health* (as presented in the comments on the third picture), which reads: "Man is not distorted into shocking dimensions, because *he is the infinite idea*, nor is he but a solitary thought, disembodied and alone. When realizing Life as it is, namely, Soul, *not sense*, or the personal man, we shall expand into Truth and self-completeness that embrace all things, and need communion with nothing more than itself, to find them all," 1st ed., p. 223.

The Bible, after presenting the "tree of life" (the "leaves" of which are for the "healing of the nations," or claimed consciousnesses outside of oneself) in the "city of our God," shows the process by which "sense" as the final of the three demands of the "Children of Israel" is overcome. This process is expressed in the following exhortation to take into one's consciousness only one's own concept of that which seems to be "without" and never what seems to be another's consciousness of himself (thus loving one's neighbor *as*, and not merely *like*, oneself): "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still," Rev. 22:11. In other words, the Principle of "hearing" (the in-taking faculty by which one senses all that seems to be "without" oneself), that has drawn all "nations" into one consciousness as an in-breathing process where they have been healed, must yield to "sight" as an out-breathing process by which one views all in the light of universal Love, "Life . . . [as] the spontaneity of Love" (My. 185:16) bearing

“twelve manner of fruits” (typing the twelve tribes of Israel, which “stand in type for the whole human race”) as the “fruits of Love,” S. & H. 35:24,—fruits being an out-growth, or out-flow, of an inner consciousness which has assimilated all “nations.” Thus “hearing,” Truth, takes into one’s own consciousness the concepts of others (as “the nations”) for their healing (since one must heal all that he takes in); while “sight,” Love, gives out one’s own perfect concept as universal consciousness.

To epitomize, as trees breathe in through their leaves, the “leaves” of the “tree of life” type its in-breathing process as the medium for healing of the “nations”—this process corresponding to the “hearing” of Principle; while the fruit of trees are their out-breathing process, corresponding to “sight,” which sees only its own concept, in line with Mrs. Eddy’s statement, “Has not the truth in Christian Science met a response from Prof. S. P. Langley, the young American astronomer? He says that ‘color is in *us*,’ not ‘in the rose;’ and he adds that this is not ‘any metaphysical subtlety,’ but a fact ‘almost universally accepted, within the *last few years*, by physicists’ [the italics are in *Rudimental Divine Science*],” Rud. 6:12-17. Thus in the words of a Christian Science hymn, “In atmosphere of love divine, we live, and move, and breathe; tho’ mortal eyes may see it not; ’tis *sense* that would deceive . . . [and] *sense* is lost in *sight*.”

These last two steps, however,—the overcoming of “sin” and “sense” by the growth of the “tree of *life*” in one’s own consciousness and the sending forth of its “fruits” in universal Love—are more particularly the subject of the latter portion of this book entitled “Expanding Light.”

THE

THREE HEAVENS

LEST THE reader may have the impression from the foregoing comments in this book that there is but one heavenly plane of consciousness and that it is the topmost (or seventh) rung of Jacob's Ladder of Life, which Ladder was set up on earth and reached to heaven (and upon which Jacob's angels both ascended and descended),—it should be stated that there are *three ascending heavenly* planes (Dan, Naphtali, and Gad), and, consequently, *three descending heavenly* planes (Asher, Issachar, and Zebulun). In attestation of these three heavens, it will be remembered that St. Paul spoke of his ascent to "the third heaven" where he "heard unspeakable words, which it is not lawful for a man to utter," his words being:

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the *third heaven* . . . and heard *unspeakable* words, which it is not lawful for a man to utter," II Cor. 12:2, 4.

It will be remembered that Jesus of the tribe of Judah (typing ascension) ascended in Judah, and that Judah as the fourth tribe corresponds to the fourth day of the first chapter of Genesis presenting the sun, moon, and stars, which God "set . . . in the *firmament* of the heaven," Gen. 1:17. Thus Judah must be the firmament with which heaven and earth were separated in the second day of the first chapter of Genesis. Therefore, as Jesus (after quenching all "*earthly* yearnings," S. & H. 314:5) disappeared to earth consciousness above the firmament (which Mrs. Eddy defines as, ". . . the scientific line of demarcation between . . . Spirit [heaven] and so-called matter [earth]," S. & H. 586:15), typed by Judah the fourth tribe, and the next

tribal plane above the firmament being that of Dan, the fifth tribe,—Dan is the *first* plane in *heavenly ascent*, or the *first heaven*.

In further proof of the fact that Dan is a *heavenly* tribe, the Scriptures record that the dragon appeared as a “wonder *in heaven*,” Rev. 12:3, and Mrs. Eddy from the sixteenth to the fiftieth edition of *Science and Health* defined the dragon (that was “cast out” of heaven, Rev. 12:9) as “Animal Magnetism,” and she has always defined Dan (in its negative phase) in the “Glossary” of *Science and Health* as “animal magnetism.”

In still further proof that Dan is the *first* plane of *heavenly ascent*, the first message that Jesus sent back to earth shortly after his ascension was to St. Paul while St. Paul was on the way to Damascus in pursuit of the Christians to the end of persecuting them—the Bible portraying his state of mind as “breathing out threatenings and slaughter against the disciples of the Lord,” Acts 9:1, such portrayal being a forceful expression of Dan as “animal magnetism.” In this state of mind, St. Paul saw a great light from heaven and heard the voice of Jesus saying, “Saul, Saul, why persecutest thou me? . . . I am Jesus whom thou persecutest . . .,” Acts 9:4, 5. (As Jesus was in the affirmative phase and St. Paul was in the negative phase of the same plane of consciousness,—for the affirmative idea is always present at the point where mortal mind is negating it,—the possibility of communication was established between them.)

Inasmuch as Jesus told his disciples that he would be with them always, even unto the end of the world, his next progressive manifestation to earth was to Simon Peter when Jesus called him to go to preach to the Gentiles, whom the Israelites regarded as “common and unclean.” It will be remembered that Peter had (in Bible language) fallen “into a trance” on the top of the house of Simon in Joppa, and in this “trance” of Peter, a sheet was let down from heaven containing “all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air,” and a voice said, “Rise, Peter; kill, and eat,” to which Peter replied, “Not so, Lord [Peter’s term for Jesus]; for I have never eaten any thing that is common or *unclean*,” Acts 10:12-14. This sheet was let down and drawn up three times before Peter was prepared to go to preach to the Gentiles—the message of the sheet being that all men are clean. Since the next progressive tribe beyond Dan, the fifth tribe, is Naphtali, the sixth tribe, this was undoubtedly the tribal consciousness in which Jesus appeared to Peter. Thus Naphtali is the *second* plane in *heavenly ascent*,

or the *second heaven*. As Naphtali corresponds to the sixth day of the first chapter of Genesis, where man has through purifying ascent reached the point of generic Truth, in which all men are pure and clean, it can readily be seen why Jesus said to Peter, "What God hath cleansed, that call not thou common," Acts 10:15.

It will be remembered that Jesus' next progressive manifestation to earth was to St. John, to whom he gave his highest prophetic revelation, and as Jesus held seven stars in his right hand, corresponding to the *seven* rungs of Jacob's Ladder of Life, when he appeared to St. John, it proves that this revelatory plane was the seventh, or topmost, rung of Jacob's Ladder of Life, or "the *third heaven*," typed by Gad, meaning "Science," as the female plane of consciousness. It was on this plane of "the third heaven" that St. Paul said that he "heard unspeakable words, which it is not lawful for a man to utter," and because he (contrary to St. John) feared "to utter" them, he, doubtless, descended on the same *individual* rung-conceptions (of Gad, Naphtali, and Dan) upon which he ascended.

Also since retrogression is an error, St. Paul's failure "to utter" these "unspeakable words heard" on the plane of "the third heaven" caused him to descend as many steps below his previous earthly vision as he had risen above it to receive his heavenly vision; for he fell to the plane of Levitical persecution on the third ascending plane, or rung of Jacob's Ladder of Life, corresponding to Levi, the third tribe, where he said that he was determined to know nothing but a crucified Jesus rather than a resurrected and ascended Jesus from whom he received his original revelation. On this plane of Levi, St. Paul was attacked, almost slain, thrown into prison, and finally fell to the point of appealing as a Roman citizen (under pagan law below moral law) to Cæsar for protection in order to escape an ambushment by opponents, who had threatened his life upon his prospective liberation. In other words, St. Paul not only fell from his heavenly height in "the third heaven" down to Dan, but from Dan through Judah to Levi—the tribal planes of Judah and Levi being even below his initial vision, which was described by him as: "But when it pleased God, who separated me from my mother's womb, and called me by His grace . . . *immediately* I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter," Gal. 1:15-18. Thus St. Paul received his revelation directly from heaven and not

even from Jesus' disciples—afterwards finding it at variance with their personalized concepts.

While collective church consciousness ascended on the same rungs of the Ladder of Life (Dan, Naphtali, and Gad) as St. Paul in order to reach Gad as "Science," it must descend on the broader rung-conceptions of Asher, Issachar, and Zebulun, because church consciousness at the highest point of ascent being Womanhood shares its vision with others (which St. Paul refused to do), for Woman symbolizes "generic man," S. & H. 561:22. And it will be remembered that while Gad, facing heaven, as "Science" is on the highest rung of the Ladder of Life, Asher is on this same plane but in a revelatory position, facing earth; for as Asher means "happiness" (that Mrs. Eddy says "cannot exist alone, but requires *all mankind* to share it," S. & H. 57:20), it is of necessity a church consciousness, which demands a revelator in order to gather others to its vision. Even the ascended Jesus, therefore, at the point of Gad merely symbolically *prophesied* through St. John "the unspeakable" things "which it is not lawful for *a man* to utter"—his prophecies being portrayed in such mystical symbols that only Woman (typed by Mrs. Eddy) could interpret or fulfill. On the other hand, church consciousness which had collectively ascended to the point of Gad as the heavenly vision of "Science" (typed by Mrs. Eddy in the First Organization of the Boston church), after hearing the "unspeakable words . . . unlawful for *a man* to utter," looked earthward as Asher and revealed these "unspeakable words" (in the fiftieth edition of *Science and Health*, that presented the descending City foursquare, and the onflowing position of "no temple therein" to "the city of our God" with "no boundary nor limit").

Thus Asher looking earthward takes the first descending church step from the highest plane of revelation, typed by the God-crowned Woman crowned with twelve stars, to church demonstration in Issachar on the *second heavenly descending* plane, corresponding to the *second heavenly* plane in *ascent*, or the sixth ascending rung of the Ladder of Life, typed by Naphtali, where the "male and female" ideas, that in church ascent were divided into "Truth" as typing "the male idea" and "Life and Love" as typing "the female idea," are by the completeness of Asher's own nature (which embraces the seven stars of manhood plus the five stars of womanhood) wed in the marriage of the Bride and the Lamb in heaven.

Thus Issachar as the demonstrable wedding in church consciousness of the heavenly "male and female" ideas descends to Zebulun on

the *third heavenly descending* plane, corresponding to the *first heavenly* plane in *ascent*, or the fifth ascending rung of the Ladder of Life, typed by Dan, where Zebulun as typing the City foursquare, which contains the twelve angelic tribal gates, brings back to Dan its (Dan's) *own* "fowls" of the fifth day of the first chapter of Genesis, that in the words of Mrs. Eddy had soared "beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love," S. & H. 512:1, and which Mrs. Eddy defines as "angels of His presence," S. & H. 512:9. These angelic consciousnesses took the place in heaven of "the dragon and his angels," whose places were found no more in heaven (Rev. 12:8) after the Reuben-consciousness lifted The Mother Church as Truth to its bridal estate in Asher on the heavenly plane of revelation, whose revealings were "unspeakable" and "unlawful for a man to utter." Thus the affirmative, or morning, light of Dan as a forever star on Woman's crown cast its dragonish, negating nature out of heaven, so proving that each and every consciousness in its morning light embraces the true idea needful to its own redemption and that "the greatest wrong is but a supposititious opposite of the highest right," S. & H. 368:1.

Zebulun as the third and last descending plane of *heavenly* consciousness *descends* to its Joseph potentiality on the *fourth descending* plane, or rung of the Ladder of Life, corresponding to the fourth *ascending* rung of the Ladder of Life, typed by Judah as the firmament between heaven and earth, at which point Zebulun *first appears to earth* as the descending City foursquare, the Biblical record stating, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," Rev. 21:2. Thus Mrs. Eddy defines the tribal consciousness of Judah, where Jesus *disappeared* to earth-consciousness and where the City foursquare *first appears* to earth-consciousness as, "A corporeal material belief progressing and *disappearing*; [and also as] the spiritual understanding of God and man *appearing*," S. & H. 589:23,—the Joseph element in Zebulun as an individual gate in the City four-square dissipating Judah as the firmament to *heavenly* consciousness.

Someone may ask why Zebulun at this point does not become Joseph in descent, just as Asher became Issachar, and Issachar became Zebulun. The answer is that the Biblical prophecy demands that the City foursquare hold its twelve tribal-gates' potentialities intact until it descendingly redeems all of the ascending tribes, which have fled earth as "matter." Were Joseph at this point to come into its own, it

would dissipate church consciousness before it had been completed *to earth sense* at the point of Levi, which premature dissipation would forever preclude the last objective footstep of church. Hence Joseph and Benjamin must first become active gates in the City foursquare before they can come into their own as typing "no temple therein" and "the city of our God," respectively.

Thus Zebulun as the twelve-gated City foursquare descends to Benjamin on the *fifth descending* plane, or rung of the Ladder of Life, corresponding to the *third ascending* rung of the Ladder of Life, typed by Levi, where the descending Benjamin element as an individual gate in the City foursquare, typing the indissoluble oneness of earth as "the male idea" and heaven as "the female idea," redeems the ascending claim of merely conjoined "male and female" consciousnesses *on earth*.

After this redemption of Levi, Joseph comes into its own expression—no longer as an individual gate of the City foursquare bound by walls of Zebulun, but as the expanding vision of St. John, which declared, "And I saw no temple therein." This vision dissipates the theological division typed by the walls of the City foursquare, which walls obstruct *to earth-consciousness* the oneness of the waters above the firmament and the waters under the firmament, typed by Simeon, corresponding to the *second* ascending rung of the Ladder of Life.

This dissipation of the walls of the City foursquare by Joseph on the Simeon rung of the Ladder of Life permits the expansion of the Benjamin element of the City foursquare to "the city of our God," which embraces the twelve gates of the wall-less City foursquare and has "no boundary nor limit." Thus boundless Benjamin expands Reuben, corresponding to the first rung of the Ladder of Life, as the subjective consciousness of "the city of our God" to infinity.

THE TENTS OF ISSACHAR

THE FULFILLMENT OF PROPHESED ARRESTED PROGRESS

MOSES IN his redemptive song of the tribes of Israel when conjoining Issachar and Zebulun at the point of their united activities (“They shall call the people unto the mountain [typing heavenly ascent together] . . . [and] they shall suck . . . of treasures hid in the sand [after their descent to earth]”) prefaced this prophetic assignment of their medial work together with a prophecy of their final temporarily divergent positions in the following words:

“Rejoice, Zebulun, in thy *going out*; and, Issachar, in thy *tents*,” Deut. 33:18.

And Jacob prophesied of Issachar:

“And he saw that rest was good, and the land that it was pleasant; and *bowed his shoulder to bear*, and became a *servant unto tribute*,” Gen. 49:15.

Moses’ prophecy of the “tents” of Issachar and Jacob’s prophecy of Issachar’s conception of a “land that . . . was pleasant” and a “rest [that] was good” have an identical trend, both “tents” and “rest” suggesting *arrested progress*.

The responsibility which was prophesied to rest upon the shoulders of the detached branches in line with Isaiah’s prophecy of the typical Branch as growing from the “roots” of Jesse (“self-existence”) with its self-government resting upon its own shoulder (Isa. 11:1; 9:6) had always been placed by Mrs. Eddy upon the shoulders of the branches as if to prepare them for the final prophesied “half a time”

of Motherhood, Rev. 12:14. (This responsibility placed upon the branches was, as before presented, pictorially typed in the outgoing vestibule window of The Mother Church by the sturdy "man child" with the detached grapevine branch over his shoulder and his arm placed around the neck of a lion, typing "moral courage . . . 'the lion of the tribe of Juda,'" S. & H. 514:10, which suggests the moral code of the *Manual*.) But prophecy was against the continuance of the branches' own self-government after the final "half a time," or passing, of Motherhood was fulfilled by the wilderness-woman—as the thirteenth to the nineteenth chapters of Revelation attest.

This prophecy of the unpreparedness of the branches to bear the government upon their own shoulders after the passing of Motherhood is particularly pointed in the first three verses of the thirteenth chapter of Revelation, which read, "And I . . . saw a beast rise up out of the *sea* [the turbulence of confusion after the passing of Motherhood], having seven heads and ten horns, and upon his horns ten crowns [the symbols of victory] . . . and the dragon gave him his power, and his *seat*, and *great authority*. And I saw one of his heads as it were wounded to death [and what could wound the seat of great authority but the challenge of its authority as in the litigation subsequently presented?]; and his deadly wound was healed [the 'seat' of 'great authority' was *legally* justified]." This "beast" is undoubtedly the Uzzah-like would-be helpfulness* demanded by the dragon of Old Theology, which "beast" arises from the troubled waters (Rev. 13:1) to steady the seemingly tottering Ark of the Covenant. Note that this "beast" as described in the thirteenth chapter of Revelation has ten crowned horns, typing the victory of aggressive "power," and seven uncrowned heads, typing lack of intelligence; whereas in the twelfth chapter of Revelation before the passing of Motherhood, when it resisted womanhood, the reverse is true.

Is not this changed symbolism (the crowning of the ten horns and the uncrowning of the seven heads) a prophecy of the changed purpose of the Church from that of Science back to Christianity as reflected in the present statement of the Church's mission which appeared for the first time years after Mrs. Eddy's passing and still continues to appear on the inside of the *Quarterly* cover, reading: "This denomination was founded by Mary Baker Eddy, at Boston, in

* It will be remembered that Uzzah in his endeavor to steady the tottering Ark of God, which was sacrosanct against human touch, was struck dead for his deed despite his would-be-helpful intention.

1879, as 'a church designed to commemorate the word and works of our Master, which should *reinstate primitive Christianity* and its lost element of healing.' " This was the design of the First Organization, founded on Jesus, which Mrs. Eddy dissolved in 1889, as historically recorded in the *Manual*, p. 17; and after an interim of three years (when there was no organization of the Christian Science Church in Boston), the Church was reorganized upon the basis of an entirely changed mission which read, "The First Church of Christ, Scientist, in Boston, Mass., is designed to be built on the *Rock, Christ*; . . . healing and saving the *world* [embracingly beyond individual healing] from sin and death," *Manual* p. 19.

Thus is not the present statement on the inside of the *Quarterly* cover, which claims for the Second Organization founded on "the Rock, Christ," as *Science* the mission of the First Organization founded on Jesus (that "should *reinstate primitive Christianity*"), the literal fulfillment of the changed symbolism from the crowned *heads* of the dragon (with which Woman warred and which she uncrowned as related in the twelfth chapter of Revelation) to the crowned *horns* of the triumph of "primitive *Christianity*" over Science?

Remembering that Mrs. Eddy defines the dragon as "the sum total of human [not mortal] error," S. & H. 563:10, and that she associates "humanity" with *Christian* ("Moral") virtues in the "Scientific Translation of Mortal Mind," and also that both the "dragon" and the "beast" as one of his angels were *heavenly* creatures until scientific Christianity (typed by Michael) cast them out of heaven unto the earth and sea (Rev. 12:7-9; S. & H. 567:26-28), does not this "beast" prophetically rising out of the troubled "sea" of confusion after the passing of the wilderness-woman typify emotional Christianity whose claim to power is its would-be helpfulness? And is not this dragon the same old drag-on which was defined by Mrs. Eddy in the following terms: "The serpentine form stands for subtlety, winding its way amidst all evil, but doing this in the *name of good*. Its sting is spoken of by Paul, when he refers to 'spiritual [not mortal or moral] wickedness in *high places*,'" S. & H. 563:27-30—"spiritual wickedness" being suggestive of failure to see the progressive spiritual idea of which Woman is the type (rather than moral delinquency), for Mrs. Eddy defines "ungodliness" in the "Glossary" of *Science and Health* as, "Opposition to the divine Principle and its spiritual idea," S. & H. 595:25.

Justifying the division of the word "dragon" as "drag-on"—while

Mrs. Eddy, in dividing the word "Adam" into "a dam," admonishes her readers not to divide words except when metaphysically justified ("aside from their metaphysical derivation," S. & H. 338:26), the division of the word "dragon" comes within the category of "metaphysical derivation." "Metaphysical" is derived from the words "*meta* [between]" and "physical," and therefore the realm of metaphysics is the mental plane which lies between the physical and the spiritual. Mrs. Eddy defines the dragon as the "sum total of *human* [which also lies between the physical and spiritual] error."

Thus only during the *medial* footsteps of Christian Science, while it is reducing divine Science to *human* (Christian) apprehension, S. & H. 471:30, is the contemplation of the dragon possible, since Mrs. Eddy said only after the battle with the dragon had been fought and the victory won (in the Word of *Science and Health*), "Christian Science teaches only that which is *spiritual* and *divine*, and not human," S. & H. 99:14. Hence the contemplation of the dragon and its divisible derivation lies within the realm of metaphysics, below Mrs. Eddy's revelation of *divine* Science; and the dragon prophetically appeared in the "*divine* method of warfare in Science," S. & H. 568:6, only because the lives of Christian Scientists were not attuned to the *science* of Christianity, and therefore they *dragged on* their previous Christian limitations into their concept of Christian Science.

As touched upon in the comments on the first picture, one form of this *drag-on* of Christian limitation was the dragging into Science by Christian Scientists of the theological doctrines of Jesus' personal vicarious atonement which tended to make the impersonal Christ, Truth, a vicarious Saviour, instead of realizing that Truth's utilization in one's life gave it the only power it had to redeem "the objects of sense" to "the ideas of Soul," S. & H. 269:15. In other words, Is not the belief in the power of repeated words of Truth as sufficient to save on the same plane with Christian vicarious atonement which believes that to ask "in the name of Jesus Christ of Nazareth" is sufficient to save without the utilization of the "word and works" of Jesus in one's own life. Again, Was not the belief in the virtue of "sacrifice" in the lives of Christian Scientists the *drag-on* of the belief in the efficacy of "the blood of the Lamb [the supreme sacrifice of Jesus]" to save the world, when sacrifice denies the limitlessness of all good which precludes the possibility of one having to offer his good to or for another. Mrs. Eddy says, "The spiritual essence of blood is sacrifice," S. & H. 25:3; thus sacrifice always means "blood," even in the lives of Chris-

tian Scientists, and it denies the ever-presence of "right," for Mrs. Eddy says, "Right reigns, and blood was not its price," *Poems* p. 22.

Again, Was not the *drag-on* of the Christian "love one another" into Christian Science that which defeated the abiding consciousness of indivisible Love in Christian Science which does not know "another." And was not the Christian *drag-on* of self-denial into Christian Science that which would forever defeat the consciousness of true selfhood which must be the nucleus for loving one's neighbor *as* (not like) *oneself*, not as "another." Still again, Was not the Christian *drag-on* of "cross-bearing" into Christian Science that which said in the words of St. Paul, "For I determined not to know any thing among you, save Jesus Christ, and him *crucified*"—when Christian Science says, "I am determined not to know anything among you, save Jesus Christ, and him *glorified*"? To know nothing but a crucified Saviour would forever keep a Christian Scientist under the claim of crucifixion; whereas to know only a glorified Jesus would hold such one forever above crucifixion or "cross-bearing."

To epitomize, Christian Science says, "Man is as perfect now, and henceforth, and forever, as when the stars first sang together," *Mis.* 188:3; while the *drag-on* of Christianity replies: "But Jesus said, '[Strive to] be ye therefore perfect, even as your Father which is in *heaven* is perfect,' and dare Christian Scientists go beyond the injunction of Jesus?" The answer is Mrs. Eddy *did* when she removed the three injunctions of Jesus from the sixth Tenet in 1908 at the demand of the Christ.

However, since Mrs. Eddy says, "Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it," *S. & H.* 556:13, Mrs. Eddy, after first revealing Christian Science, was forced to *Christianize* the *followers* of Truth before they could accept her higher revelations. It was this necessity that proved to be the *drag-on* of Old Theology that resisted the higher consciousness of Womanhood as Science. This necessity, however, had been prophesied and thus could not have been escaped.

Returning to the subject matter of the thirteenth chapter of Revelation, in the eleventh verse a second "beast" is described. This "beast" with "two horns like a lamb" (when a lamb has none), which came "up out of the *earth*," typed the lamblike response and defense which Christianized earth always makes to and for would-be Christian helpfulness. The two "horns" of the "beast" which were described to be like those of a lamb (horns typing both aggressiveness and defense)

might be interpreted to mean emotional Christian loyalty and defense of Christian virtues, Mrs. Eddy's definition of "sheep" being, "Innocence; inoffensiveness; those who *follow* their *leader*," S. & H. 594:12,—thus sheep always *demand* a *leader*. This emotional loyalty is occasioned by the fact that Christianity is only the third side of the City foursquare which has not yet become conscious of the fourth side of the City as "Science [or demand of inflexible Principle, which] makes no concessions to persons or opinions," S. & H. 456:17,—and all sheep type Christianity only and require a "leader" to "follow," while Science is an inner Principle which precludes the possibility of a "leader."

As a protection to Christian Scientists against such Christian concessions, Mrs. Eddy, as before presented, removed from the sixth Tenet of Christian Science the three Christian expressions, "meek," "strive," and "love one another," substituting for "love one another" the square of Love, or the Golden Rule, at the same time separating the branches from associated activities with each other, and immediately thereafter adding to *Science and Health* her injunction to Christian Scientists which demanded, "Christian Scientists, be a law to yourselves," S. & H. 442:30, simultaneously separating the branches from communion with The Mother Church. Had the severance of family Christian ties been understood by the branches, what Mrs. Eddy says of the chapters subsequent to the twelfth chapter of Revelation—"The following chapters depict the fatal effects of trying to meet error with error," S. & H. 568:7,—would have been defeated, thereby avoiding the confusion of disobedience to the *Christian Science Manual*. But in view of the fact that Jesus said that "the scripture cannot be broken," John 10:35, neither could these intervening prophecies of Jesus from the thirteenth to the nineteenth chapter of Revelation be defeated; for in the words of Jesus in accepting the prophecies of his crucifixion, ". . . how then shall the scriptures be fulfilled, that thus it must be?" Matt. 26:54.

This second "beast" with two horns like a lamb, which came "up out of the *earth*," also typed the prophesied lamblike submission of earth to the "great authority" of the first "beast." The lamblike beast caused "as many as would not worship the image of the beast should be killed" (perhaps by putting them out of the synagogue and, therefore, causing them to be "dead" to the churches' sense—"killed" by the church), Rev. 13:15, until, at the point where "there was no more sea" (Rev. 21:1) of turbulent confusion out of which the first "beast"

could arise with "great authority," the descent of the unified consciousness of the Bride and the Lamb (after their marriage in heaven) as the City foursquare, symbolized by the generic second Concord Branch with its inner coherence of Truth, is discerned as the pattern for each and every branch church.

As world conditions are but replicas of church conditions, and "judgment must begin at the house [church] of God" (I Pet. 4:17) in order to meet them, may not the "great authority" of dictatorships in the world to-day be the outcome of church conditions—there having been no "dictators" or "totalitarian states" until the fulfillment of the warning prophecies of the consequences of violating the divine plan for the relinquishment of Motherhood in church. Only when "seats" of "great authority" and lamblike submission thereto are met in church can these conditions be met in the world, since the world progresses no further than its highest *religious* light. In other words, the Church (symbolically expressed in the footsteps of organic church) originates and shapes conditions in the world. Therefore the entire book of Revelation is a continuous prophecy of the footsteps of Church as governing world conditions.

Thus until such overthrow of the beast's "seat, and great authority" in church, it would seem, in terms of the Bible's warning prophecy concerning Issachar (Gen. 49:15), that the "rest" where the government was laid upon others' shoulders "was good" and "the land . . . it was pleasant" because productive of church approval and incidental "pleasant" human associations; hence Issachar "bowed his shoulder to bear, and became a servant unto tribute [surrendering his own self-government to a government outside of himself]," Gen. 49:15. Confusion always ensues when motherhood relinquishes her natural authority, which places upon the shoulder of the child his own self-government; for no matter how great the effort of the mother to prepare the child to meet such expectancy, the full weight of responsibility is never felt until the passing of motherhood. And this confusion after the passing of motherhood oftentimes occasions unwitting disobedience to principles that have been unthinkingly accepted under motherhood direction.

The joining of Moses in his prophecy (that Issachar would remain in his tents) with Jacob in his prophecy (that Issachar would claim a "rest" from responsibility and pay for his desire for ease by bowing "his shoulder to bear" and becoming "a servant unto tribute") doubly foretold that the Issachar branches (typed by the branches other than

the second Concord Branch) would not immediately take with Zebulun the last step in Church as the four-walled City foursquare. It is interesting to note that Moses in his final redemptive prophecy first announced the final divergent estates of Issachar and Zebulun when he said, "Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents," before prophesying their medially conjoined missions, just as Mrs. Eddy first revealed the final spiritual estate of the followers of Truth before she perceived the collective work necessary to its attainment. The prophesied medially conjoined work of Issachar and Zebulun prototyped the conjunction of the Issachar branches with the Zebulun, or second Concord, Branch in the Extension, before they were separated by the temporarily divergent positions of the Issachar branches (other than the second Concord Branch) as remaining in their "tents" of Christian warfare while Zebulun (as the second Concord Branch) descended to earth as the City foursquare to "suck" of the "treasures hid in the sand" prior to Issachar's joining Zebulun in this privilege. For Zebulun and not Issachar spiritually discerned the joyous privilege of such leadership, Moses' prophetic exhortation being, "*Rejoice, Zebulun, in thy going out; and Issachar, in thy tents* [continuance of Christian warfare]," Deut. 33:18. Likewise Jesus in his prophecy from the thirteenth chapter to the nineteenth chapter of Revelation joined Moses and Jacob in prophesying the arrested progress of the Issachar branches.

LEADERSHIP

Mrs. Eddy rhythmically sounded the height and depth of Woman's mission in her poem entitled "Woman's Rights," the last two steps of which are, "'To point to heaven and *lead* the way,'" Mis. 388:13-4. It was the province of Motherhood "'To *point* to heaven,'" for a mother never precedes her child in her heavenward course but lifts her child to the throne of God as in the prophesied course of the wilderness-woman's "man child," who was lifted up unto God, and to His throne (the God-crowned Woman's "man child" being "*caught* up unto God, and to His throne," Rev. 12:5) while she remained in the wilderness to await the termination of her "half a time," after fulfilling her "time [Fatherhood as Life] and times [Motherhood as Truth, bringing forth her 'man child' as Truth, which she lifted to his heavenly Bride as Love. As the fullness of Bride is a descending-to-earth idea, *heavenly* Bride as the highest potentiality of Mother as Love is but its initial 'half a time'; thus the Love-phase of Mother is

completed in the remaining 'half a time' of her Bride-consciousness].” An immature child can never intelligently follow leadership, having within himself no adequate capacity so to do, but must obey pointed, motherly direction. This was the position of Church up to the time of Mrs. Eddy's passing, inasmuch as the Church was always two steps behind Mrs. Eddy's revealed Word.

Thus when Mrs. Eddy permitted the building of the Extension (which started in the preparation of its ground in 1903) she forbade in the *Manual* the further use of the title of "Mother" as applied to herself (which her students had bestowed upon her, and which she had reluctantly temporarily accepted and defended to herself in her *Manual*, p. 64), substituting therefor the title of "Leader," the last step in Woman's mission being to "lead the way." However, although Mrs. Eddy had the word "Mother" effaced from the mosaic at the door of the previous "Mother's Room," at the same time substituting her own name as "*Leader*" thereupon, she reminded The Mother Church in her Message at the dedication of the Extension ("the crown") that the Room of its "Leader" still "remains in the beginning of this edifice" (The Mother Church as "the cross" distinguished from the Extension as its "crown"), My. 6:20. For her own students as the basic members of The Mother Church, who had founded it at her request and built it—pledged as they were to life * membership in the "Assembly of Christians," or Christianity—needed her further leadership from Motherhood to Branch; whereas the collective branches which built the Extension had their leadership in the impersonal second Concord Branch.

Had Mrs. Eddy's students seen the step to Branch and ceased to call her "Mother" (as they continued to call her up to the time of her passing), it might have defeated the prophecy of the passing of Motherhood at the point of its unfinished "half a time," the remaining "half a time" being that of the consciousness of the Bride, typed by the Branch-idea. In other words, after objectively unfolding the Branch and subjectively revealing the consciousness of the "city of our God," Mrs. Eddy was forced to take her place as "Leader" of her Christian

* As previously presented, Mrs. Eddy's own students in the Massachusetts Metaphysical College Association who founded and built The Mother Church and had never been members of a branch church were pledged to *life* membership in the "Assembly of Christians" into which the Massachusetts Metaphysical College Association resolved itself in 1890 after the dissolution of its first organization and that of the First Organization of the Christian Science Church.

students, whose Christian limitations she was unable to meet, thereby accepting the prophesied "half a time" of Motherhood.

Only one of the Israelites that left Egypt with Moses (of which there were over 600,000) ever reached the "Promised Land" after the forty years of struggle in the wilderness, and that was Joshua, the son of "Nun" (meaning the "eternal"), Moses' *minister*, Joshua 1:1. (Caleb, supposed to be an Egyptian, also reached the "Promised Land" with Joshua and was given an inheritance.) Thus Joshua typed the spiritual idea which led Moses and to which Moses surrendered his earth mission, as Mrs. Eddy did to the final "half a time" of Bride beyond the medial "half a time" of Motherhood. Mrs. Eddy says impersonally of all followers of Truth: "As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness . . . so shall the spiritual idea guide all right desires in their passage from sense to Soul . . .," S. & H. 566:1, and she says of *her own* leadership: "I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science," S. & H. 226:29.

Thus in placing herself and her initial student followers in the identical positions of Moses and the children of Israel that left Egypt with him, did not Mrs. Eddy place herself and her own student followers who left Egypt with her under the same Scriptural prophecy of not reaching the "Promised Land" (to earth sense), as descended Bride, and Jesus said that "the scripture cannot be broken," John 10:35? Was it not with this foreshadowing knowledge that she pledged her followers to "life membership" in the "Assembly of Christians," which was below the full-orbed promises of Christian Science, standing with them there—since they *at her request* formed, built, and governed The Mother Church through her leadership—until she took the reins of government into her own hands in preparation for the final "half a time" of Motherhood. Thus as was concretely prophesied by the fact that only the *children* of those who left Egypt with Moses ever reached the "Promised Land" with Joshua, so only the *branches* or those who have seen their spiritual significance will ever on this plane reach the full measure of the "Promised Land" in church demonstration. This does not necessarily mean that one must be a member of a branch to do so, but that he must identify this last associated step in Christian Science understandingly in his own life.

In other words, the understanding of "New Jerusalem" as "the kingdom of heaven, or reign of harmony," *on earth*, likewise defined as "the spiritual facts and harmony of the *universe*" (S. & H. 592:18, which could be attained only "in *some degree*" by The Mother Church, *Manual* p. 19), must be reached by the branches; for the symbols of the Bible must be understood and spiritually incorporated into one's life in order to bring the full measure of freedom for which they were divinely revealed, and Mrs. Eddy has left a definite process by which this can be done in or out of church organization. This spiritual understanding, itself, is "The BRANCH," Zech. 6:12.

Inasmuch as each branch of The Mother Church was based in its motto on but one of the trinity of Life, Truth, and Love (other than the first and second Concord Branch), My. 213:28, each was forced to be one of a "family" idea rather than a generic idea, and its demonstration of the full idea could be none other than collective up to the point of the completion of the Word, at which time the branches were disassociated from each other and from communion with The Mother Church. And yet until the progressive unified consciousness of the branches as typed by the generic second Concord Branch is discerned and the detachment of the branches from the "family" communion of The Mother Church is realized, the branches are still left under the consciousness of man rather than of Woman, for "man [not Woman] is the family name for all ideas,—the sons and daughters of God," S. & H. 515:21. Man is divisible collectivity ("family" idea), while Woman is a unified whole. Thus earth had but one expression of Woman as composite Bride, and that was the pre-detached generic (second) Concord Branch.

It is important to note that after the dedication of the Extension in June 1906, Mrs. Eddy in the last *Manual* of the same year made her first provision for the Church in the event of the relinquishment of her leadership, and it pertained only to the branches. In Article XXIII, Section 6, page 72, lines 19-24, she enjoined "each branch church . . . [to] continue ['continue' does not mean to form other churches] its [then] present form of government in consonance ['in sound'] with The Mother Church Manual."

It is interesting to contemplate in connection with the *Manual* as a guide to the branches that not one word appears in the *Manual* limiting in number and character the mottoes of the branches. Is it not therefore possible that Mrs. Eddy's division of the branches into a "family" idea by reason of the division of Life, Truth, and Love

into three mottoes, making their intercommunion necessary for their "family" completeness, was confined only to the period of their inter-association with each other and their communion with The Mother Church? And is it not therefore possible that after the completion of each branch in its heavenly source and its figurative descent to earth, each as a full City unit of Life, Truth, and Love, it was free to characterize its completeness with such mottoes as might seem most fitting to it, so long as they embraced the foursquare elements of the full trinity of Life, Truth, and Love, plus "omni-action"?

In 1908, nearly three years before Mrs. Eddy left us in person at the last of 1910, she added Article XXIII, Section 7, to the *Manual* in regard to the creation, or the formation of, new branch churches, in which the requirement was made that the nucleus for each branch formation should consist of twelve prospective members, as well as one practitioner whose card was in the then *Christian Science Journal*. Also in addition to the basic twelve branch members as types of the twelve cohesive gates of the City foursquare, each branch church was then required to have four Mother Church members, typing the four *protective* walls of the City foursquare as symbols of *church* walls, inasmuch as the City foursquare with its four walls is the last step in Church, and Isaiah prophesied of the City foursquare, ". . . thou shalt call thy *walls* Salvation," Isa. 60:18, Mrs. Eddy having defined "salvation" as "Life, Truth, and Love understood and demonstrated . . .," S. & H. 593:20. Considering that this By-law in regard to the creation, or formation, of new branch churches was placed in the *Manual* three years before Mrs. Eddy's passing, is it not probable that Mrs. Eddy regarded this By-law as only applicable to the branches until her relinquishment of her leadership through her passing, inasmuch as she used the word "continue" (and not the word "multiply") in her only provision for the branches after her passing, *Manual* p. 72. It is most probable that Mrs. Eddy did not realize how long or short a time she would be personally with us when she made the By-law pertaining to the formation of new churches; thus she left the remaining "half a time" of Motherhood prophecy to the providence of God's plan.

Hence Mrs. Eddy in her final provision for the branches' continuance perpetuated the self-government which she had always permitted the branches under the *Manual* and in strict obedience to which (its progressive eliminations as well as its progressive perpetuities) lies the key to her declaration that "eternity awaits our Church

Manual," My. 230:2. But "time" as applicable to our Church *Manual* is ushered into "eternity" through the provisions of the *Manual* for the branches and not through the provisions for The Mother Church, since The Mother Church was formed for the purpose of completing the church history of the Boston Organization. In evidence of this, after expressing doubt as to whether the Boston church would ever be reformed (two years after its dissolution in its first Organization and about a year before its reformation), Mrs. Eddy said, ". . . this Church may find it wisdom to organize a second time for the *completion of its history*. This however is left to the providence of God," Ret. 58, 1st to 4th ed. inclusive, 1891. On the same page and at the same time Mrs. Eddy said, "Adding to its ranks and influence, this *spiritually* organized Church of Christ, Scientist, in Boston, still goes on," when *no church organization existed in Boston*—all that was "adding to its ranks and influence" in Boston was the progressive revisions of *Science and Health*, which were being published in Boston as the truly "spiritually organized" church of the Word (fulfilling the prophecies of Jesus concerning the "little book" and its progressive accomplishments), and outside of Boston "adding to its ranks and influence" was the responsive organization of the branches all over the Field. Thus by no manner of thought-process could the *second Boston Organization*, formed over a year after Mrs. Eddy expressed her doubt as to whether its organic reformation would ever be necessary, be associated with her statement made at the same time and on the same page that "this spiritually organized Church of Christ, Scientist, in Boston, still goes on." Even now this statement remains in *Retrospection and Introspection* (on page 44, beginning with line 29) in its proper setting between a statement of the dissolution of the First Organization and Mrs. Eddy's strong reason for the temporary nature of all church organization, saying that it is necessary only in the crudest periods of Christian history, her statement being, ". . . material organization has its value and peril, . . . organization is requisite only in the earliest periods in Christian history," Ret. 45:5.

If there were no other evidences that the Second Organization was not a "spiritually organized Church of Christ, Scientist, in Boston," the fact of Mrs. Eddy's constantly *eliminative* organic changes *

* The most important early organic eliminations were: the elimination of personal preaching, which was authorized for three years after the Second Organization was formed; the elimination of the marriage ceremony in the church; the elimination of more than one communion service a year; the elimination of the governing and exclu-

therein would bear conclusive testimony thereto—for spiritual progress adds to, but never subtracts from, spiritual structure. Mrs. Eddy's last eliminations in organic church started two years after the dedication of the Extension in 1906, at which time she permitted the branches their annual communion with each other in the Extension, which Communion Season she had characterized in the *Manual* as the "conference of churches" (as branches, not as individuals), 49th *Manual*, p. 74. After this period of two years Mrs. Eddy in 1908, as previously presented, dissolved the associated activities between branches, which had been demanded by the By-law directing them "to help one another" (dropped in the 69th *Manual*, in 1908), and then immediately in 1908 dissolved the communion between The Mother Church and the branches. Mrs. Eddy immediately thereafter (in 1908) disbanded (dissolved) the "Executive Members" (formerly called "First Members"), who had formed the basic Mother Church and who had been the only voting body of the church. Mrs. Eddy also in 1908 dissolved the General Teachers' Association, which had been formed during the preparation for the building of the Extension and which had remained active after that time until dissolved.

Mrs. Eddy's leadership during the interval between the assumption of the title of "Leader" in 1903 and 1909 was largely, if not wholly, through her written Word in *Science and Health* and her *Manual*, but she never emphasized that this was her exclusive process until after the last textual change was added to *Science and Health* in 1909 in the statement now reading, "The truth of being is perennial, and the error is unreal and obsolete," S. & H. 265:20, at the same time adding, "Christian Science teaches only that which is spiritual and divine, and not human," S. & H. 99:14. This was the final Word-attestation that manhood, typing "Christian Science," and Womanhood, typing "divine Science," had become one. Mrs. Eddy's emphasis of the fact that the Word was the Leader came at the end of 1909 (a year after the dissolution of the associated activities between the branches and their communion with The Mother Church) when she *publicly* declared her relinquishment of her personal leadership to her written Word in the following statement, ". . . I hereby *publicly*

sive voting powers of the "First Members"; the elimination of the "Department of Obstetrics" in the Massachusetts Metaphysical College; the abolishment of communion between the branches and The Mother Church; and so on in the constant changes in the *Manual* form of government of The Mother Church up to and including the year of 1910, as the year of her passing.

declare that I am not personally involved in the affairs of the church in any other way than through my written and published rules," *Sentinel*, Oct. 16, 1909 (My. 359:8).

THE POSITION OF THE CHRISTIAN SCIENCE CHURCH AFTER THE "HALF A TIME" OF MOTHERHOOD

TWO DETERMINATIVE STEPS OF MRS. EDDY'S IN 1901

At the dawn of the "God-crowned . . . [Twentieth] century" (*Poems* p. 22) in 1901, Mrs. Eddy took two simultaneous steps of the greatest moment to the Cause of Christian Science.

Mrs. Eddy's *first* step was to take to herself for the first time the responsibility for *each* and *all* of the vital functions of The Mother Church, in the sense that she required that the officers performing these functions be elected only after her "approval" * or "consent . . . given in her own handwriting" had been obtained, thus restricting the Board of Directors to the position of a mere agent of her *Manual* purposes.

The basic church functions which *could not be performed by the Board of Directors without Mrs. Eddy's "approval" or "consent . . . given in her own handwriting"* were (and are): the election of the President, Clerk, Treasurer, and Librarian of The Mother Church, Art. I, Sect. 2, 3 (pp. 25, 26) † and Art. XXI, Sect. 2 (p. 63); the election of Lecturers, Art. XXXI, Sect. 1 (p. 93); the election of the manager of the general Publication Committee in Boston, Art. XXXIII, Sect. 1 (p. 97); and the appointment of an assistant manager if needed, Art. XXXIII, Sect. 6 (p. 100); the election of the manager and editors of The Christian Science Publishing Society, Art. XXV, Sect. 4 (p. 80). All of these official positions, which were of one year's duration, expired June 1911, about six months after Mrs. Eddy's passing on December 3rd, 1910; whereupon the election or re-election of any candidates for these offices became impossible under the *Manual* of The Mother Church in view of the fact that the *Manual* required that each and all of the candidates for these official positions have Mrs. Eddy's approval, which was no longer obtainable. Mrs. Eddy's approval was also required in order to enable the Board of Directors

* Mrs. Eddy's approval had been previously required for the appointment of only the Directors, Readers, and President of The Mother Church.

† All of the *Manual* references are taken from our present *Manual* for the convenience of the reader in verifying.

to elect (or to remove) the Readers of The Mother Church, Art. I, Sect. 4 (p. 26), and Art. II, Sect. 3 (p. 30); in fact, the candidates for Readers of The Mother Church were always subject to the approval of Mrs. Eddy. (Although for a brief period the "First Members" *elected* the Readers as provided in the eighth and ninth *Manuals*, in 1898, the *nominees*, which were named by the Board of Directors, had to have Mrs. Eddy's approval.) Despite the fact that the term of the Readers was three years, by providential fulfillment of divine plan, their three years' term also expired in 1911, at the same time as that of all other officers; therefore the Readers could not be replaced according to the By-law in the *Manual* governing their election (any more than the other officers of The Mother Church could be) in view of the fact that Mrs. Eddy's approval of candidates was no longer obtainable.

Other basic functions of The Mother Church *which could not be performed by the Board of Directors under the Manual without Mrs. Eddy's "approval" or "consent . . . given in her own handwriting"* were (and are): the filling by the Directors of a vacancy on their own Board, Art. I, Sect. 5 (p. 26); the formation of syndicates or trusteeships, Art. I, Sect. 8 (p. 27); the election of the Committee on Business of The Mother Church, Art. XXIV, Sect. 9 (p. 79); the making of a donation by the church or the sanctioning of any important movement of the manager of the Committee on Publication, Art. XXIV, Sect. 7 (p. 78); the adoption of any new Tenet or By-law and the amendment or annulment of any Tenet or By-law in the *Manual* (a violation of this prohibition invalidating the "Deed Conveying Land for Church [the Extension] Purposes" to the Board of Directors, see Appendix to *Manual*, p. 137), Art. XXXV, Sect. 3 (p. 105). Mrs. Eddy's approval was likewise required for the triennial election (beginning 1907) of the teacher of the Board of Education of the Massachusetts Metaphysical College, Art. XXVIII, Sect. 2 (p. 88). However, due to the fact that certificates of the students of this College required the signature of the President of the College (Art. XXX, Sect. 3, p. 91), which position had always been filled by Mrs. Eddy from the beginning to the end of this institution (the end being when Mrs. Eddy passed on), Art. XXVIII, Sect. 1 (p. 88), there could be no students taught after Mrs. Eddy's passing, even though the last teacher's term did not expire until 1912. Although the Board of Directors could elect a vice-president of the Board of Education of this College annually without Mrs. Eddy's approval, Art. XXVIII, Sect. 2 (p. 88), the

vice-president could not succeed Mrs. Eddy as President of the College, even after the relinquishment of her Presidency, without her approval, Art. XXVIII, Sect. 4 (p. 89).

As a striking evidence of the limitation of the authority of the Board of Directors, the Finance Committee of The Mother Church, which was appointed with the "consent of the Pastor Emeritus [Mrs. Eddy]," could "in case of any possible future deviation from duty [on the part of the Board of Directors] . . . demand that each member thereof comply with the By-Laws of the Church. If any Director fails to heed this admonition, he may be dismissed from office and the vacancy supplied by the Board," Art. XXIV, Sect. 4, 6 (pp. 76-78). Thus the Board of Directors was subject to discipline not only by Mrs. Eddy but by other officers of the church.*

The only church functions which could be performed by the Board of Directors *without* Mrs. Eddy's approval or written consent were: to provide a suitable building for the publication of the Christian Science literature and to provide suitable rooms therein for the publication of Mrs. Eddy's own writings, Art. I, Sect. 7 (p. 27); to demand that officers perform their duties, Art. I, Sect. 9 (p. 28); to receive or reject applicants for membership in The Mother Church and to discipline members thereof when needed, Art. VI, Sect. 3, p. 38, and Art. XI, Sect. 5, p. 51 (there are several sections pertaining to the subject of admitting, disciplining, and dismissing members under specific circumstances which would come under this general authority); to declare vacancies in Trusteeship of the Publishing Society but not to fill them, † Art. XXV, Sect. 3 (p. 80); to remove the card of a practitioner from *The Christian Science Journal*, Art. XXV, Sect. 9, (p. 82); to remove the general Committee on Publication should

* Notwithstanding this as well as all of the before-mentioned prohibitory provisions of the *Manual*, the Board of Directors, four days after Mrs. Eddy's passing, issued a statement to the press, through the Publication Committee, to the effect that the result of Mrs. Eddy's passing was to "place the direction of the *spiritual* and business affairs of the Church *entirely* in the hands of The Christian Science Board of Directors." That the Board of Directors realized it had no *Manual* authority for such assumption will be seen by the pamphlet "Permanency of The Mother Church" wherein appears the letters of three different firms of lawyers which the Board of Directors had consulted as to whether it "may *legally* exercise the administrative powers which in terms are made subject to the consent or approval of the Pastor Emeritus by certain By-Laws in the Church Manual now that such consent or approval cannot be obtained," p. 23, "Permanency of The Mother Church."

† But one exception was made to this rule and that was in the case of insubordination of the Trustees to Mrs. Eddy herself; whereupon the Board of Directors was empowered to supply the vacancy subject to her approval, *Manual* p. 65.

he neglect to fulfill the obligations of his office, also to notify any branch to remove its Committee on Publication * and if it (the Board of Directors) so desired to name a new Publication Committee, Art. XXXIII, Sect. 5 (p. 100); to annually elect the vice-president of the Board of Education of the Massachusetts Metaphysical College, Art. XXVIII, Sect. 2 (p. 88); to call on any member of the Board of Lectureship to lecture in any community and at any time when the need was apparent, Art. XXXII, Sect. 1 (p. 95); to appoint a Committee on Publication for Massachusetts and the counties in which London, England, is situated, the latter to act in addition as District Manager of the Committees on Publication of Great Britain and Ireland, Art. XXXIII, Sect. 3 (p. 99); transact the business of The Mother Church, pay taxes, insurance, and so forth, on "First Reader's Residence," Art. I, Sect. 6 (p. 27), Art. II, Sect. 4 (p. 30); see that the periodicals are ably edited and kept abreast of the times, Art. VIII, Sect. 14 (p. 44); order the disposition of the "net profits" of The Christian Science Publishing Society in accordance with the By-laws of the *Manual* only, Art. XXV, Sect. 2 (p. 80).

(The functions which the Board of Directors could and could not perform under the *Manual* without Mrs. Eddy's approval or written consent are all facts which are attested by our present *Manual* and thus can be easily verified.)

The new order established in 1901, which required Mrs. Eddy's approval for the performance of nearly all the functions of The Mother Church, was brought about by Mrs. Eddy's requiring the transference of the previous governing powers of the "First Members" of The Mother Church (most of whom were Mrs. Eddy's own students who had organized The Mother Church at her request) to the Board of Directors in the same year, see 20th *Manual*, p. 30. Unlike this new church dispensation requiring Mrs. Eddy's approval for the performance of all basic church functions, the governing powers of these "First Members" had up to this time been in a large measure resident within themselves without recourse to Mrs. Eddy—the Board of Directors performing comparatively minor functions outside of church under its financial Deed of Trust (printed in the Appendix to the *Manual*); in fact, its official specific functioning in church as a Board of Directors had never been mentioned in the main body of the *Manual* under

* In this connection it must be remembered that this was not a local committee but served the whole State. Thus there was no interference with the local self-government of the branches.

the division entitled "Church Officers" until 1899, four years after the *Manual* was given to The Mother Church. (However, even before the Directors were specifically mentioned in the main body of the *Manual* in 1899, each and all of the then Board of Directors of the financial Deed of Trust were Mrs. Eddy's students and as "First Members" had shared equally in the responsibilities of the "First Members.")

Mrs. Eddy's *second* momentous step taken simultaneously with the requiring of her final approval of all basic functions of The Mother Church in 1901 was the making of her (first) *Last Will and Testament* (there being two subsequent codicils)—its greatest moment not consisting of the document itself but of the state of mind which actuated it as having a collateral bearing upon the *reason* (Mrs. Eddy's acceptance of her passing) for her drawing the reins of government into her own hands in such manner that The Mother Church would cease to function with her passing. However, neither the members of The Mother Church nor of the branch churches had any responsibility at any time to consider anything more than the *Manual* for the purpose of determining Mrs. Eddy's first and "Last Will and Testament" for her *church*.

FOUR LEGAL INSTRUMENTS OF TRUST

Despite the fact that Mrs. Eddy gave the church only the *Manual* for its guidance, certain legal Deeds of Trust (in addition to her Last Will and Testament) which Mrs. Eddy purposely formed entirely outside of church have been allowed to confuse the church thought in regard to her disposing intent for the church to the point of involving it in litigation over matters with which it had no concern—for legal instruments are subjects for Court adjudication in which church has no part.

The four entirely legal instruments which Mrs. Eddy prepared outside of the range of church consideration for the handling of the financial interests of the church (Trusts being concerned only with property interests) to the end of rendering "unto Cæsar the things which are Cæsar's; and unto God the things that are God's" were, in the order of their subsequent presentation in this outline: *first*, the original financial Deed of Trust, given the Board of Directors before the formation of the Second Organization; *second*, the second financial Deed of Trust, conveying the land upon which the Extension was built; *third*, the Deed of Trust to the Publishing Society, and *fourth*,

Mrs. Eddy's personal Deed of Trust conveying her entire earthly fortune, including "interests in copyrights," to personally appointed trustees.

THE ORIGINAL FINANCIAL DEED OF TRUST

The first deed of trust made by Mrs. Eddy was the financial Trust which she gave to the Board of Directors of The Mother Church on September 1st, 1892, three weeks before The Mother Church was formed on September 23rd, 1892. This financial Deed of Trust was explicitly, in terms of its own statements, executed for the purpose of keeping the financial affairs of the church outside of the domain of church, in order that the church might become an unchartered voluntary association and be free from the weight of lawful demands, inasmuch as the course of The Mother Church was that of heavenly ascent, it being founded on the basis of the twelve-star crown of the heavenly God-crowned Woman, which human law as an earth-weight would obstruct. Bearing on the point of human law as obstructing the ascending heavenly course of The Mother Church, Mrs. Eddy wrote in the October 1892 *Journal*: "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. Truly, God's ways are not man's ways; and faith in the Divine methods are indeed the footsteps of the flock. . . . All loyal Christian Scientists will be pleased to know, that we can have and hold church property without going *back to outgrown forms of church organization* [under the law, for the First Organization was chartered under law],"—in this article was incorporated the financial Deed of Trust together with its footnote, both of which are printed in the Appendix to the *Manual*, pp. 128-134. (Thus the position of The Mother Church as typing the coincidence of the human with the divine at the point of its culmination in heaven was unlike that of the branches, which typed the coincidence of the divine with the human at the point of earthly descent where divine consciousness dwells with men in harmony with their laws. Inasmuch as the branches type the City foursquare, it is interesting to note, in connection with their identity with law, the following excerpt from Mrs. Eddy's description of the fourth side of the City foursquare: ". . . Science . . . is the fourth side of our Four-square City. . . . It is an era of Natural

Science, and our City must not lack this boundary. Nor is it found wanting. If Natural Science says one thing more clearly than another, it is this: that *law is everywhere*, and that there can be no exception to it," S. & H. 231, 232, Revised Edition of 1890, which Mrs. Eddy made a part of her present writings, as previously noted. Also as showing the wholly human domain of this fourth side of the City as typed by the branches, Mrs. Eddy speaks for the first time of the Christ in this connection as "Christ, or anointed imperial *humanity*," S. & H. 232, Revised Edition of 1890.)

This financial Deed of Trust accorded to the Board of Directors (and still does) absolute self-perpetuity; that is, it permitted the Board to replace a vacancy among its members without outside approval, even that of Mrs. Eddy. But when the office of the Board of Directors was for the first time included in a By-law in the main body of the *Manual* under the division entitled "Church Officers" in 1899, the By-law stipulated that (as a Board of Directors under the *Manual*, not as a Board of Directors under its self-perpetuating financial Deed of Trust, the former empowering its church functions and the latter its perpetual financial responsibility to "hold church property") it could only replace a member of its own Board with the approval of the candidate by Mrs. Eddy, the exact wording of this By-law (its provision being the same as in our present *Manual*) reading: "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," 10th *Manual*, p. 22 (the same in substance in our present *Manual*, p. 26). Previously, up to this tenth *Manual*, in a subordinate position under the title of "First Members" the Board of Directors was forbidden to replace a member on its Board without the unanimous approval of the "First Members," the By-law then reading: "The Christian Science Board of Directors of this Church shall not fill a vacancy occurring on that Board except the candidate is approved by a unanimous vote of all the First Members of this Church," 9th *Manual*, p. 14. Thus the provisions in the main body of the *Manual* (from the first to the last) forbidding the self-perpetuity of the Board of Directors without approval of either the "First Members" or of Mrs. Eddy of a candidate to fill a vacancy on the Board were in direct conflict with the stipulation in the financial Deed of Trust in the then and present Appendix to the *Manual* which granted the Board of Directors the unqualified power of self-perpetuity without recourse to anyone.

The introduction of the By-law concerning the Board of Directors into the main body of the *Manual* in 1899 under the division entitled "Church Officers" (10th *Manual*, p. 22) making it necessary for the Board to have Mrs. Eddy's approval of a candidate to fill a vacancy on its own Board (contrary to its broader privilege under the financial Deed of Trust) was undoubtedly to the end of providing a means for the Board of Directors' *church functional capacities* to terminate after Mrs. Eddy's demise so soon thereafter as a vacancy should occur on its Board, necessitating the replacement of a Director, which could only be done with Mrs. Eddy's approval. Such a vacancy occurred when Stephen A. Chase passed on in June 1912, one year and a half after the passing of Mrs. Eddy in December 1910, thus automatically dissolving the Board of Directors *as a church body under the Manual*, allowing it only further self-perpetuity under its financial Deed of Trust (which, as already noted, was executed before The Mother Church was formed) to hold church real estate, property, and church funds.

The main body of the *Manual* was also at variance with the financial Deed of Trust in that while the financial Deed of Trust empowered the Board of Directors to maintain regular services in The (little) Mother Church by the election of "a pastor [pastors having presided over the church for three years after its second formation in 1892], reader or speaker to fill the pulpit" without the approval of either Mrs. Eddy or of the "First Members," Appendix to *Manual*, p. 131, the Board was never permitted to do so *under the Manual provisions*; for even from the first publication of the *Manual* in 1895 it was required that Readers be substituted for "a pastor, reader [note the singular form] or speaker," and at no time in the church's history did the *Manual* allow the Board of Directors to select the *Readers* of The Mother Church without the approval of their candidates by Mrs. Eddy: thus the *Manual* in *practice* took precedence over the financial Deed of Trust in all *church* matters.

The fact, therefore, that the Board of Directors was never permitted *under the Manual* to carry out the *church functions* granted it in its financial Deed of Trust (which church functions, as stated in the financial Deed of Trust, were to maintain "preaching, reading or speaking"—the *Manual* requiring the election of a Reader only after Mrs. Eddy's approval was obtained), and the further fact that its power to perpetuate itself "without hindrance or let" under the financial Deed of Trust was modified by the *Manual* as applicable to church,

first by a By-law in the *Manual* requiring the approval of the "First Members" before the *Board of Directors* could fill a vacancy on its Board, and more latterly by a By-law in the *Manual* requiring Mrs. Eddy's approval of a candidate to fill a vacancy on the *Board of Directors*, as before presented; both show beyond the shadow of a doubt that Mrs. Eddy expected the *church functions* named in the financial Deed of Trust to be subject to such modifications or eliminations as she saw fit from time to time to impose in the *Manual*—even to the point of the termination of *Manual* church functions with her passing, for, as already set forth, no candidate for church office could be elected under the *Manual* without her approval.

THE SECOND FINANCIAL DEED OF TRUST, CONVEYING LAND ON WHICH THE EXTENSION WAS TO BE BUILT

A second Deed of Trust, dated March 19th, 1903, conveying the land upon which the Extension was more latterly built, was added to the original financial Deed of Trust (that conveyed to the Board of Directors the land upon which The [original] Mother Church was built, as already presented). This second Deed of Trust contained the following stipulation: ". . . the land conveyed by said deed was conveyed to the grantees therein, as they are the Christian Science Board of Directors, upon the trusts, *but not subject to the conditions* mentioned in the deed creating said Board given by Mary Baker G. Eddy to Ira O. Knapp and others, dated September 1st, 1892," Appendix to *Manual*, p. 136.

It would seem from this stipulation that the intent of this conveyance to the Board of Directors was to add this property to the original financial Deed of Trust only in order that it might be legally owned by the Board of Directors although held for the benefit of the church as expressed in Article XXIV, Section 2, *Manual* p. 75, where it states that "the Christian Science Board of Directors owns the church edifices, with the land whereon they stand, legally; and the Church members own the aforesaid premises and buildings, beneficially."

Referring to Mrs. Eddy's distinction between "trusts" and "conditions" in the requirement that the Deed of Trust should be conveyed upon the "*trusts*" but "not subject to the *conditions*," a "trust" is always the expression of the deed's basic purpose, whereas the "conditions" are an extrinsic imposition upon the "trust." Thus the original purpose of the first Deed of Trust of September 1st, 1892, being to provide a repository for the property and funds of the church in con-

formity with statutory law permitting the formation of a church without a legal charter (in the words of Mrs. Eddy, “. . . without going back to *outgrown* forms of church organization,” which she said in the October 1892 *Journal* upon the occasion of the finding of the statute permitting the incorporation of “a body of [financial] donees, without organizing a church,” see also footnote, *Manual* p. 130), it was a basically *financial* Deed of Trust, its *church* “conditions” being conditions superimposed upon it. In other words, the financial and property elements were always the nature of its “trusts,” since they were the reason for its creation. The “conditions” of the original financial Deed of Trust which Mrs. Eddy specifically *excluded* from this second Deed of Trust, covering the Extension, pertained to the *church activities* which the Directors were required to maintain and supervise and for which they were empowered to make “all necessary rules and regulations,” par. 3, Deed of Trust to the Board of Directors,—after the *Manual* was given to the Field in 1895 (three years subsequently to the formation of The Mother Church in 1892), its provisions superseded this investiture of authority. (Thus Mrs. Eddy’s restriction of this second Deed to its “trusts,” or property rights, *only* is in line with the definition of “trust” in *Webster’s Dictionary* as “a *property* interest held for another’s benefit.”)

Hence when Mrs. Eddy makes the following *condition* in the second Deed of Trust: “. . . this property is conveyed on the further *trusts* that no new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled by the grantees unless the written consent of said Mary Baker G. Eddy, the author of the textbook ‘SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES,’ be given therefor . . .” (Appendix to *Manual*, p. 137), instead of calling her provision a “condition” she calls it “trusts” because she adds it to the previous “trusts” which she had made binding upon this second Deed of Trust—her expression being, “*In addition to the trusts* contained in said deed of September 1, 1892, . . . this property is conveyed on the further *trusts*”; she could not have said in the second Deed in addition to the “further *conditions*” of the first Deed, for the conditions of the first Deed had been *abrogated* with reference to the second Deed when she said, “. . . upon the trusts, but not subject to the conditions,” and had she introduced the word “conditions” in this connection it might have confused her previous distinction between “trusts” and “conditions” in the first Deed.

In connection with Mrs. Eddy's implication that the amendment or annulment of the By-laws without her consent would nullify this second Deed of Trust, while legally speaking no By-law in the *Manual* may have been "amended or annulled" by literal additions to, modifications of, or eliminations from the *Manual*, still the By-laws pertaining to church functions have almost in their entirety been violated or breached in *practice* to the effect of nullification ever since 1911, when the terms of all the officers of The Mother Church expired and their election and reëlection continued without Mrs. Eddy's approval of the candidates, contrary to her provisions in the *Manual*. Had the *Manual* By-laws been obeyed in regard to requiring Mrs. Eddy's approval, it would have necessitated the discontinuance of the Extension as a *Mother Church*, as subsequently presented.

The fact that Mrs. Eddy specifically abrogates the church functions of the Board of Directors in the first Deed of Trust as applicable to the second Deed of Trust, covering the Extension, further confirms the position that she intended that the church functions of the Board of Directors should terminate when the Board became inoperative under the *Manual*. Thus even her legal footsteps confirm her spiritual intent.

In view of Mrs. Eddy's abrogation of the "conditions" in the first Deed of Trust as applicable to the second, covering the Extension, it is evident that the church "conditions" of stipulations 9 and 10 in the first financial Deed of Trust, given to the Board of Directors on September 1st, 1892, applied only to The (original) Mother Church and not to the Extension—the "conditions" in stipulations 9 and 10 reading as follows: "9. Said Directors shall maintain regular preaching, reading or speaking in said church on each Sabbath, and an omission to have and maintain such preaching, reading or speaking for one year in succession shall be deemed a breach of this condition. 10. Whenever said Directors shall determine that it is inexpedient to maintain preaching, reading or speaking in said church in accordance with the terms of this deed, they are authorized and required to reconvey forthwith said lot of land with the building thereon to Mary Baker G. Eddy, her heirs and assigns forever by a proper deed of conveyance," Appendix to *Manual*, pp. 132, 133. Furthermore, in the light of Mrs. Eddy's emphatic statement that these "conditions" did not apply to the second Deed of Trust, covering the Extension, then, after the expiration of the terms of all of the officers of The Mother

Church as the Extension, or "crown" of Motherhood, in June 1911,* the Extension as "The First Church of Christ, Scientist, in Boston, Mass.," in its potential *branch* identity (remembering that what was known as The Mother Church was founded as "The First Church of Christ, Scientist, in Boston, Mass.") would have continued on, its property held legally by the Board of Directors under its second financial Deed of Trust (executed in 1903) for the benefit of the members of "The First Church of Christ, Scientist, in Boston, Mass." In other words, this plan for the dissolution of the Christian "crown," which the Extension up to this time had typed and which had superseded the Christian "cross," typed by The (original) Mother Church, would have permitted the Extension under the eliminative functions of the *Manual* to have become a branch church, in which each and every member would have had his part in forming By-laws, each member thus participating in the privilege of self-government, which privilege the members of The Mother Church (either as "cross" or "crown") had never had under the *Manual* government of The Mother Church—its members (other than the "First Members," who, according to the *Manual* By-laws, could never fall below forty or exceed one hundred in number) never having had even voting power at any time.

Inasmuch as The (original) Mother Church was not used for church services after the Extension was dedicated in 1906, four years before Mrs. Eddy's passing (three years in excess of the "one year in succession" for the discontinuance of church services named in the first financial Deed of Trust [stipulation 9] before the provision for its final disposition was binding upon the Board of Directors [stipulation 10]—and yet Mrs. Eddy did not require that the Board of Directors return it to her, "her heirs and assigns"), it is assumable that she intended it should share the final disposition of the Extension as an *embraced* Mother's Room, such as was in the first and second Concord Branch (which latter was the pattern for all the branches), continuing to be associated therewith as a treasure-house of the footsteps of the past for then present and future generations, its art windows presenting in pictorial succession the fulfilled prophecies of Church

* The one exception was the Board of five Directors, which could continue only so long as it was not necessary to replace one of its members—this being impossible without Mrs. Eddy's approval under the provisions of the *Manual*, p. 26. Thus in June of 1912, upon the passing of one of the Board's members, the church functions of the Board of Directors, requiring five members, automatically ceased under the *Manual*, and the Board of Directors reverted to its original Deed of Trust, which was given to but four Directors and under which the Board was self-perpetuating without Mrs. Eddy's approval.

from "cross" to "crown"—Christianity to Science. Thus the Extension would have, for the first time, assumed its basic branch identity as "The First Church of Christ, Scientist, in Boston, Mass.," embracing the medial Mother Church and its Mother's Room, just as the second Concord Branch as a spiritual pattern for all branches had embraced a Mother's Room, symbolizing the fact that a branch, typing the Bride, progressively embraces the full ends of Motherhood.

THE INTERLOCKING DEED OF TRUST
OF THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

The Deed of Trust given by Mrs. Eddy organizing The Christian Science Publishing Society on an unincorporated basis January 25th, 1898, was, in the words of the Deed, ". . . for the purpose of more effectually promoting and extending the religion of Christian Science." The Deed stated that the property conveyed by Mrs. Eddy to the Trustees had been transferred to her by the previous incorporated Publishing Society, this latter conveyance having been made four days previously, on January 21st, 1898. It provided for the publication of *The Christian Science Journal*, the hymnal, pamphlets, tracts, and all other literature, including the preparation and publication of the *Christian Science Quarterly*—Mrs. Eddy having added to this list of periodicals in September of the same year, the *Sentinel*, and later *Der Herold* in 1903 and *The Christian Science Monitor* in 1908, when they were first, respectively, created (*Le Héraut* not having been published during Mrs. Eddy's presence with us)—by *Manual* provision, Art. XXV, Sect. 6, p. 81. Also, this Deed of Trust provided that the Trustees were to manage the business of The Christian Science Publishing Society "upon their own responsibility," subject only to Mrs. Eddy's supervision, if at any time she should elect to advise or direct them.

In confirmation of these statements the following excerpts are quoted directly from this Deed of Trust (the full Deed being available to anyone who might apply to the Clerk of the Court in which it is filed, it is not fully quoted here for the sake of brevity):

"BE IT KNOWN That I, Mary Baker G. Eddy . . . do hereby sell and convey . . . all and singular the personal property, goods, and chattels which were sold and conveyed to me by the Christian Science Publishing Society by its bill of sale dated January 21, 1898, . . . including the publication called 'The Christian Science Journal' (not including the copyrights thereof), the linotype, all

pamphlets, tracts, and other literature conveyed to me by said sale, the hymnal, the subscription lists of 'The Christian Science Journal' and of 'The Christian Science Quarterly' . . . upon the following perpetual and irrevocable trust and confidence, namely: . . . 2. The business shall be done by said trustees under the unincorporated name of 'The Christian Science Publishing Society.' 3. Said trustees shall energetically and judiciously manage the business of the Publishing Society on a strictly Christian basis, and upon their own responsibility, and without consulting me about details, subject only to my supervision, if I shall at any time elect to advise or direct them. . . . 8. Said trustees shall have direction and supervision of the publication of said Quarterly, and also of all pamphlets, tracts, and other literature pertaining to said business, using their best judgment as to the means of preparing and issuing the same, so as to promote the best interests of the Cause, reserving the rights to make such changes as I may think important. . . . 10. Whenever a vacancy shall occur in said trusteeship for any cause, I reserve the right to fill the same by appointment, if I shall so desire so long as I may live; but if I do not elect to exercise this right, the remaining trustees shall fill said vacancy."

Although this Deed of Trust to The Christian Science Publishing Society was, according to its provisions, "perpetual and irrevocable," it had six limitations, two of an interlocking nature. These limitations are here numbered according to convenience, irrespective of their order in the Deed of Trust, with the interlocking limitations named last: First, Mrs. Eddy reserved the right to fill a vacancy in the Trusteeship during her presence with us—otherwise the Board of Trustees, according to the Deed's provisions, was self-perpetuating; second, Mrs. Eddy reserved the right to make such changes in the preparation and issuing of all Christian Science literature as she might deem important; third, Mrs. Eddy reserved the right to supervise the Publishing Society's business affairs (which the Trustees were otherwise to manage "upon their own responsibility"), should she at any time elect to advise or direct the Trustees with reference thereto; and fourth, Mrs. Eddy retained the copyright to *The Christian Science Journal*, which was to become the sole property of the Publishing Society only at her "demise," reserving the right to withdraw the *Journal* from the Trust at any time. In the words of the Deed: "11. I also reserve the right to withdraw from said trust, if I shall so desire, the publication of the Christian Science Journal, but if I do not exercise this reserved option, then said Journal shall remain a part of the

trust property forever. 12. Upon my decease, in consideration aforesaid, I sell and convey to said trustees my copyright of 'The Christian Science Journal' to be held by them as the other property of said trust." The same reservations were also made with reference to the other periodicals in the *Manual* (no periodicals other than the *Journal* and *Quarterly* being existent when the Deed of Trust was given) as pertaining to this Deed of Trust, Art. XXV, Sect. 6, p. 81.

The fifth limitation, and one of the interlocking features in this Deed of Trust of the Publishing Society, was as follows: "Once in every six months, the trustees shall account for and pay over to the treasurer of 'The First Church of Christ, Scientist, in Boston, Mass.' [who was always a Director before Mrs. Eddy's passing *], the entire net profits of said business. . . . Said treasurer shall hold the money so paid over to him subject to the order of 'The First Members' of said Church, who are authorized to order its disposition only in accordance with the rules and by-laws contained in the Manual of said Church." The fund's being placed in the hands of the Treasurer as a Director and subject to the First Members constituted the interlocking feature of this provision as between the Trustees and outside agencies.

The sixth limitation, and the second interlocking feature of this Deed of Trust to the Publishing Society, was the one that interlocked the Deed with the authority of the Board of Directors *and* the "First Members," in that it stated that the "First Members *together with* the directors of said Church" were empowered to exercise a disciplinary function—to remove any member of the Board of Trustees of the Publishing Society "for such reason as to them [the 'First Members' and Board of Directors] may seem expedient," the exact wording of this limitation being: "The First Members together with the directors of said Church shall have the power to declare vacancies in said trusteeship for such reason as to them may seem expedient." Contrary to this *joint* authority of the "First Members" and the Board of Directors of The Mother Church under this Deed of Trust to the Publishing Society to declare a vacancy in the trusteeship of the Publishing Society, as just presented, the Board of Directors *under the Manual*

* Up to the time of Mrs. Eddy's passing, the Directors of The Mother Church functioned under a cabinet form of government in the following manner: one Director was Treasurer of The Mother Church; one was Editor-in-Chief of all the periodicals; another was Clerk; one was Publisher of Mrs. Eddy's writings; and another was in charge of Reading Rooms in Boston, as well as being individually responsible for other special duties connected with the church.

(from the twentieth, in 1901, after the "First Members" transferred their specific church functions to the Board of Directors, to the present *Manual*) had the "power [alone—without 'First Members'] to declare vacancies in said trusteeship, for such reasons as to the Board may seem expedient," *Manual* p. 80. (Thus the *Manual* was in conflict with another legal Deed of Trust in addition to the Directors financial Deed of Trust of 1892. However, from the eighth *Manual*, in 1898 [when the Deed of Trust was granted to the Publishing Society], to the twentieth, in 1901, the *Manual* and the Deed of Trust of the Publishing Society were in agreement in that both required the authority of the "First Members" *in conjunction with* that of the Board of Directors to declare a vacancy in the trusteeship of the Publishing Society.)

MRS. EDDY'S PERSONAL DEED OF TRUST

On March 6th, 1907, Mrs. Eddy made a personal Deed of Trust whereby she placed her entire earthly fortune in the hands of three Trustees: namely, Honorable Henry M. Baker, her cousin; Josiah E. Fernald, her banker; and Archibald McLellan, the Editor-in-Chief of the Christian Science periodicals and the only Director of The Mother Church who was not her own student. (Mr. McLellan previously has been named as the first fifth Director and the only one from the field of branches. Also he was the only Christian Scientist among the Trustees of this personal Deed of Trust.) These three Trustees had sole responsibility for the management of Mrs. Eddy's personal affairs up to the time of her passing.

Inasmuch as this Deed of Trust transferred and assigned to these Trustees ownership in Mrs. Eddy's copyrights to her writings, this Deed of Trust is here referred to in order that ownership of her copyrights might be traced from herself to her personal Trustees and from them to the Executor under her Last Will and Testament, Hon. Henry M. Baker, who was also, as before noted, one of her Trustees under her personal Deed of Trust. That this Deed of Trust transferred her copyrights from her own personal ownership to her Trustees is seen by the following quotation from this Deed of Trust which indicates the character of the property transferred as well as the full scope of the Trustees' responsibility and authority under this Deed of Trust:

"KNOW ALL MEN BY THESE PRESENTS: That I, Mary Baker G. Eddy . . . do hereby grant, convey, assign, and transfer

unto the said Henry M. Baker, Archibald McLellan, and Josiah E. Fernald, their heirs, successors, and assigns, all my interest of every kind and description in and to any real estate wherever situated; also all my interest of every kind and description in and to any estate, personal or mixed, which I now own or possess, including stocks, bonds, *interests in copyrights*, contracts, actions, and causes of action at law or in equity against any person . . . *First:* To manage, care for, and control all the above granted real estate and interest therein during my earthly life. . . . *Fourth:* At the termination of my earthly life, this trust shall terminate, and all the personal estate then held by my said trustees shall pass to the executor of my last will and the codicils thereto, to be disposed of in accordance with the provisions thereof."

Inasmuch as Mrs. Eddy willed the residue of her estate (after the disposition of her personal bequests) to The Mother Church and inasmuch as the Board of Directors was the financial repository of The Mother Church, the copyrights as a part of the residue of her estate (since not specifically bequeathed) came into the hands of the Board of Directors, which now utilizes her copyrights under the title of "Trustees under the Will of Mary Baker G. Eddy."

However, neither the Board of Directors nor anyone other than Mrs. Eddy's own son or adopted son ever had a right to renew her copyrights at the time of their expiration. That the Board of Directors understood this legal point is definitely attested by the fact that it used Dr. Ebenezer Johnson Foster-Eddy (her legally adopted son, who had the full rights of a lineal son) to renew all copyrights from the time of Mrs. Eddy's passing in 1910 until the time of the passing of Dr. Ebenezer J. Foster-Eddy.

The provision in the present copyright law regarding the renewal of copyrights definitely names those who may renew, and the Courts in construing this Act have strictly limited the right to those specifically named and in the order named:

1. At the expiration of the original copyright period (28 years) the author may renew.
2. If the author be dead, then the widow or widower may renew.
3. If there be no widow or widower, then the children may renew.
4. If there be no children, then the Executor named under the will may renew.

5. If there be no will, then the next of kin (such as brothers, sisters, nephews, nieces, etc.) may renew.

6. The courts have very definitely said that there is no provision for an Administrator to renew.

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 a definite fact that neither an Executor nor an Administrator so appointed could renew copyrights after he had completed the administration of the estate. Josiah E. Fernald, who was appointed Administrator by the Court to succeed Henry M. Baker, Executor, after the latter's passing, ". . . 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, past Administrator Josiah E. Fernald renewed the copyright on *Science and Health* in 1934.) In this connection, it might be added that the copyrights of 1890, 1894, and 1901 were properly renewed by Dr. Ebenezer J. Foster-Eddy, who, however, passed on shortly before the time to renew the 1906 copyrights, which expired in 1934.

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, 1902, 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, although she subsequently (during a period of four years before her passing) made extensive additions thereto covering the whole range of *Science and Health*, show that her last great illuminations lifted *Science and Health* beyond the power of law or church to bind? 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). Also the following letters were addressed to the world through its own channels: "Christian Science and the Church," *New York Commercial Advertiser* (p. 299); "Faith in Metaphysics," *New York World* (p. 301); "Reply to Mark Twain," *New York Herald* (p. 302).

Returning to Mrs. Eddy's personal Deed of Trust, the subject of this subtitle, the Deed was the outgrowth of a suit filed by Mrs. Eddy's own son by her first marriage, George W. Glover, together with her nephew, George W. Baker, and her granddaughter, Mary B. Glover, and shortly thereafter concurred in by Mrs. Eddy's adopted son, Dr. Ebenezer Johnson Foster-Eddy, and Fred W. Baker, for the custody of Mrs. Eddy's person and fortune upon the alleged basis of her mental and physical irresponsibility therefor due to her alleged extreme age.* Sibyl Wilbur in her *The Life of Mary Baker Eddy*, under the chapter title, "The Leader in Retirement," generalizes the particulars of the complaint as follows: ". . . it was set forth in the bill that Mrs. Eddy was forcibly detained and constrained to do the will of strangers, that her large estate was manipulated improperly by her secretaries, and that she was in a feeble mental state which prevented her comprehending what disposition was being made of her affairs. The plaintiffs prayed that the defendants be required to give account of all their

* The style of this suit was: "The petition of Mary Baker Glover Eddy who sues by her next friends George W. Glover, Mary Baker Glover, and George W. Baker against Calvin A. Frye, Alfred Farlow, Irving C. Tomlinson, Ira O. Knapp, William B. Johnson, Stephen A. Chase, Joseph Armstrong, Edward A. Kimball, Hermann S. Hering, and Lewis C. Strang."

business transactions, and if they had wrongfully disposed of any property that they be made to restore it; that they be restrained from any further business dealings in Mrs. Eddy's name, pending the suit, and that a receiver be appointed to take possession of all Mrs. Eddy's property."

Upon the testimony of alienists appointed by the Court to examine into these matters, Mrs. Eddy won a great triumph—one of the alienists, said to be the most celebrated in the country at the time, who had declared himself to have been initially much prejudiced against her, having said: "The idea that this strong-minded woman is ever a victim of coercion is manifestly absurd. Her own daily life is run on a thoroughly systematized set of rules. At six o'clock she is up and attending to her household affairs, after which she dictates to her stenographer or writes with her own hand. Every day she takes a drive in a closed carriage, accompanied by one of her household who sits on the box with the driver. . . . 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.

Shortly before the filing of the suit, Mrs. Eddy had made (on February 25th, 1907) a munificent Trust settlement of securities and other assets upon her son and his family; however, it bore the proviso "that the beneficiaries should not directly or indirectly contest her last will or other disposition of property," Sibyl Wilbur's *The Life of Mary Baker Eddy*, under the chapter entitled, "The Leader in Retirement." On March 11th, 1907, after the filing of the original suit on March 1st, Mrs. Eddy's adopted son, Dr. Ebenezer Johnson Foster-Eddy, and Fred W. Baker joined in the original bill of particulars and concurred in its complaints and petitions.

In addition to the settlements made to her lineal son, Mrs. Eddy bestowed upon him and his family the following amounts in her Will, saying: ". . . I give and bequeath to my said son, George W. Glover, the sum of ten thousand dollars . . . [and] to each of the five children of my son, George W. Glover, the sum of ten thousand dollars." In addition to a previous settlement in 1909 (Sibyl Wilbur's *The Life of Mary Baker Eddy*, under the chapter entitled, "Life at Chestnut Hill"), she also bequeathed the sum of five thousand dollars to her

adopted son, Dr. Ebenezer J. Foster-Eddy, her bequest being expressed in the following words, ". . . to my adopted son, Benjamin J. Foster, M. D., the sum of five thousand dollars."

In spite of her son's acceptance of the provision in her settlement upon him on February 25th, 1907, to the effect that he as beneficiary would not "directly or indirectly contest her last will or other disposition of property," after Mrs. Eddy's passing he did so contest her Will by filing a suit as intervener in a cause of action brought by the Attorney-General of Massachusetts upon the ground that the Massachusetts law forbids a church's receiving so large a bequest as the residue of her estate devised to The Mother Church; however, this suit was dismissed by reason of the fact that the Bill as drawn was legally deficient. The Board of Directors was afterwards empowered to receive Mrs. Eddy's bequests to The Mother Church by virtue of special enabling legislation passed by the State Legislature, the seeking of such legislation being made necessary by the fact that Chapter 37, Sect. 1, of the Revised Laws of Massachusetts then forbade a Massachusetts church's receiving a bequest in excess of \$2,000.00—this limit afterwards amended to \$10,000.00.

In this way the Board of Directors in its capacity as financial repository for the funds of The Mother Church was enabled to receive the residue of Mrs. Eddy's estate, which included the copyrights to *Science and Health* and her other writings. This was the final step in the liquidation of the provision in Mrs. Eddy's personal Deed of Trust conveying these copyrights to her personal Trustees, Hon. Henry M. Baker, Josiah E. Fernald, and Archibald McLellan, from whom they later passed to the Board of Directors, which now holds them under the title, "Trustees under the Will of Mary Baker G. Eddy."

This personal Deed of Trust completed the four legal instruments that, together with Mrs. Eddy's Last Will and Testament, later commented upon, were the means by which Mrs. Eddy made legal provisions absolutely outside of church for the disposition of all matters that had no bearing on her *Manual* provisions for the church—the *Manual* being her "Last Will and Testament" for her church's guidance. They are recorded here only for their historic value and for an authentic presentation of matters which, having erroneously been injected into church councils, have proved to be an insuperable obstruction to the church's perception of Mrs. Eddy's inspired foresight of God's plan.

THE ONLY SURVIVING CHURCH FUNCTIONS AFTER FINISHED MOTHERHOOD IN 1910

Mrs. Eddy under the *Manual* left the organization of church at the time of her passing in 1910 in the exact position in which it was placed after she dissolved the First Boston Organization in 1889—that of the branches' going on under their own self-government (*Manual* p. 72, lines 19-24) with an outside Deed of Trust agency (The Christian Science Publishing Society) to publish the branches' *Quarterly* (this fact being subject to a later explanation) and an independent (of the Publishing Society) publisher of her own writings.

Recapitulating—in 1891, two years after the dissolution of the First Organization of the Boston Church Mrs. Eddy, as previously presented, expressed doubt as to whether any other church activities than the branches would ever be needed to complete Church, however at the same time adding that “this [Boston] Church may find it wisdom to organize a second time for the *completion of its history*,” concluding with, “This however is left to the providence of God,” Ret. 58, 1st to 4th ed. inclusive, 1891. To this end (“*the completion of its history*”) The Mother Church was formed in 1892. The completion of The Mother Church's history in 1906, after fourteen years of church activity, was attested by the fact that Mrs. Eddy at the dedication of the Extension designated The Mother Church as “the cross” and the Extension as “the crown,” calling the Extension The Mother Church's “*crowning ultimate*,” My. 6:22.

At Mrs. Eddy's passing, “the crown,” typed by the Extension, yielded to the *Manual* provisions which demanded her approval for the Extension's continuing functions as a Mother Church (even its “crown”), leaving the branches (including the Extension as “The First Church of Christ, Scientist, in Boston, Mass.,” embracing its Mother's Room, as before noted) rooted in the Word of *Science and Health* to go on under their own government in “consonance with [*con-*, with, + *sonare*, to sound,—‘in sound with’] The Mother Church Manual,” *Manual* p. 72, Art. XXIII, Sect. 6, both “cross” and “crown” being symbols of Christianity only, the branches typing Christian Science. This provision for the branches was divine attestation of the fact that the branches had progressed to the point of inherent self-sufficiency which would enable them to dissipate the walls of limitation with which they had been medially surrounded and which had prevented them from realizing the import of Mrs. Eddy's trenchant

denunciations of organization expressed in the following quotations: ". . . material organization . . . wars with Love's spiritual compact . . .," Ret. 47:2; ". . . Christian Science shuns whatever involves material means for the promotion of spiritual ends," Ret. 47:10; ". . . the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it," Mis. 145:3; ". . . material organization has its value and peril, and . . . organization is requisite only in the earliest periods in Christian history," Ret. 45:6.

All organization is material that governs from "without" one's own consciousness, not permitting such one a voice in his own government; hence the self-governing branches,* in whose Constitution and By-laws each member had active participation, remained after The Mother Church passed (whose government was from without), following "the completion of its [church] history"—such "completion" being a medial necessity to the final goal of branch church sufficiency.

In connection with the position of the branches and the possible channel for the publication of their *Quarterly* after Mrs. Eddy's passing as being identical with the previous position of the branches and the provision for publishing their *Quarterly* after the dissolution of the First Organization of the Boston Church, there was a Publishing Society operative during the interim between 1889 and 1891 when there was no Boston church organization, the first *Quarterly* for the branches having been published in 1890. (Since Mrs. Eddy's plan for the Second Organization was that all agencies inside or outside of church should be unincorporated, Mrs. Eddy's reason for dissolving the first Publishing Society was doubtless because it was incorporated, one of the provisions in the Deed of Trust covering the reformation of the Publishing Society in 1898 reading, "The business shall be done by said trustees under the unincorporated name of 'The Christian Science Publishing Society.'")

As an explanation of why Mrs. Eddy made The Christian Science Publishing Society a legal trust outside of church, an incident might be cited, as recorded in the March and October 1892 *Journals* which shows Mrs. Eddy's conviction that church and a Publishing Society were incompatible in the sense that church is above the plane of com-

* The branches were never required under the *Manual* to observe even the "Order of Services" of The Mother Church, *Manual* p. 120; the words "and Branch Churches" were added after Mrs. Eddy had passed on, as will be seen by reviewing the *Manuals* from the 1895 edition (the first) to the 1911 edition, published shortly after Mrs. Eddy's passing.

mercial life while a publishing society cannot escape the material phases of commercial demands: Certain Christian Scientists at that time sought to erect a Publishing Society building adjoining the prospective church structure, each being under its own separate roof and united to the other only by a common heating system. Mrs. Eddy's concern was so great in regard to the spiritual incongruity of this association that she demanded the return of all the donations which had been received from the Field for this purpose. Her very forcible denunciation of this association of church and Publishing Society on the same level of consciousness was expressed by her in the following statement: "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!" Thus Mrs. Eddy always placed the Publishing Society outside the sacred thought-precincts of church, and it was in this form (as a legal instrument of trust) that it survived her passing.

While the Board of Directors held a financial Deed of Trust which temporarily * survived Mrs. Eddy's passing (this Deed of Trust making it the repository outside of church for the real estate property and funds of The Mother Church), the Directors *never* had any general denominational agency powers, inasmuch as neither they nor The Mother Church had any control over the branches, the *Manual* from the first to the last edition forbidding official control (more latterly, in 1903, even "general" official control) by The Mother Church of the branches. Our present By-law on this subject (which, with the exception of the word "general" added in 1903, has remained exactly the same in its demands from the first *Manual* to the last), under the title "The Mother Church and Branch Churches," reads as follows: "Article XXIII. *Local Self-government*. Section 1. The Mother Church of Christ, Scientist, shall assume no [even] *general* † official control of other churches, and it shall be controlled by none other. Each Church of Christ, Scientist, shall have its own form of government." Also Section 10 bearing upon this subject reads: "*No Inter-*

* The word "forever" which appears in the Deed of Trust (*Manual*, Appendix, bottom of p. 133) is the standard term used in all conveyances of property. It must be used to indicate a complete quitclaim to the property conveyed. That it does not mean "never ending" in its application to the Board of Directors is proved by the Deed itself, which, in its own terms, *requires* the *return* of the property to Mrs. Eddy, her "heirs and assigns," under certain specified conditions contained therein, see stipulations 10 and 11.

† This word "general" was added in 1903 to strengthen the previous statement so that the church could not exercise even general supervisory powers over the branches.

ference. . . . In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs"—and certainly the powers of the Board of Directors of The Mother Church could not exceed the power of The Mother Church itself in this connection any more than any other servant of purpose could exceed its master's prerogatives.

The Directors under their temporarily surviving Deed of Trust were self-perpetuating because no recourse to Mrs. Eddy's approval was required. On the contrary, the Board of Directors *under the Manual* ceased to exist as functionaries of The Mother Church one year after The Mother Church ceased to exist in June 1911, six months after Mrs. Eddy's passing (for one of the Directors passed on in June 1912 at which time the Board was unable to elect an officer to fill the vacancy because Mrs. Eddy's approval, required by the *Manual* By-law, was unobtainable),—this intervening year providentially allowing sufficient time to make suitable disposition of the affairs of The Mother Church.

In line with Mrs. Eddy's plan that all agencies both inside and outside the church in the Second Organization should be unincorporated, the Board of Directors, although formed ostensibly as a corporate body, or corporation, "under and in accordance with section one, Chapter 39 of the Public Statutes of Massachusetts," was never a corporate body, or corporation, according to the Supreme Court's statement in regard to the Master's finding on this point, which the Court accepted in the Litigation between the Trustees of the Publishing Society and the Board of Directors (comments on which immediately follow under the next subtitle), the Court's statement reading: "The deed declared that the grantees [the Board of Directors] should 'constitute a perpetual body or corporation under and in accordance with section one, Chapter 39 of the Public Statutes of Massachusetts.' The master has found that the grantees never organized themselves as a corporation and never became such by virtue of their duties of similarity to deacons and wardens. The mere declaration of the grantor, Mrs. Eddy, could not make them a corporation . . . [the Court adding] It is unnecessary to determine in this connection whether the Board of Directors constituted a corporation or not. For the purpose of this decision the finding of the master that they never became a corporation is accepted."

Thus Mrs. Eddy's divinely inspired plan that all agencies inside and outside of church should be unincorporated was unwittingly ful-

filled in the sense that the Board of Directors was never incorporated as the Statute under which it was operating seemed to demand. Thus again "the superiority of the claims of Spirit over matter or merely legal titles" was triumphant—in the words of Mrs. Eddy when she spoke of a transfer of this selfsame property previous to its being conveyed to the Board of Directors under its financial Deed of Trust, which first transfer she described as being in a "circuitous, novel way, at the wisdom whereof a few persons have since scrupled," adding, "The foundation on which our church was to be built had to be rescued from the grasp of legal power, and now it must be put back into the arms of Love, if we would not be found fighting against God," Mis. 139, 140. Thus this property (of the *ascending* church) which was once redeemed from legal power could not again be placed in its grasp, even though the law seemed to demand it and Mrs. Eddy to wittingly accept its necessity.

So long as Church was in the process of ascent with The Mother Church (Mrs. Eddy having said of The Mother Church in her Dedicatory Sermon: "May the kingdom of God within you,—with you always,—*reascending*, bear you outward, *upward*, *heavenward*. . . . May all whose means, energies, and prayers helped erect The Mother Church, find within it home, and *heaven* ['heaven' is italicized by Mrs. Eddy]," Pul. 10:30), for it to have been *under* earth law would have blocked its heavenward course, holding it earth-bound. The Mother Church as a medial necessity only could have no foothold on earth; thus its unincorporated character was also a type of its impermanency.

However, the branches as typed by the second Concord Branch, as the *descending* Church idea (which bears redemption for even Cæsar's image and the "laws of the land,") are forced to find within themselves on earth the true idea which our Nation vaguely glimpsed when it stamped on the face of its coin—or that which Jesus called the Cæsar-element—"In God We Trust"; thus our Nation sought to associate God with the medium for even its mundane needs, in the spirit of the Twentieth-Century message which it was the branches' sole privilege to understand—" 'Tis writ *on earth*, on leaf and flower: Love hath one race, one realm, one power," *Poems* p. 22, of which "power" the world regards money as the most realistic symbol. So Mrs. Eddy said of certain passages in the 37th Psalm which associate man's earthly needs with God's power to meet them, "It [this coincidence of the human and the divine] is His coin, His currency; it has His image and superscription," My. 170:16. Hence the branches have

always chartered their church as a type of the redemption of the "laws of the land [their City foursquare domain where God dwells among men]" and, therefore, have been able to keep their finances within the spiritual coffers of their earth-redemptive consciousness.

But referring again to the contrary position of The Mother Church (as an ascending idea whose goal was heaven) with reference to law, Mrs. Eddy's further trenchant statement in regard to the contention that arose over the legality of the title to the land on which The Mother Church now stands has been reserved for the last expression on this subject because of its bearing upon the next subtitle, "Litigation between Interlocking Boards," which pertains to a legal controversy involving The Mother Church and the relation of its *Manual* to legal instruments constituted outside of church—this statement reading: "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. 140:3-10.

In the following topic it will be seen how The Mother Church came to be justified by, and consequently to rest under, "merely legal titles."

LITIGATION BETWEEN INTERLOCKING BOARDS

As previously mentioned, the authority of the Trustees of the Publishing Society under their Deed of Trust and the authority of the Board of Directors *under the Manual* were interlocking in that the Deed of Trust given by Mrs. Eddy to the Publishing Society permitted the Board of Directors *in conjunction with* "First Members" (who as "Executive Members" were "disbanded" in 1908) to remove a member of the self-perpetuating Board of Trustees of the Publishing Society for "such reason as to them may seem expedient"—a purely disciplinarian function; while in a By-law of the *Manual* beginning with the twentieth *Manual*, in 1901, Mrs. Eddy (having caused the "Trust Members" to transfer all of their active Mother Church functions under the *Manual* to the Board of Directors) delegated to the Board of Directors *alone* (without "First Members") the authority to remove a member of the self-perpetuating Board of Trustees of the Publishing Society. In other words, conflictingly, the Board of Direc-

tors was given a superseding authority in the *Manual* over the conjoined authority of the "First Members" and the Board of Directors in the "irrevocable" Deed of Trust of the Publishing Society to remove one of its Trustees for cause.

Mrs. Eddy also delegated to the Board of Directors as a function *under the Manual* (but not under the Deed of Trust of the Publishing Society) the authority to elect the editors of the Christian Science periodicals, with Mrs. Eddy's consent in her own handwriting, *Manual* p. 80, Sect. 4, and to see that these publications were "ably edited and kept abreast of the times," *Manual* p. 44:21; while under the Deed of Trust of the Publishing Society the Trustees were empowered to "manage the business of the Publishing Society . . . upon their own responsibility." Thus again Mrs. Eddy superimposed a conflicting *Manual* provision upon this "irrevocable" Deed of Trust.

Hence it was but inevitable that friction in regard to the performance of these functions should arise after Mrs. Eddy's passing—spiritually due to the fact that the *Manual* of The Mother Church, as previously presented, forbade (and still forbids) the continuance of all Christian Science periodicals, inasmuch as the *Manual* prohibitively required Mrs. Eddy's approval in her own handwriting of the candidates to be elected by the Board of Directors for the positions of editors thereof, remembering that the editors' terms of office expired in June 1911, six months after Mrs. Eddy's passing, and disobedience to this *Manual* provision could not have escaped the judgment of God, manifest in the struggle of men. (The periodicals, which were constantly under Mrs. Eddy's pre-scrutiny before their publication and which had made it possible for her to keep in touch with the progressive thought of the Field to the end of promoting the completion of the generic Word of *Science and Health*, had fulfilled their providential mission of time and purpose *under the provisions of the Manual*, and Mrs. Eddy did not leave them to adulterate the purity of the impersonal Word by allowing them to feed the Field with unsupervised opinions about Christian Science, she having said as the reason for her suspension of the meetings of the National Christian Scientist Association, ". . . I saw no advantage, but great disadvantage, in one student's opinions or *modus operandi* becoming the basis for others . . .," Mis. 156:14. Mrs. Eddy's statement forces the inescapable conclusion that she permitted the "opinions" of others to circulate in the Field through the medium of these periodicals, not for the edification of the Field, which had her Word, so superior

to any opinions about it, but rather for her own necessity to make the generic Word all-embracingly meet the needs of the Field as having in it the elements of the world—her pre-scrutiny of the periodicals protecting the Field from definitely erroneous opinions or opinions in advance of the church's demonstrated position.*)

Thus friction between the Board of Directors and the Trustees of the Publishing Society arose in connection with their interlocking authority and eventuated in the Board of Directors' demanding that a certain pamphlet entitled "Purification" made up of reprints from the already published current literature should not go out to the Field. However, the Board of Trustees of the Publishing Society de-

* An instance of this is seen in Mrs. Eddy's article, "Watching *versus* Watching Out," written in response to an article under this same title which appeared in the *Sentinel* of September 16th, 1905 (not "September 23, 1905," My. 232), wherein Mrs. Eddy denounced the "opinions" of even the editor of the *Sentinel* (of whose appointment she had approved); for this editor's article advocated a position which was beyond all need for church (the history of which had not yet been completed), inasmuch as it placed the "Watch" within oneself alone in disregard of any outer association, which is the province of church. Even *Science and Health* had not then (in 1905) been lifted to this position of completeness through Mrs. Eddy's final additions to *Science and Health* applicable to the last step in church, which she did not add to *Science and Health* until 1907, two years later. The editor's article presented such statements as, "Watchfulness means thoughtful forelooking from the citadel of *conscious adequacy* [self-completeness, which never could have been the consciousness of man until the Word was complete] . . . He who watches rightly . . . rests in Principle. . . ." These statements compared with others in his article show that he presented only a theoretical position, which Mrs. Eddy sensed. Just two months previously Mrs. Eddy had addressed to the Field an explanation of why she had asked Christian Scientists to stop special prayer for the peace of nations (in the war between Japan and Russia) after having initially asked them to pray therefor, the explanation reading: ". . . a spiritual foresight of the nations' drama presented itself and awakened a *wiser want*, even to know how to pray *other than* the daily prayer of my church [the Lord's Prayer].—"Thy kingdom come. Thy will be done in earth, as it is in heaven," My. 281:1. Thus Mrs. Eddy showed that it would take a higher prayer than the Lord's Prayer (which was given to consciousness in need of church, to meet Nation's need; and as church had not completed its history (as evidenced by its petition "[May] Thy kingdom come," rather than as now "Thy kingdom *is* come") as a precedent necessity to reaching Nation, Mrs. Eddy stopped their "special" prayers in response to her initial request. Evidently the editor's article "Watching *versus* Watching Out," which she denounced, had theoretically caught the tone of the unified consciousness which Mrs. Eddy had expressed when she sensed Nation's privilege beyond the need of church, which latter at its fullest point of expression is a symbol of twelve *individual* gates of consciousness each in outer association with the others as a necessary step before they become unified in one consciousness in the "tree of life," typing Nation. Thus Mrs. Eddy in her pre-scrutiny of this article must have permitted it to go into the *Sentinel* to the end of giving her the opportunity to turn church back to its need of the Lord's Prayer (after she had called attention to Nation's need beyond it), the demands of which church could never go beyond until it had completed its last step.

cided to send it out despite the demand of the Board of Directors. Whereupon the Board of Directors sent the Trustees notice of its dismissal of Mr. Lamont Rowlands, one of the Trustees, ostensibly under its *Manual* authority to act alone in this regard (without "First Members"), which *Manual* (but not Deed of Trust) authority was substituted for the previous *Manual* section requiring that the Board of Directors act only *in conjunction with* the "First Members" in performing this disciplinary function, this substitution having been made simultaneously with the transfer of the *church powers only* of the "First Members" of the Board of Directors in the following words, "*The business of the Mother Church* hitherto transacted by the First Members, shall be done by its Christian Science Board of Directors," 20th *Manual*, p. 30,—the Publishing Society, however, being legally constituted outside of church. Thus the Board of Directors' authority in the *Manual* conflictingly exceeded its authority under the "irrevocable" Deed of Trust of the Publishing Society, which declared that the Board of Directors could only perform the disciplinary function of removing a Trustee *in conjunction with* the "First Members" of The Mother Church, and it was upon the basis of this claimed *Manual* authority that the Board of Directors acted.

However, neither the Board of Trustees nor the Board of Directors in their struggle over conflicting authority took into consideration the fact that the Board of Directors' *Manual* authority became inoperative when the first vacancy on the Board occurred—the *Manual* prohibiting the filling of such vacancy without Mrs. Eddy's approval.

Upon receipt of the Board of Directors' notice of dismissal of Mr. Rowlands, the Trustees took the matter to Court on the basis that the disciplinary authority of the Board of Directors in the Deed of Trust to the Publishing Society under which the Trustees were functioning could be used only "together with" the "First Members," who were not available for action because of their then nonexistence, which deficiency the Trustees contended nullified the claimed authority of the Board of Directors to dismiss a Trustee.

Inasmuch as Mrs. Eddy had for nine years before her passing permitted to remain in the Deed of Trust of the Publishing Society the conflicting provision which required *the conjunction* of the "First Members" with the Board of Directors in order to remove a Trustee of the Publishing Society and also the conflicting provision that the disposition of the "net profits" from the Publishing Society should be ordered by the "First Members," after she had changed the By-law to per-

mit the Board of Directors *alone* to remove a Trustee and to order the disposition of these "net profits," it is reasonably assumable that Mrs. Eddy had fully realized that the seeds of conflict lay *at this very point* in this legal Deed of Trust of the Publishing Society. And might not these have been witting provisions of Mrs. Eddy for the failure of this Publishing Society Deed of Trust when neither the First Members nor the Board of Directors existed under the *Manual* as church functionaries empowered to perform these functions? In other words, might not this have been her second line of assurance that the Trust of the Publishing Society would be found wanting in its ability to continue (to repeat, after its disciplinary clause and clause pertaining to the disposition of the "net profits" had become inoperative)—this second line of assurance to operate in the event that the church did not obey her *Manual* provisions designed to terminate this Publishing Society Trust after her passing when there could be no editors to carry on the work of the periodicals by reason of there being no Board of Directors under the *Manual* to elect them and consequently no "net profits" to consider?

It will be readily granted that Mrs. Eddy could easily have changed the Deed of Trust with the consent of the Publishing Society to remove these points of conflict had she so desired, since such action is legally possible, as attested by the following finding of law by the Master in the Litigation between the Trustees and the Board of Directors (next presented): "The terms of a trust of the above character, thus established and declared irrevocable, cannot thereafter be varied *without the consent of every party interested, expressly manifested by an instrument sufficient for the purpose . . .*," which is a negative setting for the implication that it could have been done *with* the consent of all parties concerned.

That it is reasonable to deduce that Mrs. Eddy might have wittingly left the provisions in the Deed of Trust of the Publishing Society requiring the "First Members" to perform two vital functions after they no longer existed for the purpose of insuring the failure of the Deed of Trust when it was impossible to elect the editors under the provisions of the *Manual* is attested by a statement of the Supreme Judicial Court in its Decision in this Litigation, which is here prematurely quoted to sustain such assumption: "If the words 'First Members' in this connection in paragraph four are given a hard, fixed and unchangeable meaning, then the trust must come to an end when First Members are abolished as a part of the church. If 'First Members'

have been irrevocably established as an essential part of the machinery by which alone the trust can be carried out, and if for any reason that the machinery breaks down or becomes incapable of operation, then the trust itself would fall." The fact, therefore, that Mrs. Eddy allowed the provisions concerning the "First Members" to remain suggests a possible design on her part to the end of doubly assuring that her spiritual plan would be fulfilled. However, Mrs. Eddy could never have dreamed that the *Manual* of The Mother Church would be submitted by the church to a Court of Law for a legal interpretation of her spiritual intent. On the contrary, her natural assumption would have been that her legal instrument outside of church would fail when it was found to be in conflict with her *Manual's* literal declarations taken at their face value which showed her unmistakable intention of dissolving the functions of The Mother Church—one of which was the election of the editors by the Board of Directors—at her passing, when she could no longer give her approval to their continuance in accordance with the requirements of the *Manual*.

THE TRUSTEES' BILL IN EQUITY

The following is the general substance of the Trustees' averments in their Bill in Equity (of March 25th, 1919), which presents the bases of their suit against the Board of Directors:

" . . . The 'Christian Science Board of Directors,' hereinafter referred to as the directors, or directors of The Mother Church, are directors of only one of these Christian Science churches: to wit, The Mother Church situated in Boston.* The Church By-laws created by Mrs. Eddy provide for local self-government of churches:

'Article XXIII

'Local Self-government, Section 1. The Mother Church of Christ, Scientist, shall assume no general official control of other churches, and it shall be controlled by none other.

'Each Church of Christ, Scientist, shall have its own form of government. No conference of churches shall be held,

* Amended Sept. 17th, 1919, to read: "The 'Christian Science Board of Directors' under Deed of Trust of September 1, 1892 and subsequent trust deeds hereinbefore referred to, are trustees of the property of only one of these Christian Science Churches; to wit, The Mother Church situated in Boston, and together with the defendant Merritt they have for the time being acted as directors of only one of these churches; to wit, The Mother Church."

unless it be when our churches, located in the same State, convene to confer on a statute of said State, or to confer harmoniously on individual unity and action of the churches in said State.

'Section 10. . . . In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs.

'Article XI

'Section 13. . . . Each church shall separately and independently discipline its own members,—if this sad necessity occurs.'

"In recent years, since the passing on of Mrs. Eddy, the directors have been gradually endeavoring to assume and exercise powers with regard to the Publishing Society which the directors never assumed or attempted to exercise during the lifetime of Mrs. Eddy. . . .

"In addition to such specific requests within the months recently last past, the directors have repeatedly insisted that the Board of Trustees should make open, specific and public acknowledgment that the directors were the supreme and final authority with reference to all of the affairs of the Publishing Society and the management of the trust created by the trust deed of January 25, 1989 (Exhibit 'A'). . . .

"The directors have demanded of the trustees in substance and effect not that they should do or refrain from doing any particular thing but that the trustees should declare their general acceptance of and assent to the directors' claim of supreme authority and agree definitely and *in writing* that they would thereafter discharge their duties as trustees in accordance with the directors' interpretation of the By-laws of The Mother Church; and that upon occasions where the directors' interpretation of the provisions of the Church By-laws or Manual was inconsistent with and contrary to the provisions of the Deed of Trust the trustees should disregard the provisions of the Deed of Trust and exercise their powers, or refrain from exercising their powers, in accordance with the interpretation of the directors of such By-law,—denying to the trustees the right to act either upon their own interpretation of the provisions of the Manual or that of any person or persons other than the directors. . . .

"The trustees desiring information as to their powers and responsibilities in the premises, consulted counsel in order to secure

a competent opinion for their guidance. The trustees were advised, and accordingly communicated to the directors, that they were unable to conform to the request of the directors, because they believed that the demand which the directors had made was contrary to the purposes and intentions of the Founder of The Mother Church, the Donor of the powers declared in the Deed of Trust, and inconsistent with Mrs. Eddy's plans for the promotion and extension of Christian Science, especially in respect of maintaining the control of the Publishing Society apart and free from interference by the directors: that compliance with the demand of the directors would be in effect to defeat the purposes of the Donor as declared in the Deed of Trust; and that thus the trustees would become recreant to a sacred duty imposed upon them and them alone by the Founder and great Leader of the Christian Science Church.

"Thereafter there occurred an interchange of correspondence between the Board of Directors and the Board of Trustees. . . . On the third day of January last past, the Board of Directors sent to the Board of Trustees a communication in substance and effect demanding the resignation of the Board of Trustees, said demand being couched in the following terms:

'The Directors have one more proposal to make. It is that the present members of the Board of Trustees submit their resignations to The Christian Science Board of Directors to take effect when their resignations are accepted by the Board of Directors.' . . .

"Upon receipt of said demand by the Board of Directors for their resignation, the Board of Trustees again consulted counsel and . . . Counsel thus employed rendered an opinion in terms which appear in a communication addressed to counsel employed by the Board of Directors, as follows:

'Dear Sirs:

.....
After having carefully considered the deed, we have advised our clients that,

(1) The Deed created a valid, express trust. The activities, powers and duties of the Trustees are therein stated in clear and decisive terms;

(2) The Deed of Trust is complete in itself and irrevocable. By it the title to the property therein described was transferred and the relation of the Trustees and *cestuis que trustent* was definitely fixed. It was beyond the power of Mrs.

Eddy, the creator of the trust, thereafter to change, alter or modify the rights and interests established by the Deed [*Author's Note: See ruling of Master indicating that it could be done under certain conditions: ". . . the consent of every party interested expressly manifested by an instrument sufficient for the purpose . . ."*].

(3) The power under the Deed of Trust to declare vacancies having been vested jointly in the Board of Directors and the First Members, the Board of Directors alone cannot exercise the power.

(4) The source of the powers and duties of the Trustees is the Deed of Trust. To it they must look for the extent and limit of their authority. The language of the Deed of Trust being definite and controlling, neither subsequent provisions of the Church Manual nor, as heretofore stated, any subsequent declarations of Mrs. Eddy, can have the effect of modifying the Deed of Trust or the estates and equitable interests thereby created. Nor can such provisions or declarations add to, or detract from, the particular responsibilities, duties and functions imposed upon the Trustees by the Deed;

(5) If there be any conflict between the terms of the Deed and the language of the Church Manual, the legal and moral obligation of the Trustees compels them to respond to and obey the mandates of the Deed. Should they do otherwise, they would violate the compact which they made by their acceptance of the trust "to honestly and faithfully do and perform all things to be done and performed by them within the terms, objects and purposes of this instrument." . . .

We reiterate what was stated to you at the interview—our earnest wish to cooperate with you to the end that our respective clients may work harmoniously and effectively in the discharge of the duties which they have severally assumed, and we welcome your suggestions.

[Signed] CHARLES E. HUGHES,
SILAS H. STRAWN,
SHERMAN L. WHIPPLE'

". . . it was agreed that the respective boards would make a sincere attempt to harmonize their different views as to the authority of the Board of Trustees in respect to the manner in which the trustees should perform their duties as such. The plaintiffs endeavored in good faith to carry out such agreement, but the directors personally and through counsel, both in interviews and by correspondence, demanded of the trustees and insisted as a condition

of their continuing to hold their offices, that the plaintiffs should explicitly and in writing repudiate the advice and opinion of their counsel as hereinabove set forth, and agree that their actions should not be governed thereby. . . .

"Thereafter solely for the reasons above set forth the directors . . . on the 17th day of March current delivered to the plaintiff Rowlands a so-called 'Notice of Dismissal' of said plaintiff as a trustee of The Christian Science Publishing Society, said 'Notice of Dismissal' being as follows:

'The following resolution is offered for adoption by The Christian Science Board of Directors, the Board of Directors of The First Church of Christ, Scientist, in Boston, and *the governing board of the Christian Science denomination*. . . .

'Whereas it has become evident that Mr. Rowlands does not understand or recognize the importance and necessity of promoting the interests of Christian Science by following the directions given by Mrs. Eddy in our Church By-Laws; and . . .

'Now therefore it is resolved by The Christian Science Board of Directors, the Board of Directors of The First Church of Christ, Scientist, in Boston, and the governing board of the Christian Science denomination . . . that the trusteeship in connection with said Society heretofore held or claimed by him be and hereby is declared vacant.'

"On the following day the defendant directors caused to be delivered to the plaintiff Rowlands' associates on the Board of Trustees a communication reading [in part] as follows:

' . . . It is the Board's desire that you immediately appoint some one to fill the position made vacant by their action of yesterday, and in the appointment of Mr. Rowlands' successor they expressly request that you name a person who shall be suitable and satisfactory to the Board of Directors.' . . .

"The plaintiffs believe that no valid or sound reason exists why the plaintiff Rowlands should be removed . . . that said action is undertaken for the purpose of extending the power of the directors, individually or collectively, into a domain purposely excluded from their jurisdiction by the specific provisions which the Donor caused to be inserted in said trust instrument . . .

"The plaintiffs further aver upon information and belief, that

the defendants have stated to many Christian Scientists in substance that they plan to obtain control of the Publishing Society, or destroy it; that if the plaintiffs as trustees continue to resist the demands of the directors and refuse to conform to their will, the directors propose in the terms used by one of them, 'to make the Publishing Society an empty shell,' and to accomplish that result by using their great influence with Christian Science churches and throughout the field to induce Christian Scientists not to continue to subscribe for and support the publications published by the Society established and founded by Mrs. Eddy, but to subscribe for and support new publications which the directors have threatened, themselves, to publish and issue, to take the place of those which the plaintiffs as trustees are now publishing as the duly authorized and accredited works of the great Founder and Leader of the Christian Science movement.*. . .

"WHEREFORE the plaintiffs pray:

"1. That the defendant directors be restrained and enjoined from taking any further action intended directly or indirectly to impede or interfere with the plaintiff Rowlands, or either of the other plaintiffs, in the discharge of his or their respective duties as trustees, under the trust instrument of January 25, 1898 (Exhibit 'A').

"2. That the resolution hereinbefore recited purporting to remove the plaintiff Rowlands as trustee of The Christian Science Publishing Society and declare said trusteeship vacant, be adjudged as nugatory and of no legal effect;

"3. That the defendants be restrained and enjoined from carrying out any purpose or plan by either direct or indirect means . . . to injure the business of said Publishing Society either by creating and maintaining a publishing society to conduct a business in competition therewith, or otherwise . . .

By their solicitors.

(Signed) WHIPPLE, SEARS & OGDEN.

(Signed) CHARLES E. HUGHES,

(Signed) SILAS H. STRAWN,

(Signed) SHERMAN L. WHIPPLE,

of Counsel.

* This assumption would seem to be justified by an assertion made by the Board of Directors in a letter written to the Trustees February 24th, 1919 (to which the Directors referred in their Answer to this Bill in Equity in order to make use of other statements contained therein), which indicated that such outlook was within the range of its contemplation—the Board of Directors' assertion reading: "It is to be observed, also, that the Trustees' interpretation would take what Mrs. Eddy has described as 'the periodicals

INJUNCTION ISSUED

“On this bill on March 25, 1919, an *ad interim* [until suit was tried] injunction by the Supreme Judicial Court was issued, restraining all the defendants, as follows:

‘Until said hearing you the said defendant directors, your agents, attorneys and counsellors, and each and every of them are commanded to desist and refrain from taking any further action intended directly or indirectly to impede or interfere with the plaintiff Rowlands, or either of the other plaintiffs, in the discharge of his or their respective duties as trustees, under the trust instrument of January 25, 1898; and from carrying out any purpose or plan by either direct or indirect means to compel the plaintiffs or any of them to resign their offices as trustees; to impair, destroy, or in any way injure the business of The Christian Science Publishing Society as conducted by the plaintiff trustees; or in any way to carry out any threat or purpose to injure the business of said Publishing Society either by creating and maintaining a publishing society to conduct a business in competition therewith, or otherwise; and from taking any action to defeat or tending to defeat the purposes of Mrs. Mary Baker G. Eddy, the Donor, as set forth and declared in the Trust Deed of January 25, 1898.’ ”

For the sake of brevity—inasmuch as it is largely a general denial of the plaintiffs’ allegations and a recitation of their authority under the *Manual* to dismiss a Trustee without the “First Members” contrary to the demands of the Publishing Society Deed of Trust, which conflict of provisions has already been presented and which can be verified by reference to the *Manual*,—the defendants’ Answer is not here presented. The sole object in quoting the Bill of Complaint in a general way is for the purpose of presenting the nature of the suit as only an original Bill of Complaint can do. The defendants’ full Answer to this plaintiffs’ Bill, as well as the full Bill of Complaint, and all other documents in this suit may be obtained from the Clerk of the Supreme Judicial Court, Boston, Mass.

which are the organs of this Church’ away from The Mother Church and make them only organs of The Christian Science Publishing Society. It would virtually compel The Mother Church to have no periodicals as its organs, or compel it to *start other periodicals for that purpose.*”

THE MASTER'S REPORT

The Master appointed by the Supreme Judicial Court of Massachusetts to find the facts and recommend the rulings of law sustaining such facts made his recommendations to the Supreme Court in favor of the Trustees of the Publishing Society.

As a matter of side-light interest, a few excerpts are quoted from his findings regarding the distinction between the original Board of four Directors under the financial Deed of Trust constituted before the church was formed and the Board of five Directors under the *Manual* as an ecclesiastical church body (which would cease when the first vacancy occurred after Mrs. Eddy's passing):

"The Board [of Directors] was originally constituted not by any vote or By-Law of the church, but by Mrs. Eddy herself in an earlier deed of trust dated Sept. 1, 1892, before the church was organized. . . . There has resulted an ambiguity in the use of the above name of the Board, important to be kept in mind. By that name was originally designated only the Board of four trustees constituted by the deed of 1892. As often afterward used in the church By-Laws or Manual, it designates a Board exercising also functions and powers not derived from the deed at all, but from church By-Laws purporting to confer them; and since Feb. 7, 1903, a Board containing one more member [Merritt, who succeeded Archibald McLellan, the first fifth Director, as previously noted] than the deed directs.

"On said March 17, 1919, at a meeting of said Board attended by the defendants Dickey, Merritt, Rathvon and Dittimore, the resolution set forth in the plaintiffs' Bill, purporting to remove the plaintiff Rowlands from his trusteeship under Mrs. Eddy's deed of Jan. 25, 1898, and to declare his said trusteeship vacant, was adopted by the unanimous votes of the defendants Dickey, Merritt and Rathvon. The defendant Neal was not present at the meeting, but signified his assent to the vote by telephone. The defendant Dittimore, though present, declined to vote either for or against the resolution . . . the plaintiffs do contend that the only Board having any power to act under par. 10 of Mrs. Eddy's deed of 1898, was a Board composed only of the four trustees named in her former deed of 1892, or their respective successors elected according to par. 1 thereof [inasmuch as the fifth Director was not appointed until five years after the 'irrevocable' Deed of Trust to the Publishing Society was executed in 1898]. Merritt's participation in the vote to remove Rowlands is claimed to have made that

vote ineffective, as action by the Board empowered by the deed of 1898 to act in such cases.

"Since Merritt . . . had not been elected in succession to any originally named Director, he was a Director within the meaning of par. 10 of Mrs. Eddy's deed of 1898, only in case it can be said that the change voted by the Directors Feb. 7, 1903 . . . [adding the fifth Director], long after both of Mrs. Eddy's above deeds had been executed, lawfully effected a substitution, for the purposes of both said deeds, of a Board of five in place of that Board of four trustees, which, established by the earlier deed in 1892, was acting thereunder at the date of the later deed in 1898 . . .

"I find . . . that on March 17, 1919 [when Mr. Rowlands was removed from the office of Trustee] no power was vested either in the then Board of five Directors or in those of their number then serving in succession to the original four trustee-directors under Mrs. Eddy's deed of 1892, to remove a trustee under her deed of 1898; and that the vote of March 17, 1919, purporting to remove the plaintiff Rowlands, was for that reason without effect. . . .

"That a Board of five trustees has taken the place of the originally constituted Board of four trustees, authorized as 'directors' by par. 10 of the deed of 1898, to act in removing a trustee thereunder, I am unable to find; in view of the other findings hereinbefore made regarding the By-Laws adopted on or after Jan. 10, 1901, and their effect. I find that no such result has been accomplished by the By-Law adopted Feb. 7, 1903 . . . The effect of that By-Law was, at most, to authorize the exercise of such functions as have been or might be assigned to the Board of Directors by By-Laws of the church only, by the Board of five members instead of the Board of four members. It did not authorize the Board of five members to act in the place of the Board of four trustee-directors under the deed of Sept. 1, 1892. . . ."

Thus it is seen that the Master wholly upheld the Deed of Trust to the Publishing Society as a legal instrument outside of church and as wholly unaffected by any *Manual* By-laws.

Inasmuch as the Master's decision was reversed by the Supreme Judicial Court (for the reasons later noted under the title "Decision of the Supreme Judicial Court") with reference to his findings of law,—although his findings of fact were sustained in their entirety by the Court,—it is not deemed necessary to quote his voluminous arguments. The excerpts from his report which have been presented are deemed sufficient to illustrate the previous position of this book, that it is feasible to assume that the church functions of the five Di-

rectors as an ecclesiastical church body could be discontinued without affecting the functions of the original four Directors (or their successors under their financial Deed of Trust of September 1st, 1892). The Master's discrimination between the Board of Directors of The Mother Church and the Board of Directors under the financial Deed of Trust before the church was formed was in line with Mrs. Eddy's *Manual* plan, as previously presented, which would permit the original Deed of Trust given to the four Directors only (before the church was formed) to operate after the church was self-dissolved (by reason of its inability to continue after it could no longer elect its officers), thus releasing the Directors from their superimposed church duties after their fulfillment and when they (the Directors) were unable to perpetuate themselves as five under the *Manual* without Mrs. Eddy's approval of the election of a Director to fill a vacancy, in this case due to the decease of a Director. To attest the feasibility of Mrs. Eddy's *Manual* plan in this regard is the sole purpose of the use of these excerpts from the Master's findings of fact and law.

"SEA OF CONFUSION"

After the contents of the Master's Report, which so completely sustained the Trustees in their position, became generally known throughout the Field, the Sea of Confusion—out of which the "beast" to whom the dragon gave his "seat, and great authority" was prophesied to arise, Rev. 13:1, 2,—began to stir violently and to send its waves of agitation over the "land that . . . was pleasant," disturbing the "rest [that] was good," Gen. 49:15, typed in Revelation by the lamb-like consciousness (Rev. 13:11), which demands a leader, Mrs. Eddy having defined "sheep" as "those who follow their leader," S. & H. 594:12. For great consternation and fear for the Cause of Christian Science swept over the Field at the realization of what this Master's Report augured, since in Supreme Court procedure great weight is always given by the Court to the Master's Report. In consequence, waves of emotional would-be helpfulness for the Directors (allegedly inspired by those close to the Directors and with their knowledge) successively spread over the Field from church to church, teacher to pupil, practitioner to patient, and Scientist to Scientist, each exhorting the other to join in a mass effort to sustain the Directors in their claim to denominational leadership and thus prevent what was thought to be an on-coming church cataclysm.

Meetings were called in various churches for the purpose of influencing members to discontinue the literature for the effect it might have upon the Court in its consideration of the Master's Report, and Resolutions were passed directing that notices of such meetings and the resultant actions be sent to all other Christian Science churches, teachers, practitioners, and nurses in the Field of Christian Science. Central committees were formed for the purpose of issuing periodic bulletins in which all information favorable to the Directors and unfavorable to the Trustees was transmitted to other churches—all of the foregoing activities took place in utter disregard of Mrs. Eddy's *Manual* prohibition that "no individual, and no other church shall interfere with . . . [a branch church's] affairs," *Manual* p. 74.

As a result, churches were divided and other churches formed in the name of loyalty—all churches, teachers, practitioners, and nurses who wished to maintain a neutral attitude and who continued to take the literature or allow their cards to remain in the *Journal* being regarded by those who emotionally favored the Directors as disloyal Christian Scientists, to the complete intimidation of those who wished to follow the dictates of their own spiritual light as guided by what they thought to be the provisions of the *Manual* directing those "who . . . [could] afford it" to take the periodicals, *Manual* p. 44.

From all the previous presentations in this book which showed that The Mother Church had completed its history, it will be seen that the violence of these waves from the Sea of Confusion that swept over the Field arose from the fact that neither the Board of Directors nor the Board of Trustees was right in its stand, which was that the literature should continue after it was impossible for the editors of the periodicals to obtain Mrs. Eddy's approval of their election; therefore there was no really right thought in the situation to mitigate the force of the confusion and the intensity of the waves of emotion that unthinking disobedience to Mrs. Eddy's definitely inspired plan had occasioned. However, as before noted, this turbulent, prophetic Sea of Confusion incident upon the passing of Motherhood as Leader (Revelation thirteenth chapter immediately following Revelation twelfth chapter) could not have been escaped by her prophetically unprepared offspring—no offspring ever being prepared for the passing of motherhood even in human experience.

During the height of the confusion, the Board of Directors changed its position from one of defense to that of active aggression by filing

a new Bill in Equity * wherein it became the complainant against the Board of Trustees, instead of the Board of Trustees against the Board of Directors—the high light of its Complaint as susceptible of influencing the Court's decision being the Trustees' mismanagement of the Publishing Society, as evidenced by the alarming cancellations of subscriptions to the Christian Science periodicals and wholesale resignations of employees of the Publishing Society, as well as the resignations of the editors, whom the Directors elected. This feature of its Complaint is set forth as follows:

"Said defendants [the Trustees] . . . have antagonized Christian Scientists throughout the world upon whose support the success of said business is dependent, as a result of which many Christian Scientists and branch churches, acting under Article VIII, Sections 11 and 14, of the by-laws have cancelled subscriptions to the periodicals and withdrawn their paid advertisements from the Christian Science Journal, and withdrawn their financial and moral support from said Society as a protest against misconduct of the business by the defendants; and plaintiffs are informed and believe and so aver that such cancellations are rapidly increasing; and said defendants have also assumed the exclusive editorial control of the periodicals. Because of the above described attitude and conduct of the defendants, many faithful and efficient workers in The Christian Science Publishing Society have resigned their positions, many others have been unjustly and improperly discharged for the reason that they remained loyal to the Church by-laws and they refused to support the defendants in their refusal to be longer guided by said by-laws and because said workers insisted upon their own individual and conscientious convictions:—in all more than two hundred. Moreover for the same reasons the editors of The Christian Science Journal, Christian Science Sentinel, Der Herold der Christian Science, and Le Héraut de Christian Science, heretofore elected by the plaintiff Board of Directors in accordance with the directions of Mrs. Eddy contained in the Church Manual, have resigned their positions. And solely because of the above described attitude and conduct of said defendants the said periodicals for the time being have ceased to be the organs of said Church

* The style of this case was—"The First Church of Christ, Scientist, in Boston, Massachusetts, Adam H. Dickey, James A. Neal, Edward A. Merritt, William R. Rathvon, Annie M. Knott, the Christian Science Board of Directors, and Edward L. Ripley, Treasurer, *versus* Herbert W. Eustace, David B. Ogden and Lamont Rowlands, Acting as Trustees of The Christian Science Publishing Society."

within the meaning of the Church Manual and have become the personal organs of said defendants.”

The reply of the Board of Trustees as defendants in this new Bill in Equity was, in brief excerpts, as follows:

“Most of the averments of this bill were set up by way of answer by the defendants in said suit of *Eustace v. Dickey* (No. 30,654), and the issues of fact thus made up were determined by the Master . . .

“These defendants are informed and advised that so far as issue between the plaintiffs and themselves in this suit are the same as those raised in the suit of *Eustace v. Dickey* . . . they are not called upon to make answer in this suit, and that the plaintiffs are not permitted, having once tried out the issues which they now seek to raise, again to raise and try the same in this Court as against these defendants, but are bound to await the final decision in *Eustace v. Dickey*, now pending in the Supreme Judicial Court for the Commonwealth . . .

“The defendants state the fact to be that the individual Directors . . . have done the things (more fully hereinafter set forth) which tend to impair, if not entirely destroy, the successful management of the Publishing Society’s affairs . . .

“Upon the filing of the bill in *Eustace v. Dickey* . . . an injunction was granted, a copy whereof is hereto annexed marked ‘Exhibit 3.’

“Shortly after the service of said injunction upon the defendants in that case and before the hearings were begun, the plaintiffs *Dickey, Neal, Rathvon and Knott*, together with their counsel, one *Clifford P. Smith*, who is also Publication Committee, so-called—an official subordinate to and under the direction of the plaintiffs—violated said injunction, and, upon complaint before this Court, were duly punished for such violation; the said plaintiffs *Dickey, Neal, Rathvon and Knott*, being subjected to a fine of \$50 each, and said *Smith* to a fine of \$100.00.

“But thereupon and thereafter, as the defendants aver upon information and belief, the Directors did not yield their purpose to accomplish what they had intended to accomplish but which they were forbidden by said injunction to do, but conceived a plan whereby, in case the result of the litigation should be adverse to their contentions, they might through others and by indirect means, do the things and accomplish the results that were forbidden by said injunction. . . .

“On December 20, 1919, counsel for the parties were furnished with a draft of the Master’s Report in form not different substan-

tially from the final report, of which 'Exhibit 2' is a copy. Immediately upon the findings in said report, which were sweepingly adverse to the Directors' contentions, being made known to the Directors, one Harney, who had been for some years private secretary to said Smith, counsel and Publication Committee, as aforesaid,—in accordance, as the defendants believe and accordingly aver, with a preconceived and prearranged plan so to do,—sent out generally to State Committees of Publication, subordinates of said Smith, and others, messages by wire in which the suggestion was urged that in view of the unfavorable nature of the Master's Report, Christian Scientists now might well begin cancelling the subscriptions to the periodicals published by the Publishing Society. . . .

"Immediately thereafter, persons appeared at meetings of Christian Science churches in different sections of the country, actively urging the members of the Churches to do those things which were forbidden to be done by the outstanding injunction, and especially urging the doing of those things which would injure the Publishing Society and diminish its business. Said persons urged and incited the Churches and members to cancel their subscriptions to the periodicals of the Publishing Society, to cancel their contracts with the Society for advertising in its periodicals, to pass resolves at Church meetings criticizing the Trustees, calling upon them to resign, and tending to insult and humiliate them in this and other similar ways.

"Said persons, or some of them, made statements with regard to the Trustees and their administration of their trust which were scandalously false and for which there was absolutely no foundation in fact. Said persons generally represented to the audiences which they addressed, and Christian Scientists with whom they talked, that they were acting in accordance with the wishes of the Directors of The Mother Church and with their approval; that they had come directly from the presence of these Directors, and knew that what they were doing and saying had the Directors' approval, but that by reason of the outstanding injunction, the Directors were not permitted and did not dare to publicly state their approval of what was being said and done.

"The similarity of the things that were said and done in different sections of the country and by different people, unmistakably indicated that what the respective persons were doing was being done in accordance with a preconceived and deliberate plan . . .

"Statements were repeatedly made through the public press that what these persons were doing and saying was done and said

with the approval and authority of the plaintiffs, and although these statements were specifically called to the attention of the plaintiffs, it was never denied by the plaintiffs, or any of them, that said statements were made and things were done with their approval and authority. . . .

“It is declared in the Church Manual (Article XXXIII, Section 2) to be the duty of the Committee on Publication to correct misstatements appearing in the public press or circulating literature of any sort with reference to matters affecting Christian Science or Christian Scientists. If the statements of the aforesaid persons, that they were speaking and acting under and by the authority of the Board of Directors and with their approval, were untrue or incorrect, it was the duty of said Smith, as Committee on Publication, as declared specifically by the Manual, to correct said misstatements either directly or through his subordinate committees on publication in the different states; and in case he failed so to do it was the duty of the Directors, whose appointee he was, to see that said Smith performed his duty; but neither said Smith nor any of the subordinates ever either directly or indirectly, as the defendants are informed and believe, undertook to contradict, modify or in any way correct said statements of said persons that they were acting under the authority of the Board of Directors and with their approval . . . in pursuance of the same scheme and plan on the part of the Directors to embarrass them in the administration of their trust, some two hundred of their employees suddenly and without notice left the employment of the Publishing Society in a manner calculated most seriously to embarrass the defendants in printing and publishing their periodicals. . . .

“Immediately following the concerted action of these employees in leaving the employ of the Publishing House, committees self constituted as such, opened headquarters in Boston and actively circularized Christian Science Churches and Christian Scientists throughout the United States, seeking contributions of funds for the support of the deserting employees, and for the payment of their expenses incurred in the execution of the conspiracy to do injury to the business of the Publishing Society in violation of the outstanding injunction.

“These requests were read in some of the Branch Churches and funds collected in connection with said services and in response to said requests. . . .

“Prior to these solicitations it had been the invariable custom of the Directors to discourage the solicitation of funds from Branch Churches except under their authority as officials of The Mother

Church, and it had been the habit of the Directors in case of solicitation of funds of which they did not approve, to publish in the *Christian Science Journal* or *Christian Science Sentinel* a statement to the effect that the solicitations for funds in question were not made by their direction,—thus implying their disapproval of the solicitations.

"Although the solicitations hereinabove described were made known to the Directors, and the fact that the solicitors intended to use the same in a manner injurious to the interests of the Trustees and the Publishing Society, yet the Directors have neither directly nor indirectly, either in writing or otherwise, discouraged the contribution of funds for the purposes aforesaid, and have never given notice that the solicitation was not by their authority; but, on the contrary, by their active conduct, as well as by their silence, have given approval to such solicitations and encouraged members of the Branch Churches to respond thereto.

"Being thus left as a result of the secret activities and instigation of the Directors and said Smith without editorial staff * for the periodicals belonging to the Trust, these defendants temporarily employed editors in order to prevent the possibility of suspension of publication of periodicals founded by Mrs. Eddy . . .

"The Deed of Trust of January 25th, 1898 . . . provides in the words of Mrs. Eddy herself,—'Said Trustees shall employ all the help necessary to the proper conduct of said business . . . ' And said section further provides that,—'. . . the business manager may call in at times of necessity such temporary help as will facilitate the business.'

"Said Trust also provides . . .,—'Said Trustees shall energetically and judiciously manage the business of the Publishing Society on a strictly Christian basis, and upon their own responsibility . . . '

"It was therefore not merely the right, but the absolute duty of the Trustees in the emergency and crisis . . . to do the things which they did do in providing the help necessary for the proper conduct of the business which Mrs. Eddy had enjoined upon them, to 'energetically and judiciously manage . . . upon their own responsibility.'

"These defendants requested the Directors, as officials of The Mother Church, to approve the editors thus temporarily employed, which the Directors peremptorily refused to do.

"Thereupon, the defendants requested the Directors to name editors of whom the Directors would approve, and this they refused to do. . . .

* The editors having resigned.

“The defendants aver upon information and belief . . . [that] those acting in the interests of the Directors and with their approval, have more actively and vigorously urged Christian Science Churches and Christian Scientists generally to cancel their subscriptions to the periodicals published by the defendants, on the ground that since said periodicals were no longer edited by persons who had the Directors’ approval as editors, said periodicals were no longer organs of The Mother Church, but on the contrary were spurious Christian Science literature. . . . The Directors and their associates have thereby sacrificed the interests of Christian Scientists, of The Mother Church, and of the Trust created and inspired by Mrs. Eddy, in order to achieve by indirection the things forbidden by the outstanding injunction of this Honorable Court, and thereby to render nugatory such decision as this Honorable Court may render on the Master’s Report which is now before it for consideration. . . .”

DECISION OF THE SUPREME JUDICIAL COURT

The following are progressive quotations from the Supreme Court Decision which show the general trend of thought leading to the Court’s final decision, with the author’s bracketed italicized comments from time to time. Attention is particularly called to the fact that all trusts are subject to the jurisdiction of Courts of Equity rather than Courts of Law. Unlike Courts of Law, which are bound by fixed law and legal precedent, Equity allows the broadest discretion of the judges in their interpretation of the intent of the creator of a trust:

“Rugg, C. J. This is a suit in equity. The plaintiffs are three persons, who by succession are trustees under a deed of trust executed by Mary Baker G. Eddy, the founder of ‘Christian Science’ so called, as donor, on January 25, 1898, to three persons therein named as trustees. The defendants are four persons alleged to be *trustees* under another deed of trust executed by Mrs. Eddy dated September 1, 1892, and also to be *Directors* of The First Church of Christ, Scientist, in Boston, Massachusetts, and two other persons, each alleged to be claiming to be a trustee and director in association with the other four. [John V. Dittimore and Annie M. Knott, Mr. Dittimore having been dismissed before the suit was filed and Mrs. Knott elected to fill the vacancy. Inasmuch as Mr. Dittimore’s suit for reinstatement was still pending, both had to be introduced as defendants until decision in Mr. Dittimore’s case was rendered.] The basic question is whether the defendants have power to remove one of the plaintiffs from the position of trustee.

“The answer to that question depends upon the true interpreta-

tion of these deeds of trust executed by Mrs. Eddy and whatever other matters rightly may be considered in ascertaining their meaning. . . . In clause 10 of the trust deed, it is provided . . . that 'The First Members together with the directors of said Church shall have the power to declare vacancies in said trusteeship for such reasons as to them may seem expedient.' . . . In every edition [of the *Church Manual*] the names of the Christian Science Board of Directors have been printed under the caption 'Church Officers' together with the names of other officers of the church. This is true of those editions issued before January 25, 1898. At that time important functions of the church such as the election of all officers, the appointment of missionaries, the appointment and removal of readers of the church to conduct its services, amongst others, were vested in the board of directors by the *Church Manual*. Although it was not until 1908 * that a by-law of the church expressly included a board of directors among the officers, it always has been provided by a by-law that all officers of the church should be elected by the board of directors [*It will be noted that the Court has seemed to take no cognizance of the fact that the election of the officers named required Mrs. Eddy's approval and that, therefore, the Board of Directors had in such matters no inherent powers within itself to act upon its own judgment but only agency powers to execute Mrs. Eddy's expressed will.*]

"Subsequent events have introduced new factors with reference to which the trust deed must now be applied. In . . . 1901 . . . a by-law, to the effect that vacancies among the trustees of The Christian Science Publishing Society (the trustees created by the trust deed of January 25, 1898) might be declared by the First Members and the directors, was changed so as to vest that power exclusively in the Christian Science Board of Directors. . . .

"So far as concerns the government of the church, treating it as an ecclesiastical organization, the First Members, who alone had voting power, have been abolished and have ceased to exist and the entire management has passed into the hands of the directors, a self-perpetuating body, all this at the suggestion and with the approval of Mrs. Eddy [*Here it will be noted that the Court made no distinction between the truly self-perpetuating power of the Board of four Directors (without the approval of Mrs. Eddy) under its financial Deed of Trust of September 1st, 1892, before the church was formed, and the Board of five Directors as an ecclesiastical church body which under the Manual was not self-perpetuating without Mrs. Eddy's approval. Surely Mrs. Eddy made*

* This date is incorrect. It should be 1899 (tenth *Manual*).

this distinction of self-perpetuation for a definite purpose—that of abolishing the Board of Directors as a church functionary with the the passing of The Mother Church (its ecclesiastical church functions never having extended beyond The Mother Church) while permitting its continuance under its financial Deed of Trust given September 1st, 1892 (before the church was formed), until the fulfillment of its trust as aforesaid.]

“The last several editions [of the *Manual*] issued during the life of Mrs. Eddy contained provision that ‘This *Manual* shall not be revised without the written consent of its author.’ Since the Church *Manual* on its face purports to be the work of Mrs. Eddy as author and the master has found it to be proved that substantially all its provisions were suggested or proposed by her, it is apparent that there can now, since the decease of Mrs. Eddy, be no change in the provisions of the Church *Manual* in accordance with its terms [*Did not the Supreme Court amend the Manual when it revitalized the Board of five Directors as a church functionary after it had ceased to exist at the demise of the first Director subsequent to Mrs. Eddy’s passing under the provisions of the Manual which required Mrs. Eddy’s approval of the election of a Director to fill a vacancy on the Board? And has not the revitalization of the Board of Directors under the Manual to function without Mrs. Eddy’s approval legally revitalized all of the functions of The Mother Church contrary to the Manual’s provisions which had demanded that they cease when her approval was unobtainable after her passing? Thus in effect have not all the By-laws of The Mother Church been amended? And is it not astonishing that a Court which had access to the entire Manual as an exhibit filed for its information, as did this Court, should have used one portion of the Manual to determine this power of the Board of Directors to remove a trustee and yet not have taken the slightest cognizance of Mrs. Eddy’s fundamental demands throughout the entire range of the Manual that the Board of Directors could not perform any vital Church functions without her approval particularly as applicable to the election of Editors of the periodicals, Lecturers, General Publication Committee, Teachers, First and Second Readers, President, Clerk, and Treasurer of The Mother Church?*].

“The trust deed made provision for the removal of a trustee by the concurrent action of the First Members and the directors of the church. . . .

“The precise question to be decided is whether under these circumstances one of the trustees can be removed by the board of directors, since the First Members have been deprived of all

ecclesiastical power and have been disbanded in accordance with the polity of the church. . . . It is a cardinal rule in the interpretation of trust instruments that they are to be so construed as to give effect to the *intent* of the founder of the trust as manifested by the words used in the light of all the surrounding facts, unless inconsistent with some rule of law or repugnant to the terms of the instrument. . . . The decision of the question concerning any trust instrument depends upon the intention of the founder as manifested by the words used. An omission to express an intention cannot be supplied by conjecture. But if a reading of the whole trust instrument produces a conviction that a particular interest or power must have been *intended* to have been given not expressed by formal words, the court must supply the defect by implication, and so mould the language of the founder of the trust as to carry into effect the intention which it is of opinion has by the instrument as a whole been sufficiently declared. This principle has been chiefly invoked in the interpretation of wills but is equally applicable to a trust deed like that here involved [*From this it will be seen that the Supreme Court did not assume to decide this case upon the basis of law or even upon the actual letter wording of the trust but solely upon its own interpretation of Mrs. Eddy's intent in what it conceived to be the light of both intrinsic and extrinsic evidence—the intrinsic evidence being Mrs. Eddy's general statements of purpose in the Deed itself and the extrinsic evidence the Manual provisions interpreted as bearing upon the Deed of Trust—wholly disregarding Mrs. Eddy's prohibitory provisions which were intended to effectuate the discontinuance of the literature itself, as well as the church functional activities of the Board of Directors. In connection with the Court's broad discretionary powers in deciding this case, it is reasonable to assume that the Court was influenced by the general disruption of the Cause, evidenced by the 'alarming' number of cancellations of subscriptions to the periodicals so dramatically presented in the new Bill in Equity filed by the Board of Directors after the Master's Report.*]

"It is manifest from the structure of the trust deed as well as from its express words that the single and only design of the founder was to promote and extend the religion of Christian Science as taught by Mrs. Eddy. Every part of the trust deed reënforces and makes even more plain the avowed purpose of Mrs. Eddy that her sole and completely dominating aim in establishing the trust was to promote and extend the religion of Christian Science as taught by her. The administration of the trust must continue to be directed exclusively to the accomplishment of that object alone.

“A trust of that nature cannot be revoked or modified in the absence of reservation of an express power to that end by the donor. The deed in question created a trust *complete in itself*. By its own phrase it was declared to be upon the ‘perpetual and irrevocable trust and confidence’ therein set out. The delivery by the donor of the trust deed and of the property thereby transferred and the acceptance thereof by the grantees and the performance by them of the trust thereby established was an executed trust. It must be construed and applied *according to its terms*. . . .

“The clause at the end of paragraph eight which conferred upon the trustees direction and supervision of the publication of the Quarterly and all tracts and pamphlets, ‘reserving the right to make such changes as I may think important,’ is not a reservation of a general or special power of revocation of the trust itself or of any of its terms or provisions. The context shows that that clause refers only to the direction and supervision of the trustees over publications. Its scope and force are confined to the particular subject matter of that paragraph. It vested in the donor the right of modifying and altering the publications to be issued ‘to promote the best interests of the Cause.’ The power there retained concerned the publications and did not extend to the whole frame of the trust.

“[*The Court’s reference to Mrs. Eddy’s statement of purpose which it paraphrased as ‘to promote and extend the religion of Christian Science as taught by Mrs. Eddy’ seems to have been the springboard of its entire decision not only as regards the Deed of Trust but also as sustaining the status quo of The Mother Church, despite Mrs. Eddy’s meaningful provisions to the contrary. There could be no doubt but that the Court, if it silently took note at all of the fact that under the provisions of the Manual all functions of The Mother Church would cease when Mrs. Eddy’s approval could no longer be obtained for the election of its officers, regarded such restrictions as a colossal oversight on Mrs. Eddy’s part and thus felt called upon to correct by its decision the Manual’s own assumed ‘defects’—in the manner expressed in its own words in connection with the Trust Deed which was to ‘so mould the language of the founder of the trust as to carry into effect the intention which it is of opinion has by the instrument as a whole been sufficiently declared.’*]

“The words ‘First Members’ occur twice in the trust deed, in paragraph four and in paragraph ten. The context in paragraph four is that . . . The ‘First Members’ of that church . . . were constituted by the trust deed the sole body by which the net income of the publishing business as conducted by the trustees could be disbursed.

. . . It is manifest that the trust deed was intended to be made subject, so far as it concerned the officers of the church and their powers and duties touching the disbursement of the net income paid by the trustees to the treasurer of the church, to such changes as the occasion might require to be made in the manual. If the words 'First Members' in this connection in paragraph four are given a hard, fixed and unchangeable meaning, then the trust must come to an end when First Members are abolished as a part of the church. If 'First Members' have been irrevocably established as an essential part of the machinery by which alone the trust can be carried out, and if for any reason that the machinery breaks down or becomes incapable of operation, then the trust itself would fall. . . . Such a result ought not to be reached except for most compelling reasons, after the trust has been established and executed for so many years. No such compelling reasons are found in this record. The plain intent of the founder of the trust is that the net income must be used to promote the religion of Christian Science as taught by Mrs. Eddy even though First Members may pass out of existence. The conclusion is inescapable that in this connection the words 'First Members' had no hard and fast meaning, but were used in a broad sense to designate a body connected with and forming a part of that church, and to comprehend whatever body might from time to time exercise in accordance with the ecclesiastical laws of the Christian Science denomination the functions then exercised by First Members. Since the First Members have been abolished and all their powers transferred to the board of directors, it must follow that the directors are authorized to exercise the functions vested in First Members under paragraph four of the trust deed. . . .

"The second occurrence of the words 'First Members' in the trust deed is in paragraph ten. The sentence there is 'The First Members together with the directors of said Church shall have the power to declare vacancies in said trusteeship for such reasons as to them may seem expedient.' The precise point is whether the power of removal is gone if there are no longer any First Members. Although the trustees under the trust deed were given extensive powers concerning the publication of the so-called literature of the church, nevertheless they were not the final arbiters concerning these matters, because they might be removed from office by other church authorities 'for such reasons' as to such other church authorities 'may seem expedient.' The soundness of the reasons for such removal is not made subject to review or revision by any other church tribunal, body or officer [*While this is true with reference to the*

Board of Directors in this particular instance, it does not follow that the Board is not subject to reproof or dismissal by a higher tribunal than itself, for the Finance Committee has the power under the Manual to admonish and dismiss members of the Board. This had been a By-law for eleven years before Mrs. Eddy left us, Manual p. 77. The fact that nothing but 'finance' is placed over the Board of Directors in its church functions shows that this is the true nature of its calling to which it is subject and to which it must do obeisance; in other words, this fact is the axiomatic reminder that nothing can rise higher than its source. This alone should defeat the claim that the Board of Directors is the ecclesiastical authority of the Church.] . . . It is a familiar principle of legislation, illustrated by numerous statutes, that one board, commission or other body may be abolished and its powers and duties transferred to other and succeeding officers. . . . The presumption is inevitable that all the parties to the trust deed of January 25, 1898, intended that the power of removal should be vested in the responsible representatives of The First Church of Christ, Scientist, however they might be described or denominated, provided they succeeded to the powers and exercised the functions of First Members and directors. . . . Interpreting the words of the trust deed according to their true meaning, we are of opinion that the power of removal thereby survived and became vested in the board of directors. . . .

"The board of directors as those words are used in the trust deed of January 25, 1898, do not in our opinion refer to the board established by the deed of September 1, 1892, but to the officers constituting the ecclesiastical board of directors under the polity of the church. The reasons already stated respecting First Members lead to this conclusion. No reference to the deed of September 1, 1892, is found in the trust deed of January 25, 1898. The latter deed throughout relates to those connected with The First Church of Christ, Scientist, either as First Members or directors. These terms are ecclesiastical. When therefore the board of directors under the practice of the church was increased in membership, it became vested with powers formerly exercised by the four directors, so far as concerns the power of removal in the trust deed of January 25, 1898. . . .

"The result is that the board of five directors have the power, if they act in accordance with law and with the terms of the trust deed of January 25, 1898, to effect the removal of a trustee under that deed.

"The conclusion that the power of removal of a trustee is now

vested in the board of five directors is contrary to that of the master, but it is in substance and effect the application of different legal principles to the facts found by the master. The facts found by him are accepted in their entirety. The result which has been stated follows in law from those facts.

"[Thus again attention is called to the fact that the Supreme Judicial Court took no cognizance of the fact that while the Board of Directors under the financial Deed of Trust could perpetuate itself without Mrs. Eddy's approval, the Board of five Directors under the Manual could not do so without such approval and thus had ceased to exist before the Bill in Equity was filed, which termination of its Directorate voided the Manual power of the five Directors as an ecclesiastical body to remove a Trustee of the Publishing Society.]

"One being absent and one refusing to vote, the three remaining directors adopted a resolution removing the plaintiff Rowlands . . . This resolution is somewhat long and recites numerous reasons. One of these is that Rowlands 'evidently has other interests which prevent him from giving sufficient time and attention to the business of The Christian Science Publishing Society.' Respecting this the master was 'unable to regard the charge made as one actually believed to be true, by the directors who made it, after due inquiry into the facts, or as one which they would have considered sufficient for his removal if they had not desired to remove him for other reasons.' The other reasons assigned in the resolution of removal grew out of a controversy, arising some years after the death of Mrs. Eddy, between the trustees and directors regarding the extent to which the former were subject to the control and supervision of the latter. . . .

"The words of the trust deed are that vacancies in the trusteeship may be declared 'for such reasons as to them may seem expedient.' That is a broad phrase. Expediency is a word of large import. It comprehends whatever is suitable and appropriate in reason for the accomplishment of the specified object. . . . It hardly can be held to be a capricious or arbitrary exercise of power for the directors to determine that, because a radical difference of opinion as to the interpretation of the Church Manual existed between them and the trustees, the welfare of the trust required the removal of one of the trustees. . . . While ordinarily one, whose conduct is called in question, ought to be given an opportunity to be heard in his own defense, it is apparent that the long controversy between the trustees and the directors had brought out clearly the points of difference between them. . . .

“A majority of the directors were present at the meeting and voted for the removal. That was sufficient in form to effect a removal. A unanimous vote was not required. The result is that upon the application of the principles of the law to the facts found by the master the removal of Mr. Rowlands as one of the trustees was effected. . . .”

Thus ended the conflict which faithfulness to the precepts of the Word of *Science and Health* and the demands of the *Manual* would have revealed to be the inexorable fulfillment of the passing of Motherhood to the end that the “adorned” (*completed*) Word as Bride might hold sway, but which instead has been construed to establish the permanent authority of the Board of Directors as an *ecclesiastical governing body* of the Christian Science Movement.

Had the Court merely used the *Manual* to determine if the “First Members” legally transferred their powers to the Board of Directors in 1901, thereby ceasing as a body to be reckoned with, and whether then the Board of Directors still existed as a functionary of The Mother Church under the literal provisions of the *Manual*, that was as far as the Court’s determination of the matter on the basis of Mrs. Eddy’s intention in the *Manual* should have gone in justice to the spiritual nature and intent of the *Manual* provisions (which no Catholic, Baptist, Methodist, Presbyterian, or any other denominational judge could possibly spiritually interpret). The *Manual* as the Ark of the Covenant containing only spiritual provisions should have been kept free from ever-so-well-meaning Uzzahs who attempted to steady it with human law when to their sense it seemed tottering—as if divine law could ever totter; for Mrs. Eddy says on the flyleaf of the *Manual* that the By-laws in the *Manual* were “impelled by a power not one’s own,” her statement in part reading: “The Rules and By-Laws in the Manual of The First Church of Christ, Scientist, Boston, originated not in solemn conclave as in ancient Sanhedrim. They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were *impelled* by a power not one’s own, were written at different dates, and as the occasion required.” In other words, had the Court seen fit to “render . . . unto Cæsar the things which are Cæsar’s; and unto God the things that are God’s,” Matt. 22:21, it would have confined its decision to the legal instruments before it, using the *Manual* only to determine if the “First Members” had, under Mrs. Eddy’s direction in 1901, legally transferred their powers of government to the Board of Directors, as bearing on the

conjoined functions of the "First Members" and the Board of Directors under the legal Deed of Trust of the Publishing Society, and if the Board of Directors as a church functionary had ceased to function under the provisions of the *Manual* (as it did in 1912, the litigation not having started until 1919); then the Court would have realized that it had but one question before it—Could the Publishing Society's legal Trust still go on after (to use the Court's own terms) "the machinery [the conjoined authority of 'First Members' and Directors] by which alone the trust can be carried out . . . breaks down or becomes incapable of operation." This was the question within Cæsar's province, which would have left God and His divine plan a place for action within the church, thus rendering "unto God the things that are God's."

Confusion arose within the church by reason of its attempt to grapple with legal trusts which Mrs. Eddy had with much deliberation placed entirely outside the church's contemplation—which confusion yielded to palpable error when the church decided to appeal to law for a solution of such matters, when the church's only concern should have been obedience to the spiritual demands of the *Manual* which were as much without the Court's rightful jurisdiction as legal documents were without the church's domain. Had Christian Scientists been obedient to the letter and spirit of the *Manual* instead of going to the law for its legal interpretation, they would have placed themselves *in line* for their spiritual understanding of its meaning.

Of all situations that have arisen since St. Paul the Benjamite spoke so forcefully on this subject, this was one in which law, that was "weak through the flesh," could afford no aid in the rightful clarification of Mrs. Eddy's meaning. St. Paul's admonition was as follows: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall *judge angels*? . . . Now therefore there is utterly a fault among you, because ye go to law one with another," I Cor. 6:1-3, 7. The rebuke of the prophet Samuel to Saul the Benjamite, who disobeyed the divine commands under the assumption of the claim that sacrifice could atone for disobedience, was, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams," I Sam. 15:22.

Thus in the church's acceptance of the Supreme Judicial Court's

Decision as sustaining the authority of the Board of Directors as an ecclesiastical board, the *Manual* might be said to have been yielded entirely to the law of the "unjust" (to use Paul's expression) and all functions of The Mother Church to be operating under the fiat of the laws of Massachusetts. How truly fitting then is Isaiah's prophecy to this lamentable travesty of Mrs. Eddy's spiritually inspired plan, which prophecy reads: "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter," Isaiah 59:14,—for when "truth is fallen in the street," anything done in the name of equity is a travesty!

"AND HIS DEADLY WOUND WAS HEALED"

In line with the foreshadowing inexorability of prophetic Scripture, what could have more strikingly fulfilled Jesus' warning prophecy of the healing of the "wound" of the "seat . . . [of] great authority" that the drag-on of Old Theology (outgrown medial methods) sought to establish than this apparent sustentation of the Board of Directors in its assumed ecclesiastical authority by the Supreme Judicial Court—Jesus' warning prophecy reading: "And I . . . saw a beast rise up out of the *sea* . . . and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death [and what could wound the 'head' of 'authority' but a challenge to its power!]; and his *deadly wound was healed*," Rev. 13:1-3.

Jesus' trenchant warning prophecy of this healing of the "wound" of the "seat . . . [of] great authority" was also accompanied by an equally trenchant prophecy of another element of support necessary to the effectuation of the first—earth's response to the would-be helpfulness of the first beast, the drag-on of Old Theology, which was fulfilled in a lamblike acceptance on the part of the Field of the import of the sustentation of the Board of Directors, even to the point of aggressive defense thereof and the giving of such power to this "seat . . . [of] great authority" as would enable it to kill (to church) those who did not "worship" its authority, this further warning prophecy of Jesus reading: "And I beheld another beast coming up out of the *earth*; and he had two horns [of defense] like a lamb [when a lamb has none], and he spake as a dragon. And he . . . causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed . . . saying to them that dwell on the earth, that

they should make an image to the beast, which had the wound by a sword,* and did live. And he [the lamblike beast] had power to give life unto the image of the beast [whose wound was healed], that the image of the [latter] beast should both speak [through the mouth-piece of the literature which the Field had helped to divert to the control of the Board of Directors], and cause that as many as would not worship the image of the beast should be killed [to church]," Rev. 13:11, 12, 14, 15.

THINKING OBEDIENCE *versus* UNTHINKING DISOBEDIENCE

That Mrs. Eddy knew the meaning of the intervening prophecies between the twelfth and the nineteenth chapter of Revelation is evidenced by the fact that she said they "depict the fatal [to her inspired *Manual* provisions] effects of trying to meet error [disobedience] with error [legal justification for the assumption that Mrs. Eddy had made a *fatal* mistake in failing to provide for the continuance of The Mother Church after her passing]," S. & H. 568:7.

Since Mrs. Eddy knew the meaning of these intervening prophecies, one may say, Why did she not make plain the spiritual import of her *Manual* provisions? Had she done so, obedience would have continued to be the unthinking obedience that a mother demands of her children, and which she had demanded under the *Manual*. Mrs. Eddy knew that only thinking obedience would encompass the prophecies of confusion and struggle that lay between the twelfth chapter of Revelation, with its final "half a time" of Motherhood (typed by The Mother Church), and the nineteenth and twenty-first chapters, depicting, respectively, the marriage of the Bride and the Lamb (typed by the Extension) and the descent of the City foursquare (typed by the branches). However, thinking obedience must be preceded by letter obedience, as typed by the fact that the *Ten Commandments* (demanding unthinking outward obedience) were given before the Beatitudes, which through their inner workings lifted consciousness to their higher meanings.

Inasmuch as Mrs. Eddy says, "Either . . . suffering or Science must . . . regenerate material sense and self," S. & H. 296:6-9, the

* Mrs. Eddy's interpretation of "Sword" in the "Glossary" being "The Idea of Truth; justice. Revenge; anger."

angelic vials of wrath in the intervening chapters between the twelfth and nineteenth will be understood as the demands of the revealed Word upon the unthinking human consciousness, which thinking obedience to the demands of Truth as "Science" would obviate, as evidenced by the fact that only those "who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:11) are subject to these vials of wrath, while those who stand on "mount Sion" with the "Father's name ['the one Mind' as exclusive to Fatherhood, S. & H. 586:9] written in their foreheads [typing intelligent obedience]," Rev. 14:1, are unscathed.

It has doubtless been seen from presentations in this book that Mrs. Eddy, after discovering in 1866 the "divine laws of Life, Truth, and Love" and naming her discovery "Christian Science" (S. & H. 107:1), was forced by the divine nature of these qualities to reveal them step by step to others to the end that her individually subjective consciousness might objectively be reached by all mankind. However, after struggling for many years to lift others to her vision abstractly through the practice, teaching, and writing of the Principle of her discovery, Mrs. Eddy made another discovery (in 1891, immediately before the formation of The Mother Church),—namely, that "spiritual teaching must *always* be by *symbols*," S. & H. 575:13. This latter discovery forced her to accept the necessity for the building of the three tabernacles which Peter demanded on the Mount of Jesus' Transfiguration after Jesus had given him the keys of the kingdom of heaven, declaring that he would found his Church on his (Peter's) spiritual perception of the Christ. These three tabernacles as expressed in Science were: The (wilderness) Mother Church, built by forty of Mrs. Eddy's chosen students; the heavenly Extension, built by the heavenly collective branches; and the earthly, composite, objective second Concord Branch (built upon the foundation of her subjective first Concord Branch), which was conjointly expressive of both her individually subjective consciousness and the collectively objective consciousnesses of her followers as the "offspring" of her own revelation and, therefore, equally her own consciousness. Mrs. Eddy's necessity for permitting the building of the three tabernacles was to the end of showing her followers *through* symbolic mediums the way *out* of the symbolic consciousness which she had been forced to express as Church—Church alone being able to symbolize collective consciousness.

Thus Mrs. Eddy permitted the building of The (wilderness *) Mother Church as a type of the first phase of "Love" as "Life"—"Mother" being defined by Mrs. Eddy in the first phase of its trinitarian nature of "Life, Truth, and Love" as "Life," S. & H. 592: 16. After her followers abode in this consciousness about twelve years, she permitted them to build the Extension (of Motherhood to *heavenly* Bride) as the symbol of "Love" in its second phase, "Truth." However, just as Mrs. Eddy had been forced to figuratively pull down the stones of Motherhood in the first tabernacle (The Mother Church, typing the "Life"-phase of "Mother") by rejecting it for further physical occupancy and thought-occupancy, as previously described, she was likewise forced to pull down the stones of the second tabernacle (the Extension, typing the "Truth"-phase of "Mother" as one with *heavenly* Bride, *heavenly* Bride being likewise a limited concept because it rejects earth) in order that its earthly tabernacle (the third and last tabernacle—the composite second Concord Branch, typing the third phase of "Mother" as "Love," Love being Mother's highest potentiality as Bride beyond Motherhood) might be discerned in the human consciousness as the full expression of "Love," or the descended Bride, the union of heaven and earth on earth; for no two tabernacles could stand at the same time without the absorption of the higher into the lower—which has been the case with the continuance of the Extension of The Mother Church in its relationship to the branches. This fact—that no two tabernacles could stand at the same time—is attested by St. Paul's discernment when he said that "the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing," Hebr. 9:8. Thus the reversal of Mrs. Eddy's plan to dissipate the "first tabernacle" (at this point, the Extension) has defeated the understanding of the second Concord Branch with its outflowing mottoes prophesying the ultimate necessity to dissipate church walls to the end of making possible the objective realization of Mrs. Eddy's subjective consciousness—divine Life, Truth, and Love in one consciousness, initially typed by her subjective revelation in 1866 which resisted church walls. This unified consciousness alone could identify the final phase of "Love" beyond even *heavenly* Bride (in which Mother had found "her home and heav'nly rest," *Poems* p. 5). Just as Life can only be individually lived and Truth only col-

* It is interesting to remember that Mrs. Eddy associates both "Life" and "wilderness" with "spontaneity"—"Life is the spontaneity of Love," My. 185, and "wilderness" is defined in the "Glossary" of *Science and Health* as "spontaneity of thought and idea."

lectively demonstrated, so Love can only be generically felt by an individual consciousness after it as Life has risen to collective Truth in Church and finally dissipated Church's erstwhile protective walls.

This last state of individually generic consciousness was expressed by Mrs. Eddy in the first edition of *Science and Health* in the following words: "Man is not distorted into shocking dimensions, because he is *the infinite idea*, nor is he but a solitary thought, disembodied and alone. When realizing Life as it is, namely, Soul, not sense, or the personal man, we shall expand into Truth and self-completeness that embrace all things, and *need communion with nothing more than itself, to find them all,*" p. 223, S. & H., 1st ed.

Thus Mrs. Eddy's mission could not have been complete to the human consciousness until she had, so to speak, thrown down the stones of the Extension so that her followers could enter into the last "half a time" of Love—Bride as "adorned" (completed) Word, My. 125:26. And this Mrs. Eddy did in her *Manual*, which, as left by her, forbade the future thought-occupancy of the Extension as typing the second phase of Motherhood, "Truth," which is one with Love as *heavenly* Bride.

With the closing of the second phase of Motherhood as "Truth," as one with heavenly Bride, by the imperative demands of the *Manual*, Mrs. Eddy simultaneously disposed of all previous mediums through which she was able to build the Word in human consciousness to its final point of completion, such as the periodicals, the Board of Lectureship, the Massachusetts Metaphysical College,—particularly the Christian Science periodicals, by which she was constantly able to discern the minds of her collective Field through the expression of their own thought-placement as indicative of their further needs. However, after she had finally completed the Word of *Science and Health* in its inspired purity, she left no mediums by which her Word might become adulterated through faulty interpretation on the part of those who had never understood the fuller meaning of her life-work—every word of these periodicals having been previously subjected to her personal pre-scrutiny before being published. No more did she leave unsupervised-by-her lecturers to *discourse* on this Word, thus *spreading abroad* what might conceivably be their own adulterations of the Word. Also she did not permit the teaching of prospective teachers in the Normal Class of the Massachusetts Metaphysical College after she was no longer able to approve the teacher of such classes

(as the *Manual* requires) or his, or her, teachings extraneous to the definite assignments for such College teaching in her textbook, *Science and Health*,—these extraneous teachings being, for instance, the two lessons on "mental practice and *malpractice* [the italics are Mrs. Eddy's]," *Manual* p. 90. Such latitude, unless censored by her, would be liable to result in merely "one student's opinions or *modus operandi* becoming the basis for others," *Mis.* 156:15, and thus the Word would become adulterated by taking to it the misapprehension of others.

This danger did not attend the teaching of Primary Classes in the Field by previously authorized teachers because they were under strict *Manual* demand to merely ask questions and have them answered from "Recapitulation." Therefore Mrs. Eddy left them free to teach until there were no more qualified teachers, else until such teachers rose to a higher privilege than that of motherly ministry—or, best of all, until such time as the Field rose to its prophesied privilege of being "all taught of God" through the Word as Bride, which was "in the beginning . . . with God, and . . . was God"; for Mrs. Eddy says: "The student, who receives his knowledge of Christian Science, or metaphysical healing, from a human teacher, may be mistaken in judgment and demonstration, but God cannot mistake. . . . No person can misuse this mental power, if he is taught of God to discern it," *S. & H.* 455:17-27.

Thus Mrs. Eddy forbade the continuance of these agencies and left only the branches typing Love as embracing Truth to flow into the "tree of life" as the spontaneity of Love (*My.* 185:16) growing in the "city of our God" in one consciousness. This privilege could only be spiritually discerned outside the limiting walls of church, for church divides "Mind into minds . . . and Being into beings" (*Ret.* 56:6) even in its last step as the City foursquare with its twelve symbolic gates typing twelve varying approaches in as many consciousnesses to the oneness of Love.

Mrs. Eddy, like all loving and wise mothers, constantly prepared the branches as the children of her Word for the passing of Motherhood by demanding of them in advance absolute self-government, even to the disciplining of their own members. In contrast, the members of The Mother Church were constantly forced to pass under the rod of *Manual* provisions with no voice in The Mother Church's government, even the Directors being placed under the discipline of

the *Manual*, as previously noted. In this connection also, the Publishing Society Deed of Trust gave the Trustees power of self-perpetuation only in case Mrs. Eddy did not elect to fill the vacancy, and in each and every instance of their replacement (with one possible exception of which there is no record, as indicated by the Directors' Answer to the Bill of Complaint) Mrs. Eddy herself elected to fill the vacancies among the Trustees in line with her reserved option in the Publishing Society Deed of Trust.

Thus Mrs. Eddy held the reins of government in her own hands with reference to The Mother Church and its inside and outside activities until time for Motherhood's departure, sharing Motherhood as Leadership and its responsibilities with no one and leaving no one prepared therefor. Far be it from her to place a substitute "Mother" as "Leader" in her own place with a "seat . . . [of such] great authority" as only Mother-love could safely wield. In this connection, Mrs. Eddy speaks in her writings of trying to transfer such authority in her "lifetime" in order to watch its operation, but found a *father-disciplinarian* in her place—her reference to such result being: " 'A position of authority . . . became necessary. Rules were necessary, and I made a code of by-laws . . . Entrusting their enforcement to others, I found at one time that they had five churches under discipline. I intervened. . . . I wrote to each church in tenderness, in exhortation, and in rebuke, and so brought all back to union and love again,' " My. 343:22-30.

However, as no mother can expect a child to understand her until he has individually, in the sense of assuming his own self-government, stood in her place, which demands her precedent withdrawal, no one could have understood Mrs. Eddy's consciousness until she had by such withdrawal left him to complete the Word in his own consciousness by standing in his own self-government, which he must do before he could take her last step of Bride. That no one understood her last bridal step is evidenced by the fact, previously mentioned, that all of her students still called her "Mother" at the time of her passing, their inability to see her demonstration beyond Mother presaging their inability to do without her motherly ministrations when she passed on; for in order to do without them, they must of necessity have taken the step of self-motherhood before her passing. Mrs. Eddy, well knowing that her own students had not prepared themselves by self-motherhood for the cessation of outer motherly ministry, thus

could not desert her children of the Word, to all of whom she was responsible since they had left all for her own conception of Christ as discerned by their highest understanding; hence, in the spirit in which she had always sustained her followers in their medial necessities, she made temporary provision (as hereinafter presented) for their spiritual sustenance until they could gain an understanding of the spiritual import of the bridal demands of the Word, or until they should through suffering overcome the prophecy which inexorably foretold the dire "effects of trying to meet error [disobedience] with error [legal justification]."

One may say, Could she sustain her followers in their disobedience to her commands in the *Manual*? Until they could see the reason for her plan, she knew that they would choose what they deemed to be the lesser of two evils—either to disobey the *Manual*, thereby attempting to rectify what they deemed to be her own colossal mistake; else to obey it and seemingly (to their sense) risk the destruction of the Cause of Christian Science, which they felt was greater than any founder—not realizing that the demands of the *divinely inspired* By-laws of the *Manual* were inseparable from the Cause of Christian Science.

Jesus well knew this struggle would come, because his own disciples, after declaring their undying devotion to the Cause of being fishers of men for which Jesus demanded they leave their previous position of fishers of fish, returned to their old calling the third day after he was crucified. Thus in Revelation thirteenth to nineteenth chapter Jesus prophesied a repetition of this backward step for the followers of the consciousness of Mother and Leader and the terrific struggle through which the church would pass before it rose to the privilege of thinking obedience. But he also prophesied the church's final triumph in the twenty-first and twenty-second chapter of Revelation, which Mrs. Eddy foresaw—such foresight giving her the assurance that any provision she might have to make to sustain her church would be only temporary. It should be specially noted, however, that she made such temporary provisions for her followers in instruments *outside* of church, completely independent of the church's clear and unequivocal "Last Will and Testament" as contained in the *Manual* (which forbade the continuance of the activities of Mother), so that these temporary provisions should be no impedient to her *Manual* plan for her church when the church was able to understandingly rise to it.

TEMPORARY PROVISION
FOR THE CAUSE OF CHRISTIAN SCIENCE
DURING ITS PROPHESED SELF-ARRESTMENT
OF THE SPIRITUAL PROGRESS DEMANDED BY
THE MANUAL

The most obvious of Mrs. Eddy's temporary provisions for the sustenance of her Cause during its prophesied arrested progress in the "tents of Issachar" due to unthinking disobedience to the spiritual demands of the *Manual* were contained in her personal *Last Will and Testament*.

THE LAST WILL AND TESTAMENT OF MARY BAKER EDDY

In September 1901, simultaneously with her taking the reins of government into her hands in the *Manual* and making the Board of Directors her mere agent to execute her own wishes, as previously presented, Mrs. Eddy made her *Last Will and Testament* disposing of her personal fortune after her prospective passing, appointing Hon. Henry M. Baker, her cousin, who resided in Concord, New Hampshire, her sole Executor without bond.

In this *Last Will and Testament*, after making personal bequests to some of her students and helpers, she bequeathed one hundred thousand dollars to the Directors to "hold, invest, and reinvest . . . [using] the income and such portion of the principal, from time to time, as they may deem best, for the purpose of providing free instruction for indigent, well-educated, worthy Christian Scientists at the Massachusetts Metaphysical College . . . [or] elsewhere, if, in the unanimous judgment of all said trustees for the time being, such course shall seem best." Further provision was also made for financial aid to be given these "indigent . . . Christian Scientists" thereafter, the provision reading, ". . . until they can maintain themselves in some department of Christian Science." In the light of Mrs. Eddy's statement: "In the early history of Christian Science, among my thousands of students few were wealthy. Now, Christian Scientists are *not indigent*; and their comfortable fortunes are acquired by healing mankind . . ." (Mis. ix:6), did not this provision in Mrs. Eddy's Will for "*indigent* . . . Christian Scientists" show that Mrs. Eddy realized that a backward step such as was prophesied in Revelation thirteenth chapter would bring great poverty among the members of the church, like that which was experienced in the "early history"

of Christian Science when she was forced to build a home for her indigent students because they were unable to sustain themselves?—for disobedience loses the light of spiritual leading and reduces its channel to poverty.

That the church literally took a backward step from the progressive privilege of the Second Organization, founded on "the Rock, Christ," to its previous position in the First Organization, "designed to commemorate the word and works of our Master, which should reinstate *primitive* Christianity and its lost element of *healing*," *Manual* pp. 17, 19, is attested by the fact that after Mrs. Eddy's passing, and even at the present time, a statement indicating this return to the mission of the First Organization appeared, and still remains, on the inside of the front cover of the *Christian Science Quarterly*, reading: "The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, and its branches in all countries constitute the Christian Science denomination or Church of Christ, Scientist. This denomination was founded by Mary Baker Eddy, at Boston, in 1879, as 'a church designed to commemorate the word and works of our Master, which should reinstate *primitive* Christianity and its lost element of *healing*' (Church Manual, p. 17)," *Christian Science Quarterly* of the year 1939. Thus the church has turned back from its foundation in its Second Organization, "designed to be built on the Rock, *Christ* [within, rather than Jesus as Master without]; . . . healing and saving the *world* [rather than individual persons, as was the case with primitive Christianity] . . .," *Manual* p. 19. So it was that Mrs. Eddy felt constrained to make provision in her Will for this prophesied "return to positions outgrown," S. & H. 74:30; in other words, the church prophetically turned back to its "early history" of "primitive Christianity," wherein Jesus "hath not where to lay his head," from the inherent wealth of its Christ-foundation in the Second Organization, wherein its world healing so broadened its concept as to bring its members, in the words of Mrs. Eddy, "comfortable fortunes" as expressions thereof.

Returning to the provision of Mrs. Eddy's Will under discussion, Mrs. Eddy's indicated preference for the Massachusetts Metaphysical College in which to teach these "indigent" students was undoubtedly to the end that they should have in this temporary period the most supervised instruction of the shortest duration, the College selecting its students from the highest and best in the Field in accordance with strict requirements for a term lasting but one week. Also, the College

was accessible to but few, due to the infrequency of its meetings and the smallness of the maximum number that could be chosen for the Normal course.

But whether it was to be "private" teaching or teaching in the Massachusetts Metaphysical College, Mrs. Eddy's provision for "indigent" students to be taught was only until the Field could rise to the "Love [that] . . . never loses a case" (My. 132:28) and heals "at one visit" (S. & H. 365:16); for Love that is felt will supersede metaphysics that is taught, and no more need will be found for a "Metaphysical College"—Mrs. Eddy having given proof of this from her own experience in her statement: "When I have . . . most sensibly *felt* that the infinite recognizes no disease, this has . . . [enabled] me *instantaneously* to heal a cancer which had eaten its way to the jugular vein," Un. 7:8-12.

In the same vein of temporary provision for the sustenance of the Cause in its continued need of outward motherly ministry during its prophesied period of arrested progress, Mrs. Eddy bequeathed fifty thousand dollars to The Mother Church (with no stipulation for its use), the bequest reading as follows: "I give and bequeath to The Mother Church—First Church of Christ, Scientist, in Boston, Massachusetts, the sum of fifty thousand dollars." Mrs. Eddy's last bequest was also to The Mother Church, wherein she stipulated that it should receive the residue of her estate after the disposition of all of her other bequests.

In addition to the above, Mrs. Eddy bestowed upon Calvin A. Frye and Joseph G. Mann "the right, during the term of their respective natural lives, to occupy and use . . . [her] homestead and grounds called 'Pleasant View,'" which was also to be used for a residence for her grandchildren while attending school, and, after the termination of the foregoing rights, as "a place for the reception, entertainment, and care of Christian Science visitors and their friends, and to such other purposes looking to the general advancement of the Christian Science religion as may be deemed best by the residuary legatee."

In November 1903 Mrs. Eddy added her first codicil to her *Last Will and Testament*, making it ostensibly for the purpose of changing the tenantry of her "Pleasant View" home, but also making certain additional personal bequests, as well as a bequest to Second Church of Christ, Scientist, in New York City, of a "sum not exceeding One Hundred and Seventy-five Thousand Dollars (\$175,000.) sufficient to pay the indebtedness which may exist at the time of . . . [her] decease

upon the church edifice. . . ." (It is alleged that Mrs. Eddy bore a personal responsibility for the establishment of this church by one of her students.)

In May 1904 Mrs. Eddy made a second and last codicil to her main Will and first codicil, wherein she changed her previous provisions for her "Pleasant View" home—this time requiring its sale within three months after her "demise," and directing that the funds should go to the Board of Directors, as the repository of other church funds and properties, "to be used for such purposes in connection with said Church ['First Church of Christ, Scientist, in Boston, Massachusetts'] as said Directors may determine." The provision further reading: "Nothing contained in my will or codicil thereto shall be considered inconsistent with said Church purchasing said real estate, if the Directors may consider it desirable so to do." The contents of "Pleasant View," with the exception of such keepsakes as Calvin Frye should desire, were bequeathed to "The First Church of Christ, Scientist, in Boston, Massachusetts." She also directed that Calvin Frye should be provided with suitable rooms in her home at 385 Commonwealth Avenue, if he so desired, during his natural life, the expense to be provided out of the income from the residue of her estate left to "said The First Church of Christ, Scientist, in Boston, Massachusetts."

Thus in the devotion of her own private fortune to the temporary needs of her Cause, Mrs. Eddy but sought to prevent its seeming destruction from her followers' lack of discernment and consequent disobedience to her spiritually discerned plan for its redemption to her subjective consciousness of Church as expressed in her initial repudiation of church in the first edition of *Science and Health* (and in the many statements in line with this position in her latest writings). Hence in this last concession to her followers' lack of vision, Mrs. Eddy but *continued* her own course of sustaining them in their disobedience to her revelation of the obstructive limitation of church organization, the formation of which she had permitted only for their own thought-necessity until they could rise to her initial vision.

UNAUTHORIZED PUBLICATION OF MRS. EDDY'S LETTERS

In 1927, several years after the Supreme Judicial Court had rendered its Decision (which had been widely distributed in the Field) and during the intense study of the *Manual* by dissatisfied Christian Scientists, the Board of Directors authorized the publication of a small pamphlet through Judge Clifford P. Smith, entitled "Permanency of

The Mother Church." This pamphlet contained a letter that Mrs. Eddy had written February 27th, 1903 (about eight years before her passing), and which she had asked to be put upon the records of *The Mother Church*. In this letter she said: ". . . Never abandon the by-laws nor the *denominational government* of The Mother Church. If I am not personally with you, the Word of God and my instructions in the *by-laws* have led you hitherto and will remain to guide you safely on, and the teachings of St. Paul are as useful to-day as when they were first written."

From this letter addressed to The Mother Church (through its Directors), or figuratively to the "remnant of her seed, which keep [only] the *commandments* of God, and have [but] the testimony of Jesus Christ [Christianity]"—with which "remnant of her seed" the dragon "went to make war" after the passing of Motherhood, Rev. 12:17, it would seem that Mrs. Eddy, foreseeing the temporary continuance of The Mother Church during the prophesied period of confusion because of its members' non-understanding of her higher *Manual* provisions, realized that the members' only protection from the depredations of the dragon, or the complete undoing of her Cause, lay in their preservation of the denominational form of government until such time as they should understandingly see the *Manual* plan; in other words, she realized that the denominational form of government was the only means by which the church could be held together and thought kept in line (through the *Manual* provisions) to intelligently see such purpose. The fact that Mrs. Eddy's letter was at her request put upon the records of *The Mother Church* rather than preserved in *her Word*—which latter would apply to the branches as well, rooted as they were in the Word and not in The Mother Church—shows that her injunction to preserve The Mother Church's denominational government was intended to stand only so long as The Mother Church stood.

Mrs. Eddy says that "eternity awaits our Church *Manual*" (My. 230:2)—not The Mother Church; for the Church *Manual* contains specific provisions for the continuance of the branches after Mrs. Eddy's passing (when she should "relinquish her place as the head or Leader of The Mother Church," *Manual* p. 72), beyond the "half a time" of The Mother Church. The "eternity" of the *Manual* lies in the fact that the branches symbolize the City foursquare (S. & H. 575), which, by reason of the indwelling nucleus of its characterizing idea, dissipates its own walls and, as generic idea alone, spreads itself to the

boundless "city of our God" (S. & H. 577) through the medial foot-step of "no temple ['material structure'] therein," S. & H. 576:10-12; for *idea alone is eternal*.

Thus to paraphrase St. Paul's statement, "I through the [fulfillment of the] law am dead to the law, that I might live unto God" (Gal. 2:19), "eternity" says, I through the (fulfillment of the) *Manual* am dead to church, that I might live unto the infinitude of Love,—which is the Word with no church necessities, this being Mrs. Eddy's initial revelation in the first edition of *Science and Health* wherein she says: "The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make; . . . 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.

Hence can be seen the marvelous significance of the coincidence of Mrs. Eddy's addition to *Science and Health* in 1909 of the statement that "error is unreal and *obsolete*" (ending "time" in the Word and taking the branches, rooted in the Word, beyond church necessity to "eternity") and her sealing of a packet containing a collection of articles which she had begun to gather after the publishing of *Miscellaneous Writings*,* the articles in this packet (published in 1913, three years after Mrs. Eddy's passing, under the title of *The First Church of Christ, Scientist, and Miscellany* †) representing the *history* of the evolving Word as applied to the branches—*Miscellaneous Writings* having been the history of the Word in its application to The Mother Church, remembering that *Miscellaneous Writings* was published after the establishment of The Mother Church and simultaneously with the building of the first Concord Branch as symbolic of the time for *Branch* expression. Mrs. Eddy sealed this packet on August 21st, 1909, writing across its face, "Nobody shall open this or read its contents during my lifetime without my written consent." Thus Mrs. Eddy set the "seal of eternity on time" with reference to the branches and their history, and to all that she had intended to survive her passing. As this letter to The Mother Church enjoining it to preserve its "denominational government"—written six years before she sealed

* Page 21, "Report of the Committee on General Welfare," authorized by the Board of Directors, March 1920.

† If Mrs. Eddy chose this title for what has since been called "Miscellany," attention is called to the fact that "The First Church of Christ, Scientist, in Boston, Mass.," was the basic branch identity of that of which The Mother Church was but a medial necessity.

the packet—was not included, it had no right to be published as having any bearing on the branches or the completed Word as Idea.

In connection with Mrs. Eddy's reference in this letter to the teachings of St. Paul as associated with her passing, what other meaning could it suggest than that which warned against going to law for a solution to spiritual matters—"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? . . . But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another" (I Cor. 6: 1-3, 6, 7)—otherwise why did Mrs. Eddy call attention to St. Paul's teachings rather than to those of Jesus?

Mrs. Eddy's setting of the "seal of eternity on time" (which Jesus did individually and Mrs. Eddy collectively for church) proved that the *Manual* had reached the "eternity" which had *awaited* the fulfillment of the culminating footsteps of evolving church! The demands of "eternity" having been satisfied, "time" continues only in the consciousness of the follower of Truth who "awaits" merely his own discernment of its complete fulfillment.

Another instance of the unauthorized publication of a letter (in *Miscellany*), which has caused great confusion in the Field, was one addressed to "First Church of Christ, Scientist, New York City" under the great stress of circumstances previously noted, reading in part as follows: "My beloved brethren in First Church of Christ, Scientist, New York City, I advise you with all my soul to support the Directors of The Mother Church, and unite with those in your church who are supporting The Mother Church Directors. Abide in fellowship with and obedience to The Mother Church, and in this way God will bless and prosper you," My. 360. The confusion which has attended the unauthorized publication of this letter (which was not in the packet prepared by Mrs. Eddy and was, therefore, unauthorized for publication in *Miscellany*) was occasioned by the fact that it was written during Mrs. Eddy's presence with us, when The Mother Church was existent under the *Manual* and the Board of Directors was empowered by *Manual* provisions to discipline members—both of which conditions ceased to be after Mrs. Eddy's passing, whereupon this exhortative letter had no further relevancy.

Another unauthorized publication in *Miscellany* is a message headed "Take Notice," written October 12th, 1909, published in the *Sentinel* of October 16th, 1909, from which the following is an extract: "I approve the By-laws of The Mother Church, and require the Christian Science Board of Directors to maintain them and sustain them. [It will be noted that this message having been published over a year before Mrs. Eddy's passing was addressed to the Field when The Mother Church was existent under the *Manual* and the Board of Directors was acting under Mrs. Eddy's direction except in matters of Mother Church discipline, as before noted.] These Directors do not act contrary to the rules of the Church Manual [a thing impossible while Mrs. Eddy was with us], neither do they trouble me with their difficulties with individuals in their own church or with the members of branch churches [who were members of The Mother Church, for their disciplinary powers were limited to Mother Church members only]," My. 358:30-5.

Still another unauthorized publication in *Miscellany* was a notice addressed to the Christian Science Field, in which Mrs. Eddy requested that matters pertaining to the then duties of the Board of Directors be addressed to it and not to her, My. 242:15-26. This notice was added to *Miscellany* by vote of the Board of Directors on June 9th, 1915, two years after *Miscellany* had been published in 1913 (see "Report of the Committee on General Welfare," p. 21).

In addition to these unauthorized published letters and notices, Mrs. Eddy's private letters have been gathered by the Board of Directors from the Field and, according to its own words, ". . . bound and indexed, so that they may always be preserved and may be available for reference by the Directors and their successors in office, to enlighten and guide them in the innumerable problems confronting the Cause, and that they may be used in any other way which from time to time may be determined through prayerful consideration by the Board of Directors. The letters, notes, and memoranda relating to Christian Science, written by Mrs. Eddy at various times, which have come into the possession of the Directors, contain nothing in any degree different from what she has fully elucidated in her published works. Her books contain the whole of her teachings on Christian Science," *Sentinel*, Jan. 21, 1928, p. 412. Despite this latter clearly stated truth, excerpts from Mrs. Eddy's unpublished letters were later presented to the Field from time to time in the Christian Science periodicals. (For examples,

see the *Sentinels* of September 1936 and the issues of Oct. 3, Nov. 7, Dec. 5, 1936; Jan. 2, Feb. 6, Mar. 6, Apr. 3, 1937; also the *Journals* from May through December 1936.) Furthermore, in view of Mrs. Eddy's progressive unfoldments of Truth in her published writings, there is a decided hazard in using these seasonal letters, written under circumstances not apparent to the reader. In fact, in view of all that has been presented in this book as showing Mrs. Eddy's fulfillment of progressive prophecies involving the adaptation of her subjective revelation to the objective consciousness of her followers, whose collective needs were progressively changing, the use of private communications (as well as old *Journals* and *Sentinels*, and even the early editions of *Science and Health*) out of their seasonal setting is highly dangerous.

(While slightly afiel of the subject of Mrs. Eddy's private letters and yet in line with the nature of the previous comments thereupon, it might be well to call attention to the alarming multiplicity of biographical and historical books setting forth others' impressions of Mrs. Eddy's life and character which are now being "authorized" for publication by the Publishing Society [as advertised on the inside cover of the *Sentinel*], despite the warning of the Board of Directors in the *Sentinel* of Oct. 22nd, 1927, which reads as follows:

"The teachings of the textbook of Christian Science, 'Science and Health with Key to the Scriptures,' and the other writings by our Leader, Mary Baker Eddy, furnish more spiritual food than has been fully assimilated by any one in this age. Hence there is no good reason why a professed Christian Scientist should be eager to seize with avidity anything Mrs. Eddy is reputed to have said or done that she herself has not made public.

"Incidents and anecdotes in which she was the central figure, as related to-day by others than those who directly participated in them, are apt to be inexact, if not illusory or imaginative, and therefore should not be invested with undue importance as compared with the words of wisdom and spiritual enlightenment which have come to us direct from her pen, the full significance of which the world is just beginning to appreciate. Personal opinions and interpretations of those once close to Mrs. Eddy are often given more weight than they deserve. Merely because Mrs. Eddy has not specifically repudiated them is no evidence of their validity.

"Another form of recital in which Mrs. Eddy is made prominent is the record of impressions of persons who may have been in

occasional touch with her and who have written down what they have recalled of her words and actions. The personal characteristics of such a chronicler are commonly reflected in what he writes. If he is temperamentally erratic, what he may set down as having been said or done by our Leader is prone to be colored with his own proclivities and is not to be regarded as entirely trustworthy or informative. In form or substance it may be out of line with her purpose and intentions, and thereby prove mischievous and misleading. Wrong impressions are easily acquired, but are often hard to dislodge.

"It is a serious mistake to expect to learn more of what Mrs. Eddy wanted us to know by reading what others have written about her. Those who do so are losing her instead of finding her. She wanted us to know her only as she is revealed in her published writings. On this point nothing could be more definite and direct than what she has written in 'The First Church of Christ, Scientist, and Miscellany,' page 120, line 2, where these words appear: 'Those who look for me in person, or elsewhere than in my writings, lose me instead of find me.'"

Did not Mrs. Eddy sense a hazard in biographies when she hesitated so long after *The Life of Mary Baker Eddy* by Sibyl Wilbur had been published before she gave her consent to its being sold to Christian Scientists—and even then implying that she had never personally read it [as will be seen by her statement on the flyleaf thereof], thus in no sense sponsoring either its contents or the practice of writing such biographies?)

WITNESSES TO FINISHED PURPOSE

The seasonal adaptation of the periodicals to the progressive needs of the Field and the importance of holding them in their seasonal placement is given significance by Mrs. Eddy's provision in the Deed of Trust to the Publishing Society for the copyrights of the *Journal* to become the sole property of The Christian Science Publishing Society *after her demise*, as previously referred to (Art. XXV, Sect. 6, of the *Manual* making the other periodicals, which were published subsequently to the filing of the Deed of Trust, subject to this same provision), the provision in the Deed of Trust reading: "11. I also reserve the right to withdraw from said trust, if I shall so desire, the publication of the Christian Science Journal, but if I do not exercise this reserved option, then said Journal shall remain a part of the trust

property *forever*.* 12. Upon my decease, in consideration aforesaid, I sell and convey to said trustees my copyright of "The Christian Science Journal" to be held by them as the other property of said trust."

The question arises, Why did Mrs. Eddy make provision in the Deed of Trust for the copyrights of the *Journal* (and, in the *Manual*, for the other periodicals) to become the property of the Trustees of the Publishing Society at her demise unless she had expected some use to have been made of them at her passing? And as the *Manual* prohibits the continuance of current literature after the editors are no longer subject to her approval, there is but one use to which the copyrights to all of her periodicals could have been put, and that is the rights that ownership of the copyrights would have given the Trustees, —namely, to republish the *old* volumes of the *Journals*, *Sentinels*, and so on (since copyrights which must be obtained from issue to issue cover only issues already published, and mere *titles* of periodicals cannot be *copyrighted*), for the Reading Rooms, as well as for individual Scientists who desired to trace "the divine Science of Truth" in the *Journals* and the fulfilled missions of the other periodicals to the end of completing church consciousness—remembering that when she contemplated the possibility of permitting the Boston Church to reorganize after its first dissolution, Mrs. Eddy said that it would be only "for the completion of its history," Ret. 58, 1st to 4th ed. inclusive, 1891. Thus Mrs. Eddy indicated the *impermanency* of The Mother Church except as completed *history*; and this is all the periodicals as "organs" thereof (*Manual* 44:18, 19) could ever be after Mrs. Eddy's passing—witnesses of completed mission.

It is interesting to remember that Mrs. Eddy never declared the missions of any of the periodicals until she sent forth *The Christian Science Monitor* at the Thanksgiving season in 1908 (the year Mother Church history was completed in the separation of the branches from The Mother Church), her interpretive characterizations of their missions reading: "I have given the name to all the Christian Science periodicals. The first was *The Christian Science Journal*, designed to put on record the divine Science of Truth; the second . . . [the] *Sentinel* . . . to hold guard over Truth, Life, and Love; the third, *Der Herold der Christian Science*,† to proclaim the *universal* activity

* Note that the word "forever" used in this Deed of Trust is the same as that used in the financial Deed of Trust of the Directors, to which the same comments apply.

† Mrs. Eddy never authorized the publication of *Le Héraut*, which was established after her passing.

and availability of Truth; the next . . . [the] *Monitor*, to spread *undivided* the Science that operates *unspent*," My. 353. Thus even Mrs. Eddy could declare their missions only in perspective analysis; in other words, as messengers of divinity, their true nature was seen by her only as declared by their own self-completion.

The great blessing of individual self-completeness awaits Scientists only as they view these periodicals in the light of the completion of their missions—as typing the four rivers of God that went out of Eden (Gen. 2:10), which rivers are defined by Mrs. Eddy in her "Glossary": "Pison [typed by the *Journal*]," "Gihon [typed by the *Sentinel*]," "Hiddekel [typed by *Der Herold*]," and "Euphrates [typed by the *Monitor*]," this last-mentioned "encompassing the universe and man" in its mission of *spreading* (expanding) "*undivided* the Science that operates *unspent* [beyond any limiting walls to *spend* its power]." Thus the progressive missions of the four periodicals, in the order of these four-missioned rivers that went out of Eden, like Ezekiel's "waters [that] issued out from under the threshold of the house eastward," grew deeper and deeper (Ezek. 47:1, 3-8) until, culminating in the oceanic proportions of the fourth river, Euphrates, they encompassed "the universe and man" (S. & H. 585:17), as typed by the fourth periodical, the *Monitor*, which in its limitless mission was designed to "spread *undivided* the Science that operates *unspent*" and which, also like Euphrates, subjectively declares the "atmosphere of *human* belief before it accepts sin, sickness, or death," S. & H. 585:19,—such subjective atmosphere typing true humanhood, of which Mrs. Eddy says, "The more I understand true humanhood, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker," Un. 49:8. This consciousness types the garden of Eden as embracing the *undivided* "tree of life" (Gen. 2:9) before the parting of the one river ("river of water of life . . . in the midst of the street of it, and on either side of the river, was there the tree of life," Rev. 22:1, 2) into four heads (Gen. 2:10) which resulted in the Adamic division of the four kingdoms—mineral, vegetable, animal, and human—foreshadowing, in turn, the subsequent separation of the fourth kingdom into man and woman (Gen. 2:21, 22) as typing the separation of the moral and spiritual, which Mrs. Eddy says "*demoralizes* . . . man" (S. & H. 533:14). The proclamation of the *Monitor*, therefore, as spreading "*undivided* the Science that operates *unspent*" (thereby attesting the return to the primitive purity of the garden of Eden as the type of *undivided* Word) witnessed to the completed mission of the periodicals.

It must have been the natural expectancy of Mrs. Eddy that the completion of the periodicals' mission would have been seen when the development of events brought to Scientists' attention the incongruity of the Deed of Trust with the *Manual* (as pertaining to the literature). Had the significance of this incongruity been seen, it would have been realized that only the gems of thought in the past periodicals, which had had Mrs. Eddy's approval, rightfully remained to influence the consciousness of Christian Scientists (such influence being in a constantly progressive trend of thought tending to completeness), and thus her intention in her temporary provision for the copyright would have been rightly interpreted—temporary because all copyrights expire after a maximum of fifty-six years.

Also, the printing and binding together of entire volumes of the *Journals* and other periodicals would have prevented single copies from being detached from their consistent settings and used one against the other for current light, as is so much the practice now. In the light of the progressively changing statements of *Science and Health*, as touched upon in this book, could one picture the confusion that would result from chapters of early editions being compiled with chapters of more progressive editions to the point of a completed *Science and Health*? And yet this is the thought-compilation which now results from the promiscuous, unintelligent use of the old literature, which should be used rather, and only, for its comparative values as showing the progress of later editions, such comparative use being suggested by the *Journals* of March and April 1891, previously quoted.

It is certain that during Mrs. Eddy's presence with us she encouraged Christian Scientists to bind and keep the yearly volumes of these periodicals, and that the Publishing Society, when desired, bound them for those retaining them, affixing the Christian Science seal to the cover in attestation of Mrs. Eddy's approval thereof. Those who had disbursed all or any of their periodicals in their Field work could at that time purchase them from the Publishing Society in either bound volumes or single copies so long as they lasted.

With respect to the old copies of the *Quarterly*, these too could be republished for the Lesson-Sermons of the branches when the Deed of Trust failed by reason of the failure of its "machinery" clauses. However, should the churches desire to continue the current publication of the *Quarterly* by the Trustees (but outside the Trust), this is one branch of the activity of this previous Trust that entails no risk in its continuance, inasmuch as its subject matter must always be from

the Bible and *Science and Health*, precluding the possibility of the Word's being adulterated. The publication of the *Quarterlies* could even be upon the basis of a publishing society (independent of either the later Trustees or the Trust established in 1898) such as existed in the three years' interim between the dissolution of the First Organization of the Boston Church and the formation of The Mother Church *—remembering that Mrs. Eddy had always placed the preparation and publishing of the *Quarterlies* exclusively within the province of a publishing society outside of church,† the responsibility for which function was never interlocked with the Board of Directors or any other agency.

Nevertheless, a great privilege remains in the use of the old issues of the *Quarterly* (to which certain branch churches reverted during the time of the Litigation), for they contain the complete footsteps out of church, as evidenced by the fact that Mrs. Eddy placed a pure white cross with illuminated stars in its encircling crown on the *Quarterly* cover just three months before her passing—exactly the length of time that elapsed between the passing of Moses and the succession of Joshua, Moses' minister, who led the Children of Israel across the River Jordan ("Jordan" meaning "river of judgment") into the "Promised Land." Joshua, being the son of "Nun," which means the "eternal," typed the "eternity [that] awaits our Church Manual." Thus the placing of this pure white cross with its encircling crown on the cover of the *Quarterly* surely typed a prophecy of the succession of "the spiritual idea," Mrs. Eddy's minister, to her leadership—in line with her statement that "the spiritual idea" (and not a denominational, ecclesiastical Board of Directors) would be her "successor," her statement reading: "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. 347:2)—impersonal

* The question might here arise as to the agency to which the "net profits" of the publication of the old periodicals and *Quarterlies* (either old or new) should be turned over. The reply is that due to the great diminution of the business after the discontinuance of the periodicals, there would probably be no "net profits" beyond the normal requirements of the business.

† As previously noted, Mrs. Eddy refused to permit the erection of a building for the first Publishing Society adjoining (though under a separate roof from) a prospective church building, upon the basis of the incongruity of the commercial functions of the one and the church functions of the other, she having said: "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!" (See *Journals* of March and October 1892.)

Womanhood, Mrs. Eddy having said, "The *woman* in the Apocalypse symbolizes generic man ['the generic term for mankind'], *the spiritual idea* . . . ," S. & H. 561:22.

"A LAMB STOOD ON THE MOUNT SION [ZION]"

While it must have been distressing to Mrs. Eddy to contemplate the prophecies that lie between the twelfth and nineteenth chapter of Revelation,—particularly the thirteenth chapter,—the prophecies of Jesus were not without hope that a line of spiritual thought would be preserved within the Field to reach the perfect understanding of impersonal Womanhood as the Bride. For in the fourteenth chapter of Revelation, immediately following the narration in the thirteenth chapter of the false healing of the wound of the self-assumed "seat . . . [of] great authority" (self-assumed, for the drag-on of Old Theology is in the one's own consciousness that accepts its claim of power), there was seen to stand on "mount Sion" ("Zion" meaning, "Spiritual foundation and superstructure," S. & H. 599) "a Lamb . . . and with him an hundred forty and four thousand . . . which . . . are virgins" (Rev. 14:1-4), typing, in the highest sense of collectivity, those who follow the virgin Word, and not personal or ecclesiastical leadership, —this virgin host being the true idea of what the lamblike Field-consciousness reversed. In other words, these are they who find in the Word the living leadership of Mrs. Eddy, needing none other, for Mrs. Eddy says, "Those who look for me in person, or elsewhere than in my writings,* lose me instead of find me," My. 120:2. However, this consciousness was prophesied to arise in the Branch and not in The Mother Church, since in The Mother Church could not be found the full measure of the City foursquare (one hundred and forty and four thousand, Rev. 14:1-4; Rev. 21:17).

Both in revelation and founding, Mrs. Eddy had taken the church over the prophesied "highway . . . of holiness [the wholeness of the Word]," Isaiah 35:8, as a bridge from Revelation twelfth chapter to the nineteenth and twenty-first chapters, but without interpreting the intervening prophecies other than to generally say that they "depict the fatal effects of trying to meet error with error," S. & H. 568:8,—confusion with disobedience. To those who followed her Word and understandingly kept step with her founding church symbols, this "highway" was a sustaining bridge above the morass of calamitous

* None can gainsay the fact that she referred to her current published writings, which were available to all.

experience resultant upon personal leadership beneath. Mrs. Eddy did not interpret these intervening prophecies, inasmuch as her mission was to reveal the Word of *Science and Health* as the Lamb wedded to its Apocalyptic Bride in the *Key to the Scriptures*, and to found the three tabernacles of the Word: The Mother Church (typing the wilderness-Mother), the Extension (typing the marriage of the Bride and the Lamb in heaven), and the second (composite) Concord Branch (typing the descent to earth of this Bride embracing the Lamb-consciousness). The intervening prophecies that she sealed up with a warning (but without interpretation) were, therefore, the self-assumed responsibility of her unheeding followers, which prophecies her heeding followers, typed by the Lamb and his virgin host, escaped.

It is the followers of the impersonal Word, and not of Mrs. Eddy's personal teachings, unchronicled sayings, letters, and so forth (written at various stages of her revelation), who stand on "mount Sion" with an inner consciousness of the Word, as symbolized by the "Father's [Principle's] name written in their foreheads." It is the Branch-consciousness only that will be self-taught to the point of the fullness of the Word of *Science and Health* and will thus expandingly be enabled to consciously reach the subjectivity of the one who discerned, through inner healing, the "divine laws of Life, Truth, and Love," which she, in 1866 (nine years before writing *Science and Health*), named "Christian Science" (S. & H. 107:1-3), and of which she said, "Christian Science [is] as old as God," S. & H. 146, marginal topic. This "virgin" consciousness pleads through the Word, "Just take Me in! No *mass* for Me!"

NO REJOICING IN DISOBEDIENCE

Thus, as was seen from the foregoing presentations, Mrs. Eddy, who dropped the veil of "time" over her church when she accepted the rôle of "Mother" in the Word (thereby assuming responsibility for objectively placing the church within the limits of "time," contrary to her subjective revelation that declared "there should be time no longer," Rev. 10:6), also with loving human hand temporarily provided for the bivouacking of her church in "The tents of Issachar" until the laggard consciousness of her followers should realize the eternal ("eternity") values of her *Manual* provisions, which terminated Motherhood (to which "time" alone belongs) at her passing. However, Mrs. Eddy's motherly provisions for the sustenance of the church until it awoke to the privilege of understanding obedience in

no sense extended to it the possibility of rejoicing in disobedience as a perversion of Moses' injunction to "Rejoice, . . . Issachar, in thy tents," inasmuch as Moses' prophecy was for the concurrent rejoicing of Issachar and Zebulun—"Zebulun, in thy going out" and "Issachar, in thy tents," and inasmuch as Issachar's prophesied period of rejoicing was during the three years' interim between the "going out" of Zebulun in the 1907 illuminations of the Word and the passing of Mrs. Eddy in 1910, when the "Tents of Issachar" likewise passed under the provisions of the *Manual*.

Even so, Issachar's prophesied rejoicing in his tents was a period of ignorance at which "God winked"—the Bible saying, "And the times of this ignorance God winked at; but now commandeth all men every where to repent"—obey! Acts 17:30. This command is the purpose of this book in its erstwhile phase. Its latter phase, which we shortly approach, is applicable to the consciousness which has intelligently obeyed the "eternity" demands of the *Manual* by lovingly accepting the higher-than-Motherhood privilege, to which all the Field branches symbolically pre-subscribed when they participated with Mrs. Eddy in building the second Concord Branch as an expression of their unity on earth with the Bride of Mrs. Eddy's consciousness beyond Motherhood.

The difference between ignorant and knowing disobedience is strikingly presented in the contrast which Mrs. Eddy draws in her writings between a *midnight day* (*Poems* p. 26), as embodying the elements of previous Christian light followed in obedience to Truth's then highest demands up to the bridegroom's "midnight . . . bridal hour" (Mis. 276:15), and *daylight night*, in the stanza pertaining to the tenth picture, wherein Mrs. Eddy says, in seeming paradox, "*Today*, as oft, away from sin . . . Truth pleads *to-night*,"—illustrated by the picture itself in the symbolic representation of the noonday glory of Woman's revelation without, as resisted by the midnight darkness of disobedience within, the semblance of light seen in the latter's being but the artificiality of illusion.

Apropos to Mrs. Eddy's reference to "midnight day" in the Poem indited to the year 1865, as previously cited in this book, wherein she said of the assassination of Lincoln, "Chill was thy *midnight day*, while Justice grasped the sword to hold her throne, and on her altar our loved Lincoln's own great willing heart did lay" (his willingness showing the midnight struggle of Christianity for higher light), *Poems* p. 26, she places the "midnight day" of Christianity, in its highest

point of possible attainment, at the threshold of the "midnight hour" of her own bridal discernment (Ret. 23:7-24) of "the Christ Science or divine laws of Life, Truth, and Love," which she discovered at the dawn of 1866 and named "Christian Science," S. & H. 107:1-3. Thus the *midnight day* of obedience to advancing light led to the full-orbed glory of Christian Science.

Contrarily, the *daylight night* of disobedience, lightened only by its own artificial (in this sense legal) expedients, obstructs the light of progressive revelation, which "shineth in darkness; and the darkness [of disobedience] comprehended it not" and, therefore, does not hear the knock of the Woman at the door in the tenth picture pleading, "Just take Me [the demands of the completed Word] in! No mass [either ceremonial or ecclesiastically governed] for Me! [for I am the ever-present generic Idea which no ceremony could 'commemorate' and no ecclesiasticism govern. My final message is the living injunction that gives Me freedom to 'Rejoice . . . in . . . going out'—'Christian Scientists, be a law to yourselves!']"

Have not the branches, after being separated by this very injunction from their "father's [in this sense 'mother's'] house" in Joseph, done exactly what Joseph did, which resulted in only his "dead body" (deadness of idea) being *buried* in the "Promised Land"—that is, have they not *remembered* instead of "forgotten" their "father's [mother's] house" and so renewed their "toil," even at times being forced to make "bricks without straw" in the land of their thought-captivity?—for thought is captive when held within its "father's [mother's] house," since man, according to the Scriptures and as correlated by *Christ and Christmas*, is "without father, [and] without mother"!

Thus Mrs. Eddy's *Manual* provisions were the call of divine Principle to "The tents of Issachar"—to the acceptance of the privilege beyond Motherhood, expressed by Mrs. Eddy in 1885 (seven years before she requested her students to form The Mother Church to meet their own medial necessities) in the following words: "I know not what the person of omnipotence and omnipresence is, or what the infinite includes; therefore, I worship that of which I can conceive, *first*, as a loving Father and Mother; *then*, as thought ascends the scale of being to *diviner* consciousness, God becomes to me, as to the apostle who declared it, 'God is Love,'—divine Principle" (Mis. 96:8-15)—the impersonal Bride (Word, My. 125:26), within one's own consciousness.

To epitomize "The Tents of Issachar" in result: Although Mrs.

Eddy changed the statement concerning the mission of The Mother Church in 1902 (in the 29th *Manual*) to "reflect [only] in some degree the Church *Universal* and Triumphant," *Manual* p. 19,—in 1908, after The Mother Church had reached its heavenly goal as a basic Branch-idea in the Extension in 1906, she declared that "The Mother Church" had "blossomed into spiritual beauty, communion *universal* and divine," My. 141:28. And inasmuch as Mrs. Eddy had declared that The Mother Church could not reach this point of *universal* expression as The Mother Church, her statement was tantamount to declaring that The Mother Church had reached in the Extension its own branch (bridal) expression as the highest potentiality of Motherhood as Love. Thus The Mother Church through its own self Branch-idea "blossomed" to the end of fulfilling branch fruitage, for a vine neither blossoms nor fruits except through its own branches, and the field branches were never branches of The Mother Church. It will be remembered that The Mother Church was built solely by the students of Mrs. Eddy, while the Extension was built by the field of branches as a heavenly "family" idea within themselves, after which this inter-association was completely dissevered by Article XXIII, Section 1, second paragraph, and Section 6 of the *Manual*, as before presented. Thus the only link between the branches and The Mother Church was a common communion service, which was abolished in 1908, immediately after the disseverance of the branches (that had built the Extension as a heavenly "family" idea) from each other.

Therefore, the branches have no detachment from The Mother Church to accomplish but merely have to recognize their forever detachment. This recognition, alone, will bring "the tents of Issachar" (typed by the Extension, built by the heavenly branches) down to earth to "suck" with Zebulun "of the abundance of the seas, and of treasures hid in the sand," Deut. 33:19, in fulfillment of Jacob's prophecy concerning Issachar and Zebulun.

“POWER OVER THE NATIONS”

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

—CHRIST JESUS.”

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

INHERENCE AS TYPING THE “TREE OF LIFE”

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

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

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

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

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

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

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

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

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

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

CITY TO NATION

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

Enlarging this "City" thought to the symbol of State (which is in the main composed of multiple cities), when Mrs. Eddy dissolved the communion between The Mother Church and the branches in 1908, she forbade them any conferences with each other, as before noted, except as follows: "No conference of churches shall be held, unless it be when our churches, located in the same *State*, convene to confer on a statute of said *State*, or to confer harmoniously on individual unity and action of the churches in said *State*," *Manual* p. 70. Thus the sole allegiance of the branches (typing City), as previously noted, is to the State—a unit of Nation; and so the State is a step towards their final mission from the *coherence* of the Branch to the *inherent* power of Nation as an individual totality embracing all the elements needful to the unified "tree of life" bearing its "twelve manner of fruits" (Rev. 22:2) from one focal point of consciousness.

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

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

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

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

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

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

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

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

THE “TREE OF LIFE” AS TYPING NATION

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

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

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

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

The United States of America with its basic thirteen colonies *

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NATION TYPING THE THIRTEENTH ELEMENT OF BEING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—*Miscellany, p. 266, lines 3-9.*

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

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

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

New York Commercial Advertiser

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

New York World

“Faith in Metaphysics,” My. p. 301.

“Insufficient Freedom,” My. p. 266.

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

Boston Globe

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

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

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

Boston Post

“Politics,” My. p. 276.

The Independent

“Harvest,” My. p. 269.

Concord (N. H.) Monitor

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

Boston Herald

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

“Mrs. Eddy Sends Thanks,” My. p. 274.

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

“Other Ways than by War,” My. p. 277.

New York American

“Heaven,” My. p. 267.

The Evening Press, Grand Rapids, Michigan

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

New York Herald

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

Cosmopolitan

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

Minneapolis (Minn.) News

"Universal Fellowship," My. p. 275.

The Ladies' Home Journal

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

"Bohemia"

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

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

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

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

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

PRAYER FOR NATIONS BEYOND CHURCH

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

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

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

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

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

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

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

PEACE AS THE FOURTEENTH FOOTSTEP OF BEING TYPING LOVE

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

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

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

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

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

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

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

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

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

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

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

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

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

EXPANDING LIGHT

THE FIRST division of this book has been devoted largely to the progress of the *objective* Church concept of "the twelve tribes of Israel" as "lamps in the spiritual *heavens* of the age, which show the *workings* of the spiritual idea" (S. & H. 562:17) in the unfolding Word of *Science and Health*, and has presented only a prelude, an interlude, and a final touch of the *subjective* consciousness of Mrs. Eddy in her unfolding of the Word of Christian Science, which is "as old as God," marginal topic, S. & H. 146.

However, this second division of this book will be devoted to the *subjective* Scriptural Church prophecy upon which Jesus promised to found his Church, Matt. 16:18, and which prophecy, in his own words, "cannot be broken," John 10:35. Both Jesus and Mrs. Eddy, imbued with subjective spiritual consciousness, tried to fulfill prophecy with abstract Truth alone but were ever faced with the desire of the human consciousness to build the three tabernacles upon their (Jesus' literally and Mrs. Eddy's figuratively) highest Mounts of Transfiguration—one for Moses typing moral law, one for Elias typing prophecy, and one for Jesus typing the fulfillment of both. This forced Mrs. Eddy to permit the building of three tabernacles—The Mother Church, the Extension (the expression of the collective branches), and the composite Concord Branch, in order to spiritually teach by symbols, inasmuch as Mrs. Eddy had declared that "spiritual teaching must always be by symbols," S. & H. 575:13.

Jesus as the expression of "Life, represented by the Father" (S. & H. 569:1) had individually taught by the symbols of human life; but there being no "Life" in Church (S. & H. 583:12), he could build no tabernacle or temple thereto, he could but prophesy the unfolding footsteps thereof to St. John in his great Revelation, one of his prophecies being of the God-crowned Woman, who would bring forth her "man child," Truth. This prophecy Mrs. Eddy spiritually and concretely fulfilled, she having allegedly declared (according to Sibyl Wilbur in *The Life of Mary Baker Eddy*, under the chapter entitled, "The

First Edition of Science and Health") her mission to be "to complete the work of Jesus Christ on earth."

The footsteps of Jesus in his great Revelation to St. John were basically the footsteps of prophecy in the Old Testament—even to the point of the City foursquare, as may be seen from the similarity of the twenty-third to the twenty-seventh verses of the twenty-first chapter of Revelation to the following quotations from the sixtieth chapter of Isaiah:

"Therefore thy gates shall be open continually; they shall not be shut day nor night; . . . thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. . . . Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified," Isaiah 60:11, 18, 19, 21.

These footsteps must be fulfilled by each human consciousness in order to gather the elements of Life, Truth, and Love, typed by the branches, without which there can be no "tree of life" bearing its "twelve manner of fruit" growing from one unified source in the consciousness of man, prototyped by Jacob as a Nation—Israel. Thus Life, Truth, and Love must be embraced by each individual consciousness before it can claim to be the image and likeness of God (S. & H. 465:16) because "Love is the generic term for God," My. 185:14, and, therefore, generic man (symbolized by Woman, S. & H. 561:22) alone expresses Love. Life is individual, Truth is collective, and Love is expansive. So the individual *subjective* consciousness, be it ever so pure, can never express more than an individual view, to its sense at variance with the view of every other individual consciousness. This was ever Jesus' limitation in his first coming, Mrs. Eddy saying, "Jesus said, quoting a line from the Psalms, 'They hated me without a cause,'" S. & H. 564:26. Truth alone draws all men into one Mind, while Love expands this Mind to infinity. Hence Church as "the structure of Truth and Love" (S. & H. 583:12) is inescapable.

In order to grow "unto the measure of the stature of the fulness of Christ" (Eph. 4:13 and S. & H. 519:20), which gathers the twelve elements of Branch into one's own consciousness to the point where Jesus was able to say, "I am the root and offspring of David, and the bright and morning star," Rev. 22:16, the *subjective* sense of Jesus

as Genesis, or as the days of unfolding consciousness, must be realized in which "Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there,'" S. & H. 584:5.

Thus the "evenings" of the days of *objective* consciousness, which represent the struggle of the human consciousness to rise above the seeming limitation of each previous day, yield in this contemplation of the seven days of "ascending" consciousness to the days of "Mind [which] measures time according to the good that is unfolded," as indicated by God's declaration at the end of each day, "And God saw that it was good" (even the rest of the seventh day yielding to rest "in action," S. & H. 519:25,—omni-action), the "evenings" pertaining only to the human sense of the human division of "day" into "days," which only *objective*, but not *subjective*, consciousness sees. This division of "day" into "days" (the interrupted irradiance of light being the spiritually evolutionary [S. & H. 135:9] Church consciousness) of necessity presents a successive "evening" (light being susceptible to an "evening" with each progressively changing tribal *lamp* in "the spiritual heavens of the age," S. & H. 562:17) to each succeeding "day" until the light of the succeeding "days" is wholly generic, or that of the "MORNING STAR," whose unfading illumination is the uninterrupted irradiance of Life.

ASCENDING AND DESCENDING ANGELS ON JACOB'S LADDER OF LIFE

ASCENDING DAYS OF CONSCIOUSNESS IN THE FIRST CHAPTER OF GENESIS

Jacob in his prophetic vision of his twelve sons as the twelve tribes of Israel, which, Mrs. Eddy says, "show the workings of the spiritual idea," S. & H. 562:18, saw a ladder that was set up on earth and reached to heaven with angels *ascending* and descending upon it, Gen. 28:12. Jesus called the seven stars which he held in his right hand "the angels of the seven churches," Rev. 1:20, and prophesied five more stars on Woman's crown, and Mrs. Eddy calls these twelve stars on Woman's crown "the twelve tribes of Israel," S. & H. 562:11-16; thus the angels are the spiritual ideas of the tribes. As Mrs. Eddy calls the seven *ascending* days of consciousness in the first chapter of Genesis (the seventh day being recorded in the second chapter) alternately "the Science of Genesis," "the Science of creation," "the Science of Mind," and likewise calls Gad, the seventh tribe of Israel, "Science," these

seven *ascending* days, culminating in Gad, must correspond to the first seven tribes of Israel, or to the seven *ascending* angels on Jacob's Ladder of Life. Furthermore, this Ladder could have but *seven ascending* rungs, since the seventh day of Genesis is the last "in the ascending order of creation" (S. & H. 508:22) from earth to heaven.

And as Jacob's angels first *ascended* on the Ladder of Life and *then descended*, the descending angels retraversed the same seven rungs. However, while they *ascended* as angels of Life, they descended as angels of Truth; for, in their progressive retracing of the footsteps of the *ascending* angels of Life, they demonstrably *gathered* their footsteps of Truth without resistance from behind. Thus by *gathering* the separated, analytical footsteps of the Science of Life, the Science of Truth is attained; since the promise of Truth in its midst is given by Jesus to the congregation of "two" or more ideas "gathered together," Matt. 18:20, and there could be no gathering without common *understanding*. Hence Gad, the seventh son, typing the seventh rung of the Ladder, is defined in the "Glossary" of *Science and Health* as not only "Science" but "spiritual being *understood*," S. & H. 586:21.

In the *ascending* seven days of consciousness in the first chapter of Genesis, the *evenings* always precede the *mornings*, for to human sense ideas always dawn in obscurity and unfold to increasing effulgence. This is the process of revelation in line with Mrs. Eddy's interpretation of the man-angel "clothed with a cloud" bringing the "little book" as the initial subjective revelation of Science (this enveloping "cloud" of the man-angel [which enveloped the revelation as well, since Mrs. Eddy says that the man-angel is one with his message, S. & H. 558:9] being interpreted by Mrs. Eddy as, "To mortal sense Science seems at first obscure, abstract, and dark," S. & H. 558:10), while Woman is described in the twelfth chapter of Revelation as "clothed with the sun," which Mrs. Eddy interprets as, ". . . the radiance of spiritual Truth," adding that this light is "really neither solar nor lunar, but spiritual Life, which is 'the light of men,'" S. & H. 561:26. However, as the Bible says that the man-angel's "face was as it were the sun," Rev. 10:1, the light of his face being subjectively (individually) the same quality as that of the garments of the objective, generic Woman, this man-angel bringing the "little book," or initial revelation of Christian Science, types the subjective (individual) consciousness of the revelator, even though initially "clothed with a cloud" of obscurity to *human* sense. In other words, the man-angel "clothed with a cloud" of "evening" obscurity types the subjective individual consciousness of

Woman which is revealed to the sense of others through the "little book"; while Woman "clothed with the sun" types the understanding of the "little book," or of the generic consciousness of Womanhood, by others as well as by its individual revelator: for the vision of heavenly Womanhood is objectively reached by others only at the point of their understanding of Womanhood after they have ascended thereto.

Under her interpretation of the first day of Genesis first chapter, Mrs. Eddy says that the "evenings and mornings" of the first chapter of Genesis indicate "in the absence of solar time [before the sun, moon, and stars were 'created' in the fourth day], spiritually clearer views of Him, views which are not implied by material darkness and dawn," S. & H. 504:17; and, as an added evidence that her statement applies to the *evenings* and *mornings* of the entire first chapter of Genesis, she says of the *fifth* day of Genesis first chapter, "In the record, time is not yet measured by solar revolutions . . ." (even though the sun, moon, and stars were the creations of the preceding *fourth* day), S. & H. 513:11. This is a clear indication that solar time, which presents its *mornings before its evenings*, is not the pattern of the first chapter of Genesis, which presents its *evenings before its mornings*. And as still further evidence of the fact that the *evenings* and *mornings* throughout the entire first chapter of Genesis indicate advancing, "spiritually clearer views" of God, Mrs. Eddy says, "No solar rays nor planetary revolutions form the day of Spirit. Immortal Mind makes its own record . . . in the first chapter of Genesis," S. & H. 504:31. In the "Glossary" of *Science and Health* Mrs. Eddy defines "evening" as, "Mistiness of mortal thought; weariness of mortal mind; obscured views . . .," S. & H. 586:1, and she defines "morning" as, "Light; symbol of Truth; revelation and progress," S. & H. 591:23.

In the language of the tribes as showing "the workings of the spiritual idea," each "evening" (darkness) of Genesis first chapter represents the resistance of the preceding tribal (human) consciousness to the on-coming "morning" light of the succeeding day. The "evening" of each succeeding day is also the initial limitation of its own "morning" light as a tribe; and the "morning" light of each tribe resistantly wars against the "morning" light of the next tribe—thus initially occasioning the "evening" of the "morning" light of the advancing tribe, which advancing light would dissipate the limitations of even the "morning" light of the preceding tribe if accepted. But for the warfare of the "morning" light of each *ascending* day

(tribe) with the "morning" light of the succeeding (more spiritually advanced) *ascending* day, there would be no "evening."

Thus each succeeding *ascending* "day" up to the seventh begins with the divine command, "Let," to a resistant ("evening") human consciousness and ends with the divine benediction, "And God saw that it was good," on its "morning" (this is true of all of the days except the second, on which the divine benediction is wholly lacking, for this day divides heaven and earth—the first day differing from the other days merely in that its benediction is medial). So the succeeding "morning" light of each day dawns only to a beclouded "evening" consciousness, the "morning" light of the previous day having waned to a sensible insufficiency, requiring another day; hence midnight is always the bridal hour of the human consciousness to on-coming Truth. When an idea is revealed from heaven, the limitation of the "morning" light of the preceding tribe as a day of consciousness resists it, for the tendency of each preceding "morning" light is always to become static upon the basis of previous divine approval expressed as, "And God saw that it was good." Mrs. Eddy said in the third edition of *Science and Health*, Vol. II, p. 120, as has been quoted many times before, ". . . and this earth and heaven are now and forever the male and female of Spirit, *alias* the Elohim, or sons and daughters of God"; thus earth, typing form, or the male idea, resists heaven, typing revelation, or the female idea, up to the point of generic Womanhood, which embraces both the male and female ideas.

So much did Mrs. Eddy recognize the resistance of static symbolic form to the interpretive progressive light of advancing idea that she mentions "the robbing of people of life and liberty under the warrant of [even] the Scriptures [typing manhood]" as the foremost form of "the most imminent dangers confronting the coming [twentieth] century," My. 266:3. Making a definite application of a previously stated principle, the symbolic demands of the Scriptures are always the "evening" form to which the "morning" light of the spiritual interpretation of *Science and Health with Key to the Scriptures* says, "Let," and the *yielding* of symbolic consciousness to advancing idea receives the divine benediction of, "And God saw that it was good."

So material conception of the Scriptures sees only the successively divided evenings of the six progressive days of consciousness in the first chapter of Genesis (the seventh day being *recorded* in the second chapter of Genesis as having no "evening" or "morning" but as receiving a divine benediction on its gathered "morning" lights), called in

form: light; firmament; dry land and its fruits; sun, moon, and stars; water animals and fowl of the air; land animals and "male and female" (and static "rest" of even the seventh day, recorded in the second chapter, which is quickened to "rest" in unending action by Womanhood). It was not until 1907, as previously presented, that Mrs. Eddy for the first time revealed that these separate, distinct outlines of form in the first chapter of Genesis are "supposed formation[s] of matter," saying: ". . . and the allusion to fluids (Genesis i. 2) indicates a *supposed formation of matter* by the resolving of fluids into solids, analogous to the suppositional resolving of thoughts into material things," S. & H. 510:22.

This interpretation of the Biblical symbolic forms as matter shows clearly why Mrs. Eddy says that the tribes of Israel must "yield to the activities of the divine Principle of man in the harmony of Science [Woman]," S. & H. 562:14, for each of their "evenings" must yield to the "morning" light of the succeeding tribe in the Science of Gad's gathering of the "morning stars" (days) of light, which sang together in the original Word. It will be remembered that Mrs. Eddy defines Gad as "Science," and Genesis as "Science." Thus Gad types "the Science of Genesis," or the Science of the seven *ascending* days of consciousness which expansively "haste towards [the] harmony" (S. & H. 586:22) of the descending Apocalyptic vision of Womanhood. Each *ascending* tribe recognizes only its own "morning" identity in this gathering in Gad as the "Science" of Life (for Mrs. Eddy says that the first chapter of Genesis teaches that "all Life is God," S. & H. 526:8), understandingly yielding its limitation to the descending collective values of the Science of Truth as "spiritual being understood," S. & H. 586:21,—the demonstration of Gad. So the "warfare in Science" (S. & H. 568:6) is the resistance of the *evenings* of form "without" to the spirit of advancing light as "the irradiance of Life" (S. & H. 584:1) "within." In the progressive "irradiance of Life" (and not the irradiance of sun) each idea is always initially "clothed with a cloud" of "mistiness of mortal thought" (that Mrs. Eddy interprets as "evening"), which is dissipated in proportion as the human consciousness discerns the irradiance of its "morning" light, or the "bright [rainbow] promise [the effulgence of day that] crowns its brow," S. & H. 558:12. Thus the *ascending* angels on Jacob's Ladder of Life divide "Day" into days, and generic "Day" (these collected days of light) awaits the descent of the City foursquare (as "the spiritual idea of Truth and Love," S. & H. 584:1), of which the Scripture prophesies,

“. . . ‘there shall be no night there,’” S. & H. 584:7; for when “nights,” which divide “Day” into days, are dissipated, there could be but one “Day.”

In the balcony of The Mother Church the large rose window that is called the “Window of the Open Book” (this title referring to an opened *Science and Health* in the center of the window from which all the symbols in the window radiate) portrays a symbolic illustration of the City foursquare. As previously described, each side of the City is presented by a triple segment: the first triple segment, representing the first side of the City, presents in its first section a cluster of seven stars (typing the original Word of the song of the “morning stars”); in its second section, the Bible; and in its third section, the God-crowned Woman crowned with twelve stars. This order shows that the seven stars are the scientific basis of the Bible; while the Woman “crowned with twelve stars” is progressive over the Bible presentation of the Word. The difference between the seven morning stars as the “Science of Life” (creation) and the God-crowned Woman, whose crown embraces the original seven stars of ascension and adds the five stars of descension thereto (seven in the upper flare and five in the lower), is the difference between the Science of *ascending* creation as Genesis and the embracing Science of descending Truth as the Apocalypse.

As mentioned before, Jesus as “the masculine representative of the spiritual idea” (S. & H. 565:11) appeared in his great Revelation to St. John holding but seven stars in his right hand, which he called “the angels of the seven churches” (“angels” typing “morning” light), Rev. 1:20. As recorded in the second and third chapters of Revelation, Jesus then sent out seven churches expressive of these seven stars, each church except the seventh manifesting both “morning” and “evening” characteristics. He commended each church for its “morning” light and warned each church against its “evening” limitations with the exception of the seventh church, that of the Laodiceans, of which he expressed no commendation because of its inert (static) rest and lack of vision, Rev. 3:14, although leaving it a promise of future possible quickening. Thus Jesus’ churches were symbolic of the seven tribes as the days of *ascending* creation, Mrs. Eddy having said, “He [Jesus] goes on to portray seven churches, the full number of days named in the creation,” *Message* 1900, p. 14:6. The “evening” light of each of the seven churches typed Jesus’ rebuke to it, and the “morning” light typed Jesus’ promise to it after its “evening” light had been

embracingly overcome by its "morning" light. In line with the seven *ascending* days, it is interesting to note that Jesus in objectively sending out his seven churches figuratively divided his subjectively united consciousness as he first appeared in Revelation first chapter (verses 12-16, inclusive) into seven different phases, each respective phase speaking to one of the seven churches, symbolized by the seven stars which he unitedly held in his right hand. The specific phase from which he spoke to each specific church will be subsequently noted under the subtitle, "Descending Tribal Angels on Jacob's Ladder of Life corresponding to Apocalyptic Prophecy as Womanhood."

"STAGE[S] IN THE ORDER OF CHRISTIAN SCIENCE"

Mrs. Eddy gives an absolute key to the interpretation of each and every preceding day as well as succeeding day of consciousness when she says of the third day in the first chapter of Genesis: "The third *stage in the order of Christian Science* is an important one to the human thought, letting in the light of spiritual understanding," S. & H. 508:28. So the *first* day would be the *first* "stage in the order of Christian Science," and the *second* day would be the *second* "stage in the order of Christian Science," and so on. Thus Mrs. Eddy places the days in the first chapter of Genesis within the unfolding "order of Christian Science" in human thought, without reference to time or church organization, Christian Science being considered in the light of eternal values; for she says in the marginal topic on page 146 of *Science and Health* that "Christian Science [is] as old as God"! Also Mrs. Eddy interprets "the third stage in the order of Christian Science" as the period of resurrection, illustrating it by Jesus' reappearance to his disciples "on the *third* day of his ascending thought," S. & H. 509:6,—neither he nor his disciples having been in church organization but so opposed thereto that it cost Jesus his life; and upon the basis of the form resistance of church organization to spiritual idea, church organization was denounced by Mrs. Eddy in the first edition of *Science and Health*, p. 166.

The seven days in Genesis first chapter (the seventh day being recorded in the second chapter) are really the footsteps of thought "in the [ascending] order of Christian Science," and they have been proved to be the underlying Principle of Christian Science's respondent organic church symbolism, although in no sense dependent upon church, but church upon them as animating ideas, which are symbolized to the end of their teaching value, since "spiritual teaching

must always be by symbols," S. & H. 575:13. As Jesus said that the seven stars represent "the angels [spiritual ideas] of the seven churches," Rev. 1:20, and he prophesied five more stars on Woman's crown, Rev. 12:1, and also as Mrs. Eddy says that the twelve stars on Woman's crown are the twelve tribes of Israel, S. & H. 562:11-17, the twelve tribes of Israel are the Church; and they (the twelve tribes) are, as days of consciousness, more basic than the first chapter of Genesis itself, which was compiled by Moses, a Levite, hundreds of years after the advent of the tribes of Israel. It makes no difference whether the first chapter of Genesis was Moses' original conception or merely a compilation of earlier writings, it passed under the rod of his tribal discernments as a result of his consciousness that was able to "gather together" the twelve tribes of Israel in one adhesive body to the point of his resting vision in Gad, the seventh day. As a type of moral law, Moses had no vision beyond the height of Mount Pisgah, typing the highest point of ascension; for the descending footsteps could not then be taken by him, he having revealed only the moral conception of divine law, which rested on the Sabbath day.

ASCENDING TRIBAL ANGELS ON
JACOB'S LADDER OF LIFE CORRESPONDING TO
THE FIRST CHAPTER OF GENESIS AS MANHOOD

The ascending tribal angel on the first rung of Jacob's Ladder of Life is Reuben, corresponding to the first ascending day of consciousness in the first chapter of Genesis, Gen. 1:1-5, particularly characterized by, "And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good," Gen. 1:2-4.

Mrs. Eddy's interpretation of "the Spirit of God [that] moved upon the face of the waters" before the light was divided from the darkness is, "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe," S. & H. 503:12. Thus Mrs. Eddy says of the spiritual light of the first day, "Was not this a revelation instead of a creation?" S. & H. 504:14.

The Reuben-consciousness as the first "stage in the order of Christian Science" will readily be recognized as the initial subjective revealing vision of Mrs. Eddy before she wrote *Science and Health* as well as the brief initial experience of every Christian Scientist

when for the first time he accepts the revelation of the perfection of man as the "vision of the [generic] son," which is the meaning of the word "Reuben." However, the darkness (corresponding to the darkness of the first day) in the consciousness of every Christian Scientist (other than the revelator) must yet be divided from the "morning" element, or the light of the first day. But this is the first step in one's progressive objective demonstration of the "vision of the [generic] son" as revealed through the subjective consciousness of another, the process of which is presented in the second day; therefore the medial benediction of the first day, "And God saw the light, that it was good," came before this division. Reuben as the first day of consciousness is illustrated by the first picture in *Christ and Christmas*, in which the darkness and the light dwell together before they are divided for Church demonstration.

In this connection, it will be remembered that Mrs. Eddy associates Adam as "*a dam* [italics are Mrs. Eddy's]" in the second chapter of Genesis with the "darkness . . . upon the face of the deep" and chaos of the first chapter of Genesis, S. & H. 338:14-21, as previously presented. Hence the claimed Adamic origin in the consciousness of every Christian Scientist must be separated from the true idea of man as coexistent and eternal with God, for Mrs. Eddy says, "Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness," S. & H. 519:14.

Thus Reuben as the first ascending footstep on Jacob's Ladder of Life corresponds to the first church that Jesus sent out, the church of Ephesus, Rev. 2:1-7.

The ascending tribal angel on the second rung of Jacob's Ladder of Life is Simeon, corresponding to the second ascending day of consciousness in the first chapter of Genesis, Gen. 1:6-8, particularly characterized by, "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters," Gen. 1:6.

"Simeon" means "hearing," Leah having said at his birth, "Because the Lord hath *heard* that I was hated . . . [therefore] she called his name Simeon," Gen. 29:33. The word "hearing" ("ears," S. & H. 585:1) means "spiritual understanding," and Mrs. Eddy defines the "firmament" also as "spiritual understanding," S. & H. 586:15; 505:7, 8.

The Simeon-consciousness as the *second "stage in the order of Christian Science"* mentalizes heaven and earth, and, as "water sym-

bolizes the elements of Mind," S. & H. 507:3, it calls the waters "above the firmament," divine Mind, and the waters "under the firmament," mortal mind, rejecting the latter. In other words, this consciousness mentally divides earth as mortal belief from heaven as spiritual idea, Mrs. Eddy having further defined the "firmament" as, ". . . the scientific line of demarcation between Truth and error, between Spirit and so-called matter," S. & H. 586:15.

When Leah bore Simeon on the basis of earth's (typed by Jacob's) hatred of her, she prophetically laid the foundation for Church in the second day of consciousness, for it is earth's (as "matter['s]") hatred of God which makes the demand for ascending Church. Simeon and Simon are the same name; therefore when Jesus promised to build his Church upon the declaration of Simon Bar-jona (whom Jesus had spiritually named "Peter," meaning "rock," or "spiritual foundation," S. & H. 593:18), "Thou art the Christ, the Son of the living God," Matt. 16:16-18, he prophesied its founding upon the second day of consciousness in the first chapter of Genesis, typing "spiritual understanding," or "hearing." Jesus recognized Simon Bar-jona's ("Bar" meaning "son of"—son of Jona) basic likeness to the firmament ("spiritual understanding") when Jesus originally called him "Cephas" ("Cephas" is the Hebrew for the Greek word "Peter"), meaning "a stone or rock," and Mrs. Eddy defines "rock" in the "Glossary" of *Science and Health* as, "Spiritual foundation; Truth," S. & H. 593:18. Truth is the liquid "Rock" from which the Children of Israel drank, for "they drank of that spiritual Rock that followed them: and that Rock was Christ [Truth]," I Cor. 10:4. The fact that Jesus called Simon, "Cephas," or "a rock," which Mrs. Eddy in turn defines as, "Spiritual foundation; Truth," shows why Simeon (Simon) as the second day of ascending consciousness was the "spiritual foundation" of Church.

The Simeon-consciousness is typed by the second picture in *Christ and Christmas*. In this picture Jesus, as "spiritual understanding," or "firmament," divides the waters of so-called mortal mind "under the firmament," typing mortal life, from the waters of divine Mind "above the firmament," typing divine Life, rejecting mortal life in the light of divine Life; thus the girl in the bier is quickened by him to divine reality. So the light of heaven shines upon the people who previously walked in theological darkness, which is suggested by the Biblical text for this picture—"The people that walked in darkness have seen a great light," Isa. 9:2.

It will be remembered in connection with the second day that the "mist" that went up "from the earth, and watered the whole face of the ground" in the second chapter of Genesis, resulting in the division of man and woman into two elements, earth and heaven, started from an "*idea of good*"; for Mrs. Eddy says of this "mist": "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,—and this "*idea of good*" was the foundation of ascending Church demonstration to the end of finally uniting man and woman (earth and heaven) objectively on the basis of this "*idea of good.*" However, the second day, as before noted, was the only one that received no divine blessing, inasmuch as to the divine consciousness man and woman, typed by earth and heaven, were never separated. Thus Mrs. Eddy says of the second day, "Spiritual understanding [the 'firmament,' S. & H. 586:15] . . . demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science," S. & H. 505:22. In other words, the human consciousness starting from the second day was forced to *demonstrate* the divine sense (the basic "*idea of good*") in order to receive the spiritual proof of the universe, which came subjectively to the revelator in the first day.

Simeon as the second ascending footstep on Jacob's Ladder of Life corresponds to the second church that Jesus sent out, the church of Smyrna, Rev. 2:8-11.

The ascending tribal angel on the third rung of Jacob's Ladder of Life is Levi, corresponding to the third ascending day of consciousness in the first chapter of Genesis, Gen. 1:9-13, particularly characterized by, "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth," Gen. 1:11.

"Levi" means "joined"—the joining of the light of heavenly idea to the fruits of earth, for God as heavenly consciousness made "every plant of the field before it was in the earth," Gen. 2:5, Mrs. Eddy's interpretation of this statement being, "Mortal thought drops into the ground, but the immortal creating thought is from above, not from beneath," S. & H. 520:26. The Levi-consciousness sees the fruits of heaven in their *earthly* symbols and seeks to bind (join) such fruits to earthly concepts, thus resisting their exchange to more heavenly values. Hence Mrs. Eddy defines "Levi" as "ecclesiastical despotism"

(S. & H. 590:13) when his earth symbols, or forms, completely envelop the quickening ideas that temporarily gave them living values.

Thus the Levi-consciousness corresponds to the third ascending day in the first chapter of Genesis, wherein the "dry land" appears and the fruit thereof—grass, herbs, and fruit of the trees. Mrs. Eddy defines "dry land" as "absolute formations instituted by Mind," S. & H. 507:1. This "dry land" can become fruitful only as each symbolic seed that falls into the ground dies as symbol and is resurrected to fruitful life as idea. So Mrs. Eddy interprets the *third* day as "*the third stage in the order of Christian Science* [which] . . . corresponds to the *resurrection*," S. & H. 508:28. In line with this, Jesus said when contemplating his own seeming death, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," John 12:24. Thus as the Levi-consciousness at all times contemplates the joining of the divided positions of earth and heaven, the spiritual result being the quickening of earth by heaven, the crucifixion of Jesus by Levi as "ecclesiastical despotism," occasioned by the becloudment of Levi's heavenly light by earth forms, was the reversal of the quickening of earth by heaven.

The Levi-consciousness is typed by the third picture in *Christ and Christmas*. This picture shows clearly the duality of Levi's "Thummim" and "Urim," S. & H. 595:11; 596:11,—divine demand for form perfection and heavenly light, respectively. The star (the angel of the third church that Jesus sent out) in this picture types the heavenly inspiration of the Woman; while the candlelight evidences the flickering flame of human reasoning. In this connection, Mrs. Eddy says in *Miscellany*, as has been previously quoted: "I could not write these notes after sunset. All thoughts in the line of Scriptural interpretation would leave me until the rising of the sun," p. 114:18, and yet the candlelight in the third picture evidences an "evening" struggle; hence the woman's "fierce heart-beats" to unite Biblical symbols as the fruits of earth with their heavenly source, revelation.

Levi as the third ascending footstep on Jacob's Ladder of Life corresponds to the third church that Jesus sent out, the church of Pergamos, Rev. 2:12-17.

The ascending tribal angel on the fourth rung of Jacob's Ladder of Life is Judah, corresponding to the fourth ascending day of consciousness in the first chapter of Genesis, Gen. 1:14-19, particularly characterized by, "And God made two great lights; the greater light

to rule the day, and the lesser light to rule the night: He made the stars also," *Gen. 1:16*.

"Judah," meaning "praise the Lord" (but rejecting man, for Leah turned from man to God at Judah's birth, *Gen. 29:35*), must ascend above earth at this point in the *fourth "stage in the order of Christian Science,"* thus rising to the true idea of the sun, moon, and stars; for Mrs. Eddy correlates the fourth day with, "This text [sun, moon, and stars] gives the idea of the *rarefaction of thought as it ascends* higher. . . . The periods of spiritual *ascension* are the days . . . of Mind's creation," S. & H. 509:15, 24. Then Mrs. Eddy defines the "two great lights" which now dawn upon thought as "Truth and Love," typed by the moon and sun, S. & H. 510:9, and defines the stars as the children of light shining by the "borrowed light" of subdivision. She also indicates in the following language that the process of the stars as tribal ideas is the demanded method for the male and female in "multiply[ing] and replenish[ing] the earth"; for she says, "This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, 'whose seed is in itself.' Thus [in this manner] God's ideas 'multiply and replenish the earth'" (S. & H. 511:1-6) as *stars* (ideas only, or "morning" light of the tribes). How significant!—for it recognizes that the multiplication and replenishment of the earth comes only as the result of active identification in the human consciousness of the ideas which are forever in the divine Mind; this identification takes place in the human consciousness by the processes of the twelve tribes of Israel as stars, or lamps, "in the spiritual heavens of the age, which show the workings of the spiritual idea," S. & H. 562:17.

As "morning" light always ascends and leaves to earth as human sense but the "evening" shadows of its original glory, Judah's "evening" characteristic is to denounce error in man and deny self; while his "morning" characteristic is to "praise the Lord" in higher vision. The former consciousness of Judah is typed by the fourth picture in *Christ and Christmas*. The general aspect of this picture presents an invalid (in-valid) woman neither praising man nor praised of man, for she is wholly detached from both the "earthly Eves" and "Adam[s]" about her as well as from the man behind the tree with his back upon the entire processes of both praising God, and praising man through sensual pleasure. Thus Levi's symbols are seen to be but earth's artifices to the consciousness of Judah, as evidenced by the

wholly artificial light of the scene. So this woman in the invalid's chair rose above earthly artificial enjoyments in the "evening" becloudment of the fourth day when she rejected man, but she has not yet sufficiently risen above the clouds of earth resistance to objectively receive the full light of "Truth and Love," S. & H. 510:9, typed by the sun, moon, and stars of higher spiritual joy. This latter consciousness belongs to the ascending "morning" light of Judah, typed by the overlying inspirational light of the fifth picture, in which the angels are praising God by seeking a higher-than-earth life—Mrs. Eddy having characterized this fourth picture as the "evening" ("Christmas Eve") of the "morning" light ("Christmas Morn") of the same tribal position in the fifth picture, remembering that it was Jesus' ascent in Judah that started the Christian course heavenward towards the spiritual sense of sun, moon, and stars.

The "two great lights" of "Truth [manhood] and Love [Womanhood]" are typed on earth by the "two witnesses" of man and woman as "Christ Jesus and Christian Science," My. 347:1, Rev. 11:3, which cannot stand together in the duality of their separate missions—one the light of night (the moon), typed by manhood, "clothed with a cloud," whose bridal hour was always midnight, and the other the light of day, Womanhood, "clothed with the sun." Hence the woman in the fourth picture is presented in the becloudment of her struggle with manhood for the supremacy of her mission.

Judah as the fourth ascending footstep on Jacob's Ladder of Life corresponds to the fourth church that Jesus sent out, the church of Thyatira, Rev. 2:18-29.

The ascending tribal angel on the fifth rung of Jacob's Ladder of Life is Dan, corresponding to the fifth ascending day of consciousness in the first chapter of Genesis, Gen. 1:20-23, particularly characterized by, "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven," Gen. 1:20.

"Dan" as the fifth "stage in the order of Christian Science" means "judgment," Rachel having said at the time of his birth, "God hath judged me" (the Bible adding, "therefore called she his name Dan,"), Gen. 30:6. Thus Dan typed the judgment of God in the human consciousness, expressed in the judgment of man—of both oneself and others. Mrs. Eddy defines "Dan" as, "Animal magnetism; so-called mortal mind controlling mortal mind; . . . one belief preying upon

another," S. & H. 583:26. Thus the ceaseless agitation of the water animals in the fifth day types the Dan-consciousness, each water animal "preying upon another" as a "swimmer in the sea of thought," the latter quotation being the characterization Mrs. Eddy makes concerning the water denizens of the sea in the third edition of *Science and Health*, Vol. II, p. 119. And we know a swimmer thus conditioned must keep on swimming lest he drown in the surrounding mental turbulence. This is the "evening" of the Dan-consciousness, wherein each thought is arrayed against every thought, or "school" of thought, because it has no *coherent* basis of judgment, its wisdom being gained from *experience*. It judges each experience from the standpoint of static moral standards rather than in the light of progressive spiritual values; hence its "evening" condemnation.

Remembering that "water symbolizes the elements of Mind," S. & H. 507:3, the *delving* of the denizens of the sea and the *soaring* of the birds of the air in this fifth day of *ascending* consciousness correspond to the processes of mortal mind in reaching the Principle of Science. Thus unredeemed Dan types the hydra-headed dragon ("animal magnetism," S. & H. 583:26; 593:8) whose weapon was water (which he "cast out of his mouth") in his warfare with the wilderness-woman who brought forth her "man child" as the manhood of the Word of *Science and Health*. This warfare continued until she progressively discerned the Principle by which to intelligently lift her child above the water dragon's aggressions; for Mrs. Eddy interprets the Scripture, ". . . and her child was caught up unto God, and to His throne," Rev. 12:5, as, ". . . to be found in its divine Principle" after reaching "the zenith of demonstration," S. & H. 565:25-28.

The struggle in the *ascending* "evening" concept of Dan seems so dark and futile that Mrs. Eddy accords this day no interpretive light, saying of this *fifth* day: "In the record, time is not yet measured by solar revolutions [despite the fact that the *fourth* day presented the sun, moon, and stars], and the motions and reflections of deific power cannot be apprehended until [the light of] divine Science [in its descent] becomes the interpreter," S. & H. 513:11; for scientific Christianity *ascends*, while divine Science as the City foursquare descends, S. & H. 575:9. Not a ray of "morning" light penetrates the human conception in the definition of Dan by Jacob (Gen. 49:17), by Moses (Deut. 33:22), or by Mrs. Eddy (S. & H. 583:26); and, as recorded in the seventh chapter of Revelation, Dan is even omitted when the other eleven tribes are sealed up against the plagues which come in

the "evening" struggle of Dan before its "morning" light dawns on earth, these plagues being due to Dan's lack of understanding of the *ascending* course in human consciousness typed by its (Dan's) soaring fowls of the air.

But "the wrath of man" (counterfeiting divine justice, S. & H. 293:24) praises God, and "the remainder of wrath" He will restrain (Ps. 76:10), since "intelligence," the second footstep of "the ideal man," in its progress towards "Truth," the third footstep, begins in fear; for Solomon said, "The fear of the Lord [God's judgment, for 'Dan' means, 'God hath judged me,' Gen. 30:6] is the beginning of wisdom ['intelligence']," Prov. 9:10. This "wisdom," or "intelligence," is the true interpretation of the serpent, or dragon, with which man struggles at this period as "the wrath of man." Jesus sensed this when Peter smote off the ear of the servant of the high priest when the servant came with the soldiers to take Jesus at the time of his betrayal by Judas. Jesus said to Peter, "Put up thy sword . . . the cup ['wrath of man'] which my Father hath given me, shall I not drink it?" John 18:11, and again when Jesus told Pilate, "Thou [typing the 'wrath of man'] couldest have no power at all against me, except it were given thee from above," John 19:11.

The "evening" phase of Dan is identified by the elements on the lower plane in the fifth picture of *Christ and Christmas*—the roadside grave, the divided ecclesiastical churches, the twelve sheep without a shepherd, the mist figures rising from the waters which flow under the meandering Christian highway, and so on. This is the plane in the human consciousness on which the serpents and dragons (drag-ons of Old Theology) are fought and victories won as a necessary preparation in clearing the way for the right apprehension of the indivisible "male and female" of God's creating in the sixth day, which "male and female" animal magnetism seemingly separates. However, as a prophecy of its "morning" light, Dan appears as the fifth star on Woman's crown and in fulfillment of this prophecy as the fifth gate of the City foursquare, for the City descendingly redeems each tribe as one of its pearly gates.

Mrs. Eddy after interpreting the symbols of the fifth day of the first chapter of Genesis as the expressions of Mind starts her general interpretation of, "And the evening and the morning were the fifth day," with, "Advancing spiritual steps in the *teeming* [unmistakably suggesting the ever-agitated denizens of the sea, 'swimmer[s] in the sea of thought,' S. & H. 119, Vol. II, third edition] universe of Mind

lead on to spiritual spheres and exalted beings," S. & H. 513:6. These "spiritual spheres and exalted beings" are symbolized by the "fowl that . . . fly above the earth," which Mrs. Eddy under the marginal topic, "Seraphic symbols," interprets as, "These angels of His presence . . .," S. & H. 512:9. Dan's "fowl" (angels) of the air in the fifth day, "soaring beyond and above corporeality to *the understanding of the incorporeal and divine Principle, Love*," S. & H. 512:1, ascend so far above the "evening" becloudment of Dan in his delving struggle with death-dealing judgment as to be invisible to Dan's "evening" view, although he disquietingly feels the demand of their unseen presence.

Dan as the fifth ascending footstep on Jacob's Ladder of Life corresponds to the fifth church that Jesus sent out, the church of Sardis, Rev. 3:1-6.

The ascending tribal angel on the sixth rung of Jacob's Ladder of Life is Naphtali, corresponding to the sixth ascending day of consciousness in the first chapter of Genesis, Gen. 1:24-31, particularly characterized by three ascending phases of thought: "And God made the beast of the earth after his kind . . . Let us make man in our image, after our likeness: . . . So God created man in His own image, in the image of God created He him; male and female created He them," Gen. 1:25-27.

"Naphtali" means "wrestling," Rachel having said at his birth, "With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali," Gen. 30:8. Naphtali's need for "wrestling" is seen in the three elements that characterize the sixth day—the animal, man, and woman (the terms "man" and "woman" are used instead of "male" and "female" because Mrs. Eddy now so translates the "male and female" of the sixth day, S. & H. 517:8-10). These characterizing elements of the *sixth "stage in the order of Christian Science"* place upon man the necessity to rise above animality in the initial "evening" becloudment of "creation" (the first step in "the ideal man") to "intelligence" (the second step) and place upon woman the necessity to lift man from "intelligence" to "Truth" (the third step), "the zenith of demonstration," S. & H. 565:25. This third step is the point where man is "caught up unto God,—to be found in its divine Principle" (S. & H. 565:27), Woman; for Woman corresponds to "divine Principle, Love, underlying, over-

lying, and encompassing all true being [man]," S. & H. 496:18, and "Love is the generic term for God," My. 185:14.

At the point of the third step of Naphtali, the oneness of man and woman, the last vestige of Church as the "evening" consciousness of the first chapter of Genesis passes away in the Word, for the Bible records no "evening" consciousness in the seventh day. These "evening" consciousnesses of the first chapter of Genesis are called "Church" because Church types the need of salvation from the limitation of "obscured views" (for Mrs. Eddy defines "salvation" as "Life, Truth, and Love *understood* and demonstrated," S. & H. 593:20), as well as from sin (for Mrs. Eddy also defines "salvation" as "sin, sickness, and death destroyed," S. & H. 593:21). However, the *evenings* in the first chapter of Genesis have no relationship to wilful sin but merely to the resistance of limitation that lessens as progressive consciousness more and more nearly approaches "Science" (as first the "Science of *creation*," next the "Science of Mind ['intelligence']," and finally the "Science of Genesis" as Truth, which is one with Love) through an increasingly intelligent ("intelligence" being the second step of manhood) perception of Truth (the third step) where it becomes one with Woman as corresponding "to Life and to Love," S. & H. 517:9, 10. Thus it was also at this point that Rachel prophetically said, "With great wrestlings have I wrestled with my sister [Leah, or with the 'evening' consciousness of 'morning' light], and I have prevailed," Gen. 30:8. The prophecy of this dissipation of "evening" consciousness (as Church) was fulfilled to the subjective consciousness of Mrs. Eddy when she dissolved organic church in this sixth day—never to be reorganized *by her* again, for the Second Organization was formed by her students.

The three elements, animality, man, and woman, are typed in the sixth picture of *Christ and Christmas* by the woman in black standing in the doorway, by the man on the bed, and by the woman in white, respectively. The "animal," or physical, sense typed by the woman in black is the basic acceptance of life in matter, which brings its inseparable "pleasures and pains" (these two terms being always conjoined by Mrs. Eddy). This false sense of woman prays for the removal of the pains of sense but cherishes its false material pleasures in her would-be unselfish gratification of man's fleshly demands; for she is without the true "morning" light of Womanhood, symbolized by the woman in white. This woman in white, typing the "Christ [that] comes in gloom; and aye . . . for health makes room," offers

man higher joys of Soul (as distinguished from pleasures of sense) by quickening him to his own higher selfhood, which cannot be gained until the false sense of woman as material pleasure, that occasions man's pains, is cast out of the room. However, the "evening" consciousness of the woman in black is not that of sin but ignorance of true manhood. This state of consciousness made necessary the reformation of organic church by Mrs. Eddy's students in its Second Organization in order that the human consciousness might be taught of Truth until it became intelligently one therewith.

In the third edition of *Science and Health*, which the sixth picture of *Christ and Christmas* correlates, Mrs. Eddy subjectively interpreted the first chapter of Genesis from the first day, typing Reuben, to its last and seventh day, typing Gad, without regard to any of the six "evening" consciousnesses. Thus Genesis first chapter was to Mrs. Eddy's subjective consciousness the "morning" light of the Reuben-consciousness unfolding to the complete effulgence of the one and only day, typing the "vision of the [generic] son," which is the meaning of "Reuben." Hence Mrs. Eddy in her initial revelation of "the male idea" and "the female idea" of the sixth day in the third edition of *Science and Health* (written in the light of divine Motherhood) embraced "the male idea" in "the female idea," clearing the way for the seventh day of ascending consciousness in Gad as "Science." The elemental demand for Church started from the time of the division of the light from the darkness in Reuben, which presented the elements of separation of earth and heaven as the male and female ideas in the second day. However, Mrs. Eddy says that the "beginning" is "*the only*," S. & H. 502:24, and she recognized this when she took no cognizance of the "evening" would-be becloudment in her subjective interpretation of the entire first chapter of Genesis.

Naphtali as the sixth ascending footstep on Jacob's Ladder of Life corresponds to the sixth church that Jesus sent out, the church of Philadelphia, Rev. 3:7-13.

The ascending tribal angel on the seventh rung of Jacob's Ladder of Life is Gad, corresponding to the seventh ascending day of consciousness in the second chapter of Genesis, Gen. 2:2, 3, particularly characterized by, "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made," Gen. 2:2.

Leah said at the birth of Gad, "A troop cometh: and she called his

name Gad," Gen. 30:11. A "troop" means "an assembled company," or "gathering." This suggests the seventh day, which gathered God's work in the six preceding days to a point of rest.

Mrs. Eddy interprets this rest of the seventh day as "God rests in action," S. & H. 519:25. As this seventh day is the gathered light of the six preceding days, it is the first day in which an "evening" consciousness does not precede its "morning" consciousness. However, the Christian sense of "rest," with which Science has been forced to struggle, has beclouded the "morning" light of rest with a claim of passivity, or torpor, which yields only to Gad as Science; for Mrs. Eddy defines "Gad" as, "Science; spiritual being understood; haste towards harmony [heaven, typing Womanhood, S. & H. 560:10]," S. & H. 586:21. The "*haste* towards harmony" indicates that Gad as Science "rests in action" even after "spiritual being [is] understood [ended—'God ended His work which He had made'],'" for Science is never static but is ceaseless; while Christianity, which to human sense seems to rise and set in the personality of Jesus, is limited to one's concept of the life work of Jesus, that had become static to Christians until interpreted by Science. This static phase of Christianity is expressed in Jesus' Revelation to St. John with Mrs. Eddy's bracketed interpolations as follows: "I am he that liveth, and was dead [not understood]; and, behold, I am alive for evermore, [Science has explained me]," S. & H. 334:26.

Leah prophetically, as previously noted, called this seventh son (Gad) "a troop," Gen. 30:11. Science fulfills this prophecy by interpreting Genesis, of which Gad is the ascending culmination, as "a troop" of cohesive ideas. Jacob also said of Gad, "A troop shall overcome him [at first when its demand is so overpowering that its rest becomes static]: but he shall overcome at the last [be animated by an active understanding of 'rest' as interpreted by Science]," Gen. 49:19. Thus when the ascending days of consciousness progressively reach their Science in the "Science of creation" (S. & H. 537:23), the "Science of Mind" (S. & H. 557:24), and the "Science of Genesis" (S. & H. 525:22), as the first chapter of Genesis is alternately called by Mrs. Eddy, God rests from His work, to the subjective consciousness of the revelator who "seal[s] up" the thunders of the "evening" consciousness of the first chapter of Genesis and "write[s] them not" (Rev. 10:4) in obedience to the command of the voice from heaven which accompanied the man-angel bringing "a little book," typing subjective consciousness, leaving Church to declare its own "thunders" through

the demonstration of the Science of Gad. So Mrs. Eddy interpreted only the progressive "morning" light of the first chapter of Genesis, leaving the *evenings* to the demonstration of objective consciousness.

Therefore when Mrs. Eddy was struggling with the objective consciousness of church in the First Organization in 1886, at the time the sixteenth edition was published, she revealed her first glimpse of the inescapable "evening" consciousnesses of the first chapter of Genesis as applicable to the followers of the subjective consciousness of another's revelation, by adding to *Science and Health* for the first time the prophecy in Revelation twelfth chapter which demanded the lifting [through ascension] of the church's collective "man child" from "creation," the first step in "the ideal man," through "intelligence," the second step in "the ideal man," to "Truth [Gad]," the third and last step in "the ideal man" (at the same time revealing the descending City foursquare in the main body of *Science and Health*, the City foursquare being the last step in Church as her own subjective position beyond the ascent which was demanded of church consciousness before it could attain a like position). The Apocalyptic demands for *ascending* demonstration presented the future course that objective church must take; while the disparity between the church's necessity and Mrs. Eddy's own advanced position made the moral demand upon her to "stand by" the church until it reached her point of vision in view of the fact that the church was following her revelation. Thus while Mrs. Eddy subjectively rested in Gad, the seventh tribe as typing the seventh day, by dissolving church and retiring into her own seclusion to revise *Science and Health* upon the basis of Womanhood, she made rest in torpor impossible (to herself) by her discernment that "God rests in labor [changed in 1892 to, 'God rests in action,' as now, S. & H. 519:25]," which Mrs. Eddy added to the correlation of the seventh day in the fiftieth edition of *Science and Health*, published in the interim between the First and Second Organizations of the Boston church.

Gad typing man's sense of the "rest" in the seventh day, or the seventh "stage in the order of Christian Science," is symbolized in the seventh picture of *Christ and Christmas* by the old gentleman who has closed his Bible as the Word revealed by manhood and is quiescently listening to his own childlike sense of Womanhood as typed by the little girl. He has not yet perceived that vicarious Christianity (rest in another's vision), of which he is the type, must yet be quickened into God's rest "in action," that impels the inner man to approach

“Truth” through “intelligence,” or the second step in “the ideal man,” S. & H. 517:9. He hopes to turn immediately from vicarious atonement in manhood to “at-one-ment” with Womanhood; but he must yet discover that “rest” in passivity, or torpor, is the most dangerous beguilement of the human consciousness, as Jesus showed in his condemnation of his seventh church (that of the Laodiceans), wherein he counseled this state of consciousness to actively “buy” its salvation as Truth and not to assume to have it because another had revealed his (that other’s) own discernment thereof. The seventh day of “rest” must be quickened into the intelligent activity of Gad as “Science” so that it can hear and respond with its own inner consciousness to the message of Jesus to this seventh church, “Behold, I [Truth] stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and *he with me*,” Rev. 3:20. Vicarious Christianity, which “rests” in Jesus, cannot open the door to the Christ even if Truth is intelligently presented, neither can the Christ “sup with” it in Science nor it with the Christ. Hence the old man in the seventh picture types the Christian “rest” in passivity, which grows more torpid (as typed by the sleeping man in the eighth picture) as it approaches its awakening to the demands of Science as Womanhood.

Gad as the seventh ascending footstep on Jacob’s Ladder of Life corresponds to the church of the Laodiceans, Rev. 3:14-22.

DESCENDING TRIBAL ANGELS ON JACOB’S LADDER OF LIFE CORRESPONDING TO APOCALYPTIC PROPHECY AS WOMANHOOD

Remembering that Jacob’s angels on his Ladder of Life first ascended and then descended, also that the angels are the true ideas of the twelve tribes of Israel (Jesus having said that the stars are the angels, and Mrs. Eddy having said that the stars [angels] type the twelve tribes of Israel), there must be five descending angels; for there are five additional tribes corresponding to the five stars on Woman’s crown beyond Jesus’ seven corresponding to the seven stars which he held in his right hand as described in the first chapter of Revelation. Thus each of the descending angels retraverses the ascending angel’s course (the first descending angel stands on the seventh rung, the second descending angel stands on the sixth rung, and so on), bringing only the “morning” light to the “evening” consciousness of its corre-

sponding ascending rung on the Ladder of Life, to which this "evening" consciousness yields.

The first descending tribal angel on Jacob's Ladder of Life is Asher; Asher embraces the "morning" light of Gad on the seventh ascending rung of the Ladder of Life and redeems Gad's "evening" (false sense of "rest" as torpor) light.

"Asher" means "happy," Leah having said at his birth, "Happy am I, for the daughters will call me blessed" (the Bible adding, "and she called his name Asher"), Gen. 30:13. Daughterhood is blessed by Asher's work; for Asher demands the demonstration by church of the spiritual idea in order to complete daughterhood with sonship, their compounded unity being Womanhood.

Mrs. Eddy defines "Asher," the *eighth "stage in the order of Christian Science,"* as, ". . . spiritual compensation [descension]; the ills of the flesh rebuked [ascension]," S. & H. 581:15. In the descending phase of this definition, Asher as "spiritual compensation" stands on the highest point of ascension on Jacob's Ladder of Life with Gad as "Science"—Asher merely looking earthward. Thus Asher as "spiritual compensation" was initially typed by Mrs. Eddy's bringing forth her "man child" in the *Word of Science and Health* in 1886, six years before The Mother Church was formed in 1892. So "spiritual compensation" as first reached by Mrs. Eddy in the *Word* is mentioned here before the "reascending" course of "the ills of the flesh rebuked," which latter was the process of The Mother Church while lifting up its collective "man child" in the human consciousness at each progressively "reascending" step from Judah (where Jesus in his first coming ascendingly left Christianity) to Asher (as ultimate "spiritual compensation" to "reascending" Church consciousness). Hence Mrs. Eddy uses the word "reascending" in connection with The Mother Church in the following words: "May the kingdom of God within you, —with you alway,—reascending, bear you outward [as Church, for Church is one's first step out of oneself], upward, heavenward," Pul. 10:30.

Asher as the *eighth "stage in the order of Christian Science"* is illustrated by the eighth picture, in which Christianity's "rest" in torpor, typed by the man, is being quickened by Science's "rest" in "holy work," S. & H. 520:1, typed by the mental activity of the woman at the man's bedside. This "rest" in torpor of the man on the bed in the eighth picture also types the "rest" of the seventh church that

Jesus sent out, the church of the Laodiceans, which he so rebuked for its torpor as to suggest no "morning" light in its ascending course, as previously presented,—its promise being given to its descending course only, which promise reads: "Behold, I stand at the door, and knock [one must be awake to hear the knock]: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh [by rebuking 'the ills of the flesh,' particularly torpor] will I grant to *sit* with me in my throne," Rev. 3:20, 21.

This promise "to *sit* with me in my throne," or the *sitting* down of Christianity, is illustrated in the ninth picture by Jesus sitting on "the Rock, Christ [Truth]," typing the final awakening of the human consciousness from static Christianity, or from sleeping torpor (in the words of Mrs. Eddy, "earth's stupid rest," Mis. 398:8); for Christianity's belief in vicarious atonement fosters a sleeping consciousness, which must be awakened to an active concept of the living Christ. Christianity's awakening is presented by Mrs. Eddy in her bracketed interpolations in Jesus' statement of his own quickening to life from the dead. This statement, as has been previously quoted, is: "I am he that liveth, and was dead [not understood]; and, behold, I am alive for evermore, [Science has explained me]," S. & H. 334:26.

It will be noted that the particular phase of Jesus' consciousness through which he spoke to the seventh church that he sent out, the church of the Laodiceans, typed by Gad, was "the Amen . . . the beginning of the creation of God," Rev. 3:14. Thus "the Amen," or the end, reaches the subjective "beginning of the creation of God" in Gad through the quickening of Asher.

The ninth picture, in which Jesus typing static Christianity to the human consciousness has been quickened by woman to living idea in Christian Science, is Mrs. Eddy's eighth picture, inasmuch as she had no part in the work of The Mother Church as typed by the eighth picture, which presents the "reascending" work of The Mother Church.

The second descending tribal angel on Jacob's Ladder of Life is Issachar; Issachar embraces the "morning" light of Naphtali on the sixth ascending rung of the Ladder of Life and redeems Naphtali's "evening" light.

The true idea of "Issachar," meaning "heaven's hire," Leah having said at the birth of Issachar, "God hath given me my hire" (the Bible

adding, "and she called his name Issachar"), Gen. 30:18, is heaven's *crowning in heaven* of the united "male and female" idea of the sixth ascending day of consciousness, Gen. 1:27. (The false sense of Issachar prophesied by Jacob was "hire" as meaning "tribute" to man on earth and not to God in heaven, Gen. 49:15.)

Mrs. Eddy's definition of "Issachar" in the "Glossary" of *Science and Health* is not used in characterizing this tribe's descending course because the descending idea always embraces the "morning" light, or true sense, of each ascending tribe, wherein there is no "evening" consciousness, and Mrs. Eddy's definition of Issachar is wholly that of a wilful indulgence of "lust" rather than an "evening" consciousness of animality as ignorant limitation in the sixth ascending day of consciousness, wherein the animal and the "male and female" are ascendingly manifested. In other words, the first chapter of Genesis presents no sinful consciousness but rather ignorant limitation; whereas the second chapter of Genesis presents wilful disobedience to known divine command—" . . . in the day that thou eatest thereof thou shalt surely die," Gen. 2:17. Thus Mrs. Eddy says that "it is . . . spiritual perception of Scripture, which lifts humanity out of disease and death" (S. & H. 547:31) but not out of sin; for sin must be met by obedience to literal divine command before the privilege of "spiritual perception," which meets limitation, is gained. Thus the Ten Commandments must be literally fulfilled before the Beatitudes as Christianity are attainable, and the Beatitudes must be literally appropriated in one's life before "spiritual perception of Scripture" as Science is available to human consciousness. Hence Mrs. Eddy's three courses under her personal direction in the Massachusetts Metaphysical College involved three degrees: C. S. B. (healing), C. S. D. (teaching), and D. S. D. ("spiritual perception of Scripture"), February *Journal*, 1886, p. 215.

The animal, or "wrestling," sense of Naphtali in the sixth day yields in Issachar to *Christian* sacrifice of animality, as typed by the garments "dipped in blood" of "The Word of God," or the Lamb ("Lamb" means "sacrifice," S. & H. 590:10), at the marriage of the Bride and the Lamb *in heaven*, Rev. 19:13,—the Bride's garments being of "fine linen, clean and white," Rev. 19:8. Thus the marriage of the Bride and the Lamb *in heaven*, typed by Issachar, is also the symbol of the marriage of heaven and earth *in heaven*; for heaven even at the marriage of the Bride and the Lamb continues to sacrifice rather than to redeem its conception of earth as animality, thereby

shutting out to Issachar's sense the marriage of the Bride and the Lamb on earth, symbolized by the second Concord Branch, typing Zebulun on earth.

However, the marriage of the Bride and the Lamb *in heaven*, typed by Issachar, is symbolized *on earth* as an expression of Mrs. Eddy's subjective consciousness in the ninth picture of *Christ and Christmas*, in which the dark vesture ("dipped in blood," Rev. 19:13) of the male idea, typing Christianity, has been removed by the female idea, typing Christian Science, whose outer vesture is still slightly drab so long as the figures in the picture symbolize the church's objective sense of man and woman as merely *wedded in heaven* as "two wedded individuals" typing quality "elements" (S. & H. 57:9) rather than *united on earth* as "two individual natures in one" person, S. & H. 577:6. Therefore it takes the next descending step on Jacob's Ladder of Life to present only the white garments of the Bride as "two individual natures in one" *on earth*.

So Issachar as the second descending step, or as the *ninth "stage in the order of Christian Science,"* embraces the "morning" light of the womanhood of Naphtali, or of the sixth church which Jesus sent out, the church of Philadelphia, whose "evening" light of "brotherly love" (the meaning of Philadelphia) pertaining to "family" church consciousness (or creative idea, for there could be no brothers without parenthood) yields to unified Science as the "key of David [Womanhood, Mrs. Eddy having presented divine Love as the key to David's Twenty-third Psalm, which fully sets forth his life and character]," which "openeth, and no man shutteth; and shutteth, and no man openeth," Rev. 3:7. This key is divine Science, that reopens the "gates of Paradise which human beliefs [separated man and woman] have closed," S. & H. 171:6.

It will be noted that Jesus spoke to the church of Philadelphia as the "key of David," Rev. 3:7, for Zebulun, typing Womanhood, was in heavenly expression embraced in Issachar (the Extension, or "crown") as one of the galaxy of the stars on Woman's crown.

The third descending tribal angel on Jacob's Ladder of Life is Zebulun; Zebulun embraces the "morning" light of Dan on the fifth ascending rung of the Ladder of Life and redeems Dan's "evening" light.

"Zebulun," the *tenth "stage in the order of Christian Science,"* means "dwelling" *on earth*, Leah having said at the birth of Zebulun,

"Now will my husband *dwell with me*" (the Bible adding, "and she called his name Zebulun"), Gen. 30:20; thus Zebulun types the City foursquare, which, embracing the twelve tribal gates, was prophesied to descend to earth with its message of "a new heaven and a new earth" and "no more sea," Rev. 21:1, the message of "no more sea" dissipating entirely the "evening" consciousness of Dan as the "tempest-tossed" * sea with its restless, delving denizens.

Mrs. Eddy's interpretation of "sea" as "a symbol of tempest-tossed human *concepts* ['inhabiters of the . . . sea,' Rev. 12:12] advancing and receding . . . [which had] passed away" (S. & H. 536:6) dissipates the sea as a human symbol of error; and thus since the "tempest-tossed" sea is given no identity in spiritual idea, it is irredeemable to spiritual consciousness. The turbulent sea was the only symbol in the first chapter of Genesis which Mrs. Eddy's interpretation thereof did not translate into spiritual consciousness, but dissipated, in line with St. John's dissipation of the sea before the "new heaven" and the "new earth" could be manifested; while "heaven and earth" in the Bible (Rev. 21:1) as well as in Mrs. Eddy's spiritual interpretation are redeemed to "spiritual ideas," for Mrs. Eddy, in the same sentence in which she speaks of the dissipation of the sea, says, "In St. John's vision, heaven and earth stand for spiritual ideas," S. & H. 536:4. Dan's sea, typing "evening" fear of God's judgment (remembering that "Dan" means "judgment of God"), remains until Zebulun as the dove of peace descends bearing the message of the City foursquare, which in its embrace of the true idea of Dan as one of its pearly gates demands that there shall be "no more sea," Rev. 21:1, 2. This dove of peace represents Dan's very own "fowl" of the air, which had been first to reach "the understanding of the incorporeal and divine Principle, Love," S. & H. 512:2, the "fowl," as previously stated, soaring too high for Dan's vision in Dan's ascending consciousness.

After Zebulun's complete descent to earth, Zebulun is typed by the *white-robbed Woman* in the tenth picture—Zebulun at the point

* The compounded adjective, "tempest-tossed," as modifying "sea" is emphasized for the reason that (as previously shown), as error starts from an idea of good on a material basis, S. & H. 546:13, "immortal Love as . . . a never ebbing sea" has its elemental immortality in the "pure river of water of life" (Rev. 22:1) beyond the dissipation of its "tempest-tossed" nature. This is in line with Mrs. Eddy's affirmative and negative characterizations of "river" in the "Glossary" of *Science and Health* as a symbol of "Truth" when "smooth and unobstructed," and as a symbol of "error" when "foaming and dashing."

of Dan having merely started its descent to earth as the City foursquare with its twelve gates of earthly redemptive fulfillment of the twelve-stars' promises of Woman's crown. The *white* garments of this Woman in heaven (as heavenly Bride) resulted from the casting of the dragon as animal magnetism, typed by Dan, out of heaven; while the *white* garments of this Woman on earth resulted from the casting of the same dragon out of earth through the dissipation of Dan's "tempest-tossed" sea as the earthly habitat of dragon-resistance. Therefore in the same edition of *Science and Health* (the fiftieth), in which was added to "The Apocalypse" for the first time the descended heavenly Bride, the "Scientific *Definition* of Mortal Mind" (as "tempest-tossed human concepts," typed by the sea) appeared, that forced mortal mind first to *define* itself in its besoiled garments of mortal "depravity" (S. & H. 115:20) as "the waters which were under the firmament" and then to lift itself to "the waters which were above the firmament" in order to wash its garments white in the blood of the Lamb—"the righteousness of saints."

In Jesus' prophecy concerning his seven churches, identifying the seven stars in his right hand, the only promise Jesus gave to the fifth church that he sent out, the church of Sardis, typing Dan, was that of "*white* raiment" to the "worthy," typed by the Woman in *white* in the tenth picture (whose redemption of Dan as a pearly gate in the City foursquare whitens her garments) and more impersonally typed by the *white* dove in the eleventh picture. Jesus' promise to this church reads: ". . . and they shall walk with me in *white*: for they are worthy. He that overcometh, the same shall be clothed in *white* raiment," Rev. 3:4, 5.

It will be noted that Jesus spoke to this fifth church which he sent out, the church of Sardis, that Zebulun embraces, as "he that hath the seven Spirits of God, and the seven stars," Rev. 3:1. "The seven Spirits" and "the seven stars" type the demands which Dan's "fowl" of the air, that soared "beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love," placed upon Dan to the end of its redemption to a pearly gate in the descending City foursquare, typed by Zebulun.

The fourth descending tribal angel on Jacob's Ladder of Life is Joseph; Joseph embraces the "morning" light of Judah on the fourth ascending rung of the Ladder of Life and redeems Judah's "evening" light.

Inasmuch as Zebulun types the descending City foursquare from the start of its descent to its completed descent to earth (the City foursquare presenting its twelve gates as the working elements of its own composite consciousness), the eleventh element of composite Zebulun as one of its elemental angelic gates now comes to expression as Joseph, the fourth descending rung of Jacob's Ladder of Life, or the *eleventh "stage in the order of Christian Science."* Thus the Joseph element in Zebulun embracingly dissipates Judah as the fourth ascending rung of Jacob's Ladder of Life, which was ascendingly manifest as the "firmament" between heaven and earth in which was set the sun, moon, and stars as distinctive ideas to give light upon the earth until their generic dissipation by the Joseph element in Zebulun with the heavenly light, which says to earth: "The city . . . [has no] need of the sun, neither of the moon, to shine in it; for the glory of God . . . [does] lighten it, and the Lamb is the light thereof," Rev. 21:23, in fulfillment of Isaiah's prophecy of the City foursquare, which reads, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory," Isa. 60:19.

Thus the Joseph element in Zebulun embracingly dissipates the heavenly "firmament" of division between heaven and earth with the light of heavenly generic Truth, which not only "forgives" the enmity of earth to heavenly Truth, as did Judah (typed by Jesus on the cross) in its ascending course, but dissipates the "firmament" with the light of Love shining through its (Joseph's) crown of glory, as typed by the crown in the eleventh picture, that lets through to earth the light of Benjamin, which tribal consciousness loves its enemies and so proves that it has none, in line with Mrs. Eddy's statement, "'Love thine enemies' is identical with 'Thou hast no enemies,'" Mis. 9:10.

This spiritual light of the Joseph element in Zebulun embraces the "morning" light of the fourth church which Jesus sent out, the church of Thyatira, typing Judah, and redeems its "evening" light; for this church was given "power over the nations" (which Jesus, typing Judah, as Woman's "man child," was prophesied "to rule . . . with a rod of iron," Rev. 12:5) that only a unified spiritual light can give ("power" typing Joseph's, or manhood's, phase of heavenly light), as expressed in Jesus' promise, which reads: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron . . . And I will

give him the morning star" (Rev. 2:26, 27, 28; 12:5; 19:5) of generic light.

The fifth descending tribal angel on Jacob's Ladder of Life is Benjamin; Benjamin embraces the "morning" light of Levi on the third ascending rung of the Ladder of Life and redeems Levi's "evening" light.

Thence Zebulun, after its Joseph element dissipatingly broke through the "firmament" that separates heaven from earth, embracingly descends to Benjamin as the fifth descending rung of the Ladder of Life. This fifth descending rung redeemingly corresponds to Levi (on the third ascending rung) as earth's ecclesiastically form-binding tribe, that erects its sectarian church walls, which divide generic man into men. At this point Zebulun through its Benjamin gate-quality gathers all men into one common Church-idea within the jewel-garnished walls of the City foursquare as generic Church consciousness, or the last walls of Church as the embraced consciousness of the Bride.

So this Benjamin element in Zebulun as the *twelfth* "stage in the order of Christian Science" and as the last descending step in Church consciousness reaches and redeems the limitation of Levi as the first step in objective Church consciousness, or the point where Mrs. Eddy objectively shared her subjective revelation with church, or with ecclesiastical consciousness, when she wrote the first edition of *Science and Health*. This Benjamin element in Zebulun is typed by the descending light in the eleventh picture embracingly above and below the crown of Joseph. This descending light of Benjamin reaches through Zebulun only as far as Church consciousness (there being two more descending steps below Church to earth as "compound idea"), typed by the black birds on and about the cross,—Zebulun being typed by the white dove with the olive branch in its bill, symbolizing the true Branch-idea as the limit of its message.

This Benjamin element in Zebulun as the fifth descending angel fulfills Jesus' promise to the third church which he sent out, the church of Pergamos (typing Levi), after Benjamin has overcome the "evening" light (Jesus' rebuke) of this church. Jesus' promise to this church of Pergamos brings to earth "a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it," Rev. 2:17. This new name is Love-light, and "no man knoweth" this light other than he who has gathered it in his heart for all man-

kind, for this Benjamin element in Zebulun is the generic Love-light on earth for all mankind.

It will be noted that Jesus spoke to this church of Pergamos as "he which hath the sharp sword with two edges" (Rev. 2:12) going "out of his mouth," Rev. 1:16. This sword which went "out of his mouth" corresponded to the *two*-edged sword which went out of the mouth of "The Word of God" as manhood after the marriage of the Bride and the Lamb in heaven, Rev. 19:13, 15.

The sixth descending tribal angel as "morning" light on Jacob's Ladder of Life presents the position of "no temple therein," which embracingly redeems the consciousness of Simeon on the second ascending rung on the Ladder of Life by dissipating Simeon's "evening" division between heaven and earth.

At this point Joseph as the *thirteenth "stage in the order of Christian Science"* comes into his individualized own as typed by "no temple therein," beyond his limited gate expression as the City four-square, typing Zebulun, and dissipates its walls by redeeming Simeon as the consciousness that set up on earth the dividing line of demarcation between heaven as "the female idea" and earth as "the male idea," calling it the "firmament" to *earth's consciousness* (which "firmament" the Joseph element as a gate in the City foursquare dissipated to *heavenly consciousness* when it embraced Judah in descent). Thus Simeon, typing the second rung of the Ladder of Life, or the unblest-of-God (second) day, is redeemingly blessed by Joseph in its dissipation of the curse of division, which placed earth at enmity with heaven.

This removal of the line of division between earth and heaven by Joseph types the subjective consciousness of Mrs. Eddy portrayed in the second picture when she rejected church consciousness (that places a line of demarcation between saints and ecclesiastically denominated "sinners," according to their acceptance or non-acceptance of this line of demarcation), typed by the man in black behind Jesus, and heard only the Christ within her own consciousness, which ever declares, "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.

Thus Joseph dissipatingly redeems the consciousness of the second church, which Jesus sent out, the church of Smyrna, typing Simeon, to which was promised a "crown of life" in its descending course as a reward of its faithfulness unto death in its ascending course—"the

second death" having no power over it in its descending course. Jesus' promises to this second church were: ". . . be thou faithful unto death, and I will give thee a crown of life . . . He that overcometh shall not be hurt of the second death," Rev. 2:10, 11.

It will be noted that Jesus spoke to this church of Smyrna as "the first and the last, which was dead, and is alive," Rev. 2:8. Nothing but death was promised to this church in its ascending course, life being promised it only in its descending redemption, which dissipates the "tree of knowledge of good and evil," of which God warned, "In the day that thou eatest thereof thou shalt surely die," Gen. 2:17.

The seventh descending tribal angel on Jacob's Ladder of Life types "the city of our God" as universal Love; this Love dissipates the "evening" of Reuben, returning Reuben to its "morning" light, wherein the seven ["morning"] stars sang together [in generic light] and all was primeval harmony," S. & H. 565:23.

The dissipation of the walls of the City foursquare by Joseph released Benjamin, the *fourteenth* "stage in the order of Christian Science," to its own tribal expansion as "the city of our God" with "no boundary nor limit." This "stage" corresponds to the point where the objective consciousness of Rachel as heavenly Love becomes one on earth with Leah's subjective (or individual) consciousness of Love, typed by Reuben. At this point the unified consciousness of Leah and Rachel as composite Bride conceives "man in the idea of God" (S. & H. 582:14) within the boundlessness of their own bridal consciousness, typed by the "twelve manner of [tribal] fruits" of Love on "the tree of life." In other words, Leah and Rachel as composite Bride embraces Jacob, or Israel, as Nation, typed by "the tree of life," for Jacob is the Joseph element in Benjamin that types Truth, and Mrs. Eddy defines "Joseph" as "Truth," S. & H. 589:19, and also "the tree of life" as "the idea of Truth," S. & H. 526:18 (as well as the "eternal reality or being," S. & H. 538:14, typed by Benjamin). Thus "the tree of life" which grew in the "body" of Adam (Gen. 2:9) became the forever embraced "offspring" of the composite bridal consciousness (in line with Mrs. Eddy's definition of "Bride" as "conceiving man in the idea of God").

Thus consciousness returns to its "first love," typed by Reuben, which corresponds to the first church, Ephesus, that Jesus sent out, to which he promised "the tree of life" and in which he symbolically placed the Christ-idea figuratively holding seven stars, typing the

angels (spiritual ideas) of the churches, and the seven candlesticks, typing the seven earthly church expressions in one consciousness—Jesus speaking of this church of Ephesus as “he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks,” Rev. 2:1. In other words, Jesus placed the full seven stars, typing the angels of the seven churches, within the domain of Reuben as the “first love” of the revealing light of the first chapter of Genesis. It is only in returning to Reuben’s “first love” (Rev. 2:4) of the oneness of earth and heaven as “the male and female of Spirit” (S. & H. 120, Vol. II, 3rd ed.) that Reuben (in fulfillment of Jesus’ promise to the church of Ephesus) “eat[s] of [the ‘fruits’ of] the tree of life, which is in the midst of the paradise of God,” Rev. 2:7, in the name of universal Love for all mankind.

This final fourteenth step might be likened to Abraham’s (who was the source of even Jacob and his twelve sons) partaking of the communion for all mankind, administered by the priest Melchizedek, typing the Christ, Gen. 14:18. As recorded in the fourteenth chapter of Genesis, “twelve years they [the five kings, or five corporeal senses] served Chedorlaomer [meaning ‘sheaf-band’ and typing sheaf-band of Church], and in the thirteenth year they rebelled [progressively burst the sheaf-band of Church as the City foursquare, which had expanded to the point of ‘no temple therein,’ typed by Joseph]. And in the fourteenth year [typed by unified Benjamin and Reuben] . . . Melchizedek . . . brought forth bread and wine: and he was the priest of the most high God. And he blessed him [Abraham]” in whose loins were the full twelve tribes of Israel; for St. Paul says of Levi, one of the twelve tribes, “For he was yet in the loins of his father [Abraham], when Melchisedec met him,” Hebr. 7:10. Thus Abraham typed the spiritual consciousness behind the “tree of life,” which was symbolized by Jacob and his twelve sons, the latter typing the “twelve manner of fruits” of which Reuben “eat[s]” for all mankind—the twelve tribes of Israel (as the elements of his own generic being) “stand[ing] in type for the whole human race,” *April Journal*, 1895. So Reuben becomes “*the only*” * as the “*beginning*,” * in which heaven and earth are one; for the Bible says, “In the beginning God created the heaven and the earth,” Gen. 1:1, and Mrs. Eddy interprets this as, “This word *beginning* * is employed to signify *the only*,*—that is, the eternal verity and unity of God and man, including the universe,” S. & H. 502:24.

* The italics are Mrs. Eddy’s.

Thus it will be seen why Reuben identifies the first picture, and (in the language of its Scriptural "basis") is both "the root and the offspring" of its own generic being, as well as its "bright and morning star" of generic light, which "morning star" not only begins *Christ and Christmas* as the first of its Scriptural texts but ends its progressive Scriptural promises.

"MIND MEASURES TIME
ACCORDING TO THE GOOD
THAT IS UNFOLDED," S. & H. 584.

The definition of "day" in the "Glossary" of *Science and Health* contains the statement, "Mind measures time according to the good that is unfolded," S. & H. 584. The Bible says that "one day is with the Lord as a thousand years." Mrs. Eddy, in her interpretation of the evenings and mornings in the first chapter of Genesis as "spiritually clearer views of Him," says, "Here we have the explanation of another passage of Scripture, that 'one day is with the Lord as a thousand years.'" She then interprets this Scripture as, "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence," S. & H. 504:19-26.

In line with this interpretation, Mrs. Eddy says, in speaking of the opening of the seven seals as measures of time, "In the opening of the *sixth* seal, typical of *six thousand years* since Adam, the distinctive feature has reference to the *present age*," S. & H. 560. In this statement we have a clear key to the meaning, in terms of periods, of the time involved in opening each of the seven seals of the Apocalypse, typing the seven days of consciousness. The opening of the first seal would correspond to the one thousandth year, the second to the two thousandth year, and so on; each registering a day of consciousness in the sense that "one day is with the Lord as a thousand years."

The seven thousand years corresponding to the seven days of Genesis would likewise correspond to the first seven tribes in the broadest sense of their universal application, inasmuch as the tribes of Israel "show the [entire] workings of the spiritual idea," S. & H. 562. It must be remembered that Moses compiled the first chapter of Genesis over four hundred years after the twelve tribes of Israel were unfolded in Jacob's consciousness, the latter typing "the revelation of Science" (in the light of the fact that Christian Science is as old as God, S. & H. 146, marginal topic). Thus Moses had access to the entire

history of the twelve tribes of Israel as "lamps in the spiritual heavens . . . which show the workings of the spiritual idea" (S. & H. 562) upon which to base the progressive light of seven days in the first chapter of Genesis.

In the light of Mrs. Eddy's acceptance of the Bible statement that "one day is with the Lord as a thousand years," Jesus' revelation of the opening of the seven seals by the Lamb of God *in heaven* (this Lamb, in the fifth chapter of Revelation, typing Jesus as purified human consciousness that had completed the full ascent, represented by the ascending days of consciousness; for Mrs. Eddy says, "Since Jesus must have been tempted in all points, he, the immaculate, met and conquered sin in every form," S. & H. 564:14) had the tribal significance of spreading the Science (as Principle) of the tribes over the full measure of seven thousand years according to the reckoning of man's time; for the Bible says, ". . . the Lion of the tribe of Juda [Jesus' tribe], the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (Rev. 5:5), he having reached in heaven (subjective consciousness) the full ascent of the seven ascending rungs of Jacob's Ladder of Life at the point of Gad, meaning Science.

Mrs. Eddy says, "Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever . . . open the *seven seals* of error with Truth . . .," S. & H. 572:12. Thus the Lamb of God (which Mrs. Eddy interprets as "the spiritual idea of Love," S. & H. 590) types the progressive demonstration of Love in the human consciousness which opened the "seven seals of error" with progressive Truth, for Mrs. Eddy says, ". . . the higher Truth lifts her voice, the louder will error scream . . .," S. & H. 97:23. Again, Mrs. Eddy says: "The inaudible voice of Truth is, to the human mind, 'as when a lion roareth.' . . . It arouses the '*seven thunders*' of evil, and stirs their latent forces to utter the full diapason of secret tones. Then is the power of Truth demonstrated . . .," S. & H. 559.

In his revelation of the opening of the seven seals Jesus started with the symbolism of four beasts as characterizing the full measure of the creative values of the first four periods they represented: "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle," Rev. 4:7. Each beast called out a tribal consciousness which corresponded to one thousand years of its characterizing demands.

Thus when the Lamb of God *in heaven* opened the first seal, the "lion," typing the fearlessness ("moral courage," S. & H. 514) of inspirational light, said: "Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer," Rev. 6:1, 2. This identified *Reuben's* morning light in the *one thousandth* year since Adam when the patriarchs were guided entirely by inspirational light; when, in the words of Mrs. Eddy, they "talked with God as consciously as man talks with man," S. & H. 308:15, and when their every activity was motivated by a sense of divine commission and therefore pre-crowned with success.

When the Lamb had opened the second seal, the second beast, the "calf" typing sacrifice, said: "Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword," Rev. 6:3, 4. The red horse and his rider typed the warfare between heaven and earth of the *Simeon* (Peter) consciousness expressed in the *two thousandth* year since Adam which included the dispensation of sacrifice from the time of Noah up to and including the time of Moses with his sacrificial forms and ceremonies instituted to "propitiate" an otherwise "angry" God.

And when the Lamb had opened the third seal, the third beast, the "man" typing justice, said: "Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine," Rev. 6:5, 6. This period corresponded to the *Levi*-consciousness in the *three thousandth* year since Adam (the era of the prophets when kings were always guided by their prophets, or spiritual seers)—the period when both the symbols of stern justice, typed by the scales, and the Spirit (of the prophets), typed by "the oil and the wine," held balanced sway; with the ever warning of the vision of the prophets declaring to peoples and kings alike in weighing, "A measure of wheat for a penny, and three measures of barley for a penny; . . . *see thou hurt not the oil and the wine.*" In other words, Levi ("mortal man") demands both the Thummim ("perfection" of earth) and Urim ("light" of heaven). Thus his endeavor is to join the symbols of earth and heaven, of matter and Spirit; and so to serve both. Instancing this dual tendency

of *all* the prophets, Isaiah prophesied that the Messiah would be the Immanuel nurtured by "butter and honey" and yet again that he would be the lamb led to the slaughter, drinking the vinegar and gall of earthly condemnation.

"And when [the Lamb] . . . had opened the fourth seal," the fourth beast, the "flying eagle" typing ascension above earth, said: "Come and see. And I looked, and beheld a *pale* horse: and his name that sat on him was Death, and Hell followed with him," Rev. 6:7, 8. The flying eagle typed ascending *Judah* which prophecy forced to ride the pale horse and to accept the dictum of his rider (Death) in order to overcome the claims of mortality of the pale horse. This corresponded to the *four thousandth* year since Adam in which Jesus was born and to which he yielded his consciousness, thus overcoming the "evening" (death and resurrection, Un. 62, S. & H. 509) with the "morning" light (ascension) of *Judah*.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held," Rev. 6:9. This period corresponded to the judgment of *Dan*, or self-martyrdom of Christianity, which suffered for its own limitations in the *five thousandth* year since Adam.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood," Rev. 6:12. This period corresponded to the *six thousandth* year since Adam typed by the wrestling of *Naphtali* under the weight of human law as an obscuration to divine light, or when the faith of Christianity was forced to battle with atheism, agnosticism, hypnotism, and all other "isms" and "ologies" of "lawful" doubt; for law (Science) had begun to press Christianity for a "reason of . . . [its] hope," I Pet. 3:15. This period also corresponded to the struggle which preceded the revelation of Science when inspirational Christianity failed to meet the increasing demands of progressive life.

"And when he had opened the seventh seal [typical of the *seven thousandth* year since Adam], there was silence in heaven about the space of half an hour," Rev. 8:1. This silence corresponded to the "rest" of *Gad*, or pause between the last rung of ascent and the next tribal step on the same rung in descent.

Mrs. Eddy said in the first edition of *Science and Health*, "Error will continue seven thousand years, from the time of Adam, its origin," p. 282. Inasmuch as it was a man-angel that brought the "little book"

(typed by the first edition of *Science and Health*) as the revelation of manhood, the first edition of *Science and Health* did not reveal the vision of Womanhood as the wilderness-woman, or the heavenly God-crowned Woman, or the descending Bride. True, Mrs. Eddy had said in this first edition, "Woman was a higher idea of God than man, insomuch as she was the final one in the scale of being" (S. & H. 1st ed., p. 249), but this "woman" was the ascending concept of female (not Woman) in the sixth day of consciousness in Genesis, which "woman" Mrs. Eddy more latterly changed to "female" (S. & H. 508); whereas Woman is the composite idea of both male and female. Thus even the "female" idea called "woman" in the first edition is but a pre-glimpse of Womanhood.

As further evidence of the limitation of this first edition of *Science and Health*, woman is put under the control of man in marriage, p. 315, line 12; and nothing but the trials of suffering Christianity are promised in the light of this first edition of *Science and Health*, whose Preface reads, "Leaning on the sustaining Infinite with loving trust, the trials of to-day are brief, and *to-morrow* is big with blessings" (contrast this first statement in the Preface with that in our present *Science and Health*).

Neither the statement in the first edition about error continuing for seven thousand years from the time of Adam nor any of the other limited features just mentioned in this first edition yielded to even the Motherhood of God presented in the third edition under the chapter entitled "Creation" in which Genesis was then interpreted. Only when the Apocalyptic vision of the God-crowned Woman which appeared in the sixteenth edition of *Science and Health* (when "Genesis" and "The Apocalypse" were added to *Science and Health* for the first time, the latter presenting exclusively the God-crowned Woman in heaven bringing forth her "man child" as Truth and the wilderness-woman lifting up the human consciousness thereto) opened a glimpse of the descending values of Womanhood was this limitation of seven thousand years ever removed from *Science and Health*.

This woman bringing forth the "man child" (Revelation twelfth chapter) appeared after the opening of the seventh seal (Revelation eighth chapter) and the sounding of the seventh angel (Revelation eleventh chapter), thus encompassing time; for the man-angel who descended with the "little book open" in his hand swore "that there should be time no longer," Rev. 10:6. He further said, "But in the days of the voice of the *seventh angel*, when he shall begin to sound,

the mystery of God *should be finished*," Rev. 10:7, he having come after the sounding of the sixth angel only. In the eleventh chapter, verse fifteen, it is said: "*And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever*" (Rev. 11:15). Thus the God-crowned Woman appeared in the twelfth chapter of Revelation after these prophesied fulfillments of the sounding of the seventh angel and the finishing of "the mystery of God"; and Mrs. Eddy says of this twelfth chapter of Revelation, "The twelfth chapter of the Apocalypse typifies the divine method of warfare in *Science*, and the glorious results of this warfare," S. & H. 568.

So "time" was encompassed by the discernment of Woman, and previous to this discernment "time" is measured for oneself only according to the good that is unfolded in the "seal," or "tribe," in which one's consciousness is working; for the tribes, seals, and days are one and the same "workings of the spiritual idea" which the twelve tribes reveal. First, as the expression of Life; second, as the Church of Truth, embracing in one whole body the fragmentary laws of Life; third, as the Church of Love, which embraces Truth, just as the latter embraced Life.

Thus it will be seen that revelation awaits demonstration only and not time for its manifest annunciation of Christ's presence "here and now." Mrs. Eddy quotes the Bible text at the beginning of "The Apocalypse": "'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the *time is at hand.*'—Revelation," showing that the time is at hand which corresponds to the opening of the seventh seal (because the prophecies of her entire "Apocalypse," as unfolded in the "Key to the Scriptures," followed the opening of the seventh seal), and that it awaits discernment only and not "time." Mrs. Eddy says in the third edition of *Science and Health*: "The numeral of infinity, called seven days, can be reckoned only as we lay aside finite calculations and accept the *computation of Scripture*, that 'one day with the Lord is as a thousand years,' " p. 120, Vol. II; and in the last edition she says: "The numerals of infinity, called *seven days* [italics are Mrs. Eddy's], can never be reckoned according to the calendar of time. These days will appear *as* [not when] mortality disappears . . . and thought accepts the divine infinite calculus," S. & H. 520. However, "calculus" is not a nameless chaotic condition of Mind to which

thought endeavors to return but an ordered method of computation that embraces in spirit all of its previous mathematical processes; else the entire footsteps of thought, to the end of forming the body of Truth, would have been in vain, and the earth would again be without form and *void*.

The twelve tribes of Israel as showing "the workings of the spiritual idea" have thus been expanded to indicate that they are in no sense dependent upon time or even the circumstance of place or outward condition, but on the contrary that they have progressively determined all acts of time, place, or circumstance within and without the limits of what has been called "time." Thus they are in no sense limited to or by Church. Rather, Church is but a feeble expression of their all-embracing potentialities.

"THE NUMERALS OF INFINITY"

As previously presented in the comments on the third picture, Mrs. Eddy subjectively interprets the first chapter of Genesis as one continuous day, in the sense that she gives no interpretations of the "evenings" (nights) which divide the one infinite day as "the only" into seven days of interrupted (by "evenings") unfoldment. Thus she obeyed the command of the man-angel which brought the little book, the command reading, "Seal up those things which the seven thunders uttered, and write them not," Rev. 10:4. It was the opening of these seven "evening" seals of error with progressive unfoldments of Truth which constituted objective demonstration.

After her nightless (eveningless) spiritual interpretation of the six days of progressively unfolding consciousness in the first chapter of Genesis, Mrs. Eddy ends her spiritual interpretation of the seventh day in the second chapter of Genesis (which seventh day she characterizes as God's rest "in action"—*rest* "in action" constituting "omni-action," the fourth dimension of her definition of "Good," S. & H. 587:20) with the previously mentioned spiritual summation of the full seven days, in which she calls them "the numerals of infinity," and which, to repeat, reads: "The numerals of infinity, called *seven days* [italics are Mrs. Eddy's], can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus," S. & H. 520:10-15.

It matters not whether "time" is measured by a day of twenty-four

hours, by a thousand years, or even by "the good that is unfolded" (S. & H. 584:6), it has a *forward* acquisitive element that brings it within Mrs. Eddy's definition as "Time. Mortal measurements; limits, in which are *summed up* all human acts, thoughts, beliefs, opinions, knowledge," S. & H. 595:17-19. Never until Mrs. Eddy lifted "days" out of forward movement and identified them with *infinity*, as she does in her interpretation of the "seven days" as "the numerals of infinity," did she take them out of "time" and place them in the position of "the only" as the Word that was "in the beginning [*the only*,' the italics are Mrs. Eddy's, S. & H. 502:25] . . . with God" (John 1:1), which original Word as subjective Bride contains all the elements of the objective Bride that have come to expression in the human consciousness only after thousands of years of objective (and therefore *forward-moving*) labor. Hence the moment that "days" are associated with "infinity," they (with all that they hold within themselves as the sum of mental labor) reach as far back for "a beginning" as they do forward for an "ending" and thus find no limits either way. So in defining the immeasurableness of the "seven days," Mrs. Eddy places within their embrace—as recording the changeless Word of God "in the beginning" ("the only")—the symbols of all for which "time" has laboriously striven.

In confirmation of this, it will be seen from the following presentation that Mrs. Eddy's definition of "the numerals of infinity" is divided into *four thought-elements* which divisionally encompass the fullness of the Word in its objective as well as subjective elements—its subjective element of Life, its objective elements of Truth and Love, and its subjective fourth element, "natural good" (S. & H. 119:21), which is the "primeval," spiritual state to which it returns in the "divine infinite calculus" beyond the inspired Word as *letter*, which position fulfills the spiritual ultimate of Mrs. Eddy's statement, "On the swift pinions of spiritual thought man rises above the letter, law, or *morale* of [even] the inspired Word to the *spirit* of Truth," My. 238:16.

The first *three* thought-divisions of Mrs. Eddy's definition of the "seven days" as "numerals of infinity" are symbolized in the pictorial balcony window of The Mother Church by the three divisions of the section which represents the Word as the first side of the City foursquare (corresponding to the first cardinal point of the "city of our God" which is defined by Mrs. Eddy as "the Word of Life, Truth, and Love," S. & H. 577:13)—its three pictorial segments (correspond-

ing to Life, Truth, and Love) depicting, respectively, the seven stars of celestial being, the Bible, and the God-crowned Woman.

The *first* thought-division of this definition of “the numerals of infinity,” which corresponds to the subjective, or inspirational, sense of Life, and which reads—“*The numerals of infinity, called seven days, can never be reckoned according to the calendar of time*”—identifies the revelation of the man-angel that brought to Mrs. Eddy’s subjective consciousness the objective letter of divine Science contained in the “little book” (as recorded in the tenth chapter of Revelation, *after* the opening of the seventh seal, typing the seventh day of rest, by the subjective consciousness of Womanhood, as recorded in the eighth chapter of Revelation), which man-angel (as prototyping the manhood consciousness of Woman) was quickened by her subjective boundlessness to declare “that there should be time no longer,” Rev. 10:6. In this connection, it will be remembered that the man-angel’s “face” was “as it were the sun,” typing the subjective discernment of Womanhood; while he was objectively “*clothed with a cloud*” (Rev. 10:1), which Mrs. Eddy interprets as the obscurity of his message to “mortal sense” (or the consciousnesses of those who were not prepared for its discernment, as none were, other than the one which directly received it and through which it was revealed to others), Mrs. Eddy’s statement reading, “To mortal sense Science seems at first obscure, abstract, and dark,” S. & H. 558:10. The contrasting fact that the God-crowned Woman was *clothed with the sun* (Rev. 12:1) shows that the demonstration of objectivity brought all understandingly within the encompassment of her vision through their objective demonstration. However, the fact that the man-angel’s “face” was originally “as it were the sun” shows that it was always the vision of Womanhood. In illustration of this point, the man-angel is portrayed in a pictorial half of a twin window of The Mother Church by a “female” figure (January *Journal* 1895).

In the other half of this twin window there is portrayed Jesus talking with the Samaritan woman at the well of Sychar in whom he sees the reflection of his own “face . . . as it were the sun.” This woman had had five husbands previously to the one she then had—but whom she had just disclaimed—her disclaimer evoking Jesus’ rejoinder, “Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband,” John 4:17, 18. The last was not her husband because her very dissatisfaction with him had led her to reach for the seventh in the

Christ-consciousness of Jesus and to find it there—for she was the first person on earth to discern and declare Jesus to be the Christ, saying to those whom she subsequently met, "Come, see a man, which told me all things that ever I did: is not this the Christ?" John 4:29. Thus, "as in water face answereth to face," so the woman saw in Jesus' illumined countenance the reflection of *her* own face "as it were the sun." For Jesus typed the subjectively conceived "seven days" of nightless (and therefore timeless) consciousness which woman discerned at the point of her human readiness therefor—her own pardon (like that of Mary Magdalene) being won by the divine Love that enabled her to see and accept her vision without consciousness of unworthiness therefor, Mrs. Eddy having said: "If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically [for 'Love fulfils the law of Christian Science,' S. & H. 572:12]," S. & H. 365:19-22. This is the subjective consciousness that triumphs over "time" as "limits" in which "time" sums up all "human acts, thoughts, beliefs, opinions, knowledge" (S. & H. 595:17)—thus "time" as "mortal belief" "infolds the conditions of sin," S. & H. 556:10.

Thus, just as Jesus subjectively turned back the limits of time when, in the same vein of thought on another occasion, he spoke of the glory which he had with God "before the world [of 'time'] was," John 17:5, so was he able, in this instance, to roll back the limits of objective "time" and to reveal the Christ to the consciousness of one who had objectively reached its pain-fraught limits, by beholding her in the position in which St. Paul places all when he said, ". . . He hath chosen us in Him before the foundation of the ['time'] world, that we should be holy and without blame before Him in love," Eph. 1:4. Thus subjective consciousness, to its own sense, embraces the full *ends* of objective consciousness.

It is this subjective consciousness which is symbolically pictured in The Mother Church in the first of the three divisional segments (composing the section typing the Word as the first side of the City foursquare, corresponding to "the Word of Life, Truth, and Love" as the first cardinal point of the "city of our God"), in which first segment the seven stars of celestial being, typing the seven stars which Jesus as "the masculine representative of the spiritual idea" (S. & H. 565:11) held in his right hand (Rev. 1:16), are singing together in "primeval harmony," before "the material lie made war upon the

spiritual idea [through outer resistance],” which “impelled the idea to rise to the zenith of demonstration . . . and to be caught up unto God,—to be found in its divine Principle,” S. & H. 565:23-28.

This quotation is Mrs. Eddy’s interpretation of woman’s necessity to bring forth the “man child” as Jesus (of previously inspirational expression in his first coming as typing Life) in his second coming as typing Science, or Truth, in order that each consciousness that has received the vision of the Christ inspirationally through the impartation of another may be able to reach and maintain it in his own consciousness—which brings us to Mrs. Eddy’s next thought-division in her statement regarding the “numerals of infinity”:

Second, Mrs. Eddy says, “*These days will appear as mortality disappears. . .*” This disappearance of mortality (through the lifting up of the “man child”) is set forth in the “Scientific Translation of Mortal Mind” as the rebirth, in one’s own consciousness, of Jesus in his second appearing as Science, which reascendingly lifts the human consciousness to the conception of immortal Truth.

This appearance of Truth is pictorially symbolized in the second segment (of the section of the window typing the Word as the first side of the City foursquare) by the Bible.

Third, Mrs. Eddy says, “. . . *they* [‘the numerals of infinity’] *will reveal eternity, newness of Life, in which all sense of error forever disappears. . .*” This disappearance of “all sense of error” comes only after the twelve stars on the heavenly Woman’s crown, as typing the idea of the twelve tribes of Israel, have been humanly identified in progressive Church consciousness to every one who has received from another the subjective Word of Womanhood.

This state of consciousness, which is progressive over the disappearance of mortality in one’s individual consciousness and involves the disappearance of “all sense of error” in one’s consciousness of others, is symbolized by the God-crowned-with-twelve-stars Woman in the third segment (of the section representing the Word as the first side of the City foursquare). This God-crowned Woman “*clothed with the sun*” types Love, which, in the completeness of the trinity of Life, Truth, and Love, redemptively objectifies the perfection of all men.

Thus, from the foregoing presentation, it is seen that the subjective Word, which was “in the beginning [‘the only’],” elementally embraced all the subsequent labor needful to bring the human consciousness objectively thereto. Hence it was that Mrs. Eddy could

define the *first* cardinal point in the "city of our God" as "the Word of Life, Truth, and Love" (S. & H. 577), which she declared to be her subjective vision of "Christian Science," S. & H. 107:2.

This brings us to the fourth and final division of Mrs. Eddy's definition of "the numerals of infinity," wherein subjective and objective Bride become one, as subjectivity expanded to take in all mankind as one's unified self, which, in the words of St. Paul, does "by nature the things contained in the law," thus becoming "a law unto [itself]," Romans 2:14:

Fourth, Mrs. Eddy says, ". . . and thought accepts the divine infinite calculus." This position is illustrated in the second of two (twin) windows in the outgoing side of the vestibule on the level of the balcony of The Mother Church by the symbol-free circle which supersedes the closed, revealed-by-others Word (*Science and Health with Key to the Scriptures* resting upon the Bible as its manhood foundation) embraced in the same character of circle as its twin. This blank circle signifies the objective return to the subjective consciousness of the Bride as Word which was "in the beginning . . . with God"—"the divine infinite calculus" beyond the "letter, law, or morale of [even] the inspired Word to the *spirit* of Truth," My. 238:17.

Thus while the subjective consciousness of the "divine laws of Life, Truth, and Love" as the original Word, or Bride, which was "in the beginning . . . with God" declares after the opening of the seventh seal, typing the seventh day of consciousness, that "there should be time no longer," it was not until after the consciousness that receives the revelation through another had completed its objective course that it is declared that ". . . there shall be no *night* ['evening']—typing the measurements of 'time' there," Rev. 22:5.

It is interesting to note that the three divisions of the Word as the trinity of Life, Truth, and Love correspond to St. John's three divisions of the Word as, "*In the beginning* was the Word [the primeval, subjective consciousness in which the morning stars sang together], and the Word was *with* God [the heavenly consciousness which draws to it the ascending, objective demonstration, but which, as the Bride and Lamb, is still a dual consciousness], and the Word *was* God [the descending return of the objective consciousness to the subjective consciousness, bringing all mankind with it in demonstrated oneness, which is God as the 'infinite All-in-all']," John 1:1.

Thus the "seven [nightless] days" as "numerals of infinity," typ-

ing the original Word as "the only," embracingly contain, both abstractly and concretely, the values which the symbols of "time" have progressively expressed—the division of the one infinite day into seven "numerals of infinity" to the end of objectified demonstration being explained by Mrs. Eddy when she says, "It only needs the prism of this Science to divide the rays of Truth, and *bring out the entire hues of Deity*," Mis. 194:13.

That these seven "hues of Deity," typed by the seven "numerals of infinity," were never divided to subjective consciousness is seen in the stanza of the Poem applicable to the seventh picture in *Christ and Christmas* (typing the seventh day), wherein the seven "hues of Deity" are drawn into "the irradiance of Life," which "irradiance of Life" Mrs. Eddy defines in the "Glossary" of *Science and Health* as "day," the stanza reading, "Thus olden faith's pale star now blends in seven-hued white! Life, without birth and without end, emitting light!" In correlation of this Truth, the seven points of the star (typing the seven prismatic "hues of Deity") yield in the seventh picture to undivided light. Thus we find in the daughter consciousness in this seventh picture the symbol of the subjective "irradiance of Life" as one infinite day.

LEAH'S SEVENTH CHILD, DINAH,
IDENTIFYING THE SEVENTH NUMERAL OF INFINITY
AS THE SEVEN-IN-ONE DAY *

It will be remembered that Leah wholly disregarded the handmaids' four children, prototyping Church, in her numerical reckoning of her own children and thus reached the acme of her symbolic childbearing in her daughter Dinah, who was her seventh child (although Jacob's eleventh), Gen. 30:21. Therefore Dinah, as the seventh child, typing the seventh day of "rest," is the one character in the Bible that symbolizes the subjectivity of the spiritual idea as elementally embracing the full objective "workings of the spiritual idea." However, inasmuch as Mrs. Eddy says that it is the twelve tribes of Israel that show the "*workings* of the spiritual idea," and Dinah is not reckoned as one of the tribes, she could not be objectively identified in the human consciousness until the "workings" of

* The principle of the seven-in-one day is illustrated by the fact that the seven prismatic colors of the rainbow become pure white when placed in a revolving color wheel—the "seven-hued white" of which Mrs. Eddy speaks in the stanza of the Poem applicable to the seventh picture.

the idea were complete. But inasmuch as Leah types subjective consciousness and Rachel objective consciousness, it was needful that subjectively unified Dinah should be manifest as an elementary pre-pattern of the two objective, complimentary (to each other) children of Rachel, Joseph and Benjamin, which were a "split" consciousness of Love's unified idea, as evidenced by the fact that Rachel at the birth of Joseph named him "addition, increase" (the meaning of Joseph), in anticipation of another child. Thus Dinah, as a unified type of the "seven days" subjectively seen as "numerals of infinity" (the seventh day embracing the previous six days of unfoldment), supports and propels Rachel's consciousness from behind in the objective bringing forth of Joseph and Benjamin as types of the divided consciousness of heaven and earth.

This support of objective demonstration (with its twelve elements) by subjective consciousness (with its seven elements as "numerals of infinity") is symbolized in the second Concord Branch by six pillars supporting the auditorium of the church, together with a *split* seventh pillar on either side of the auditorium supporting the balcony, at the rear of which is a large rose window encircled by *twelve* large pillars (typing the twelve footsteps of objective demonstration) having as their center a cross and crown on a crimson background (typing the need for objective, sacrificial demonstration).

The six pillars supporting the auditorium of the church are each encircled by lights, and each half of the split seventh bears a divided circle of lights—these lights constituting the illumination of the auditorium. In view of the fact that each of the two previous tabernacles (The Mother Church and the Extension) was characterized by the manner of its lighting, the significance of the seven-pillar lighting in this second Concord Branch as typing the "seven *days*," or "numerals of infinity," is inescapable.

THE TWO-EDGED SWORD OF TRUTH

"So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life," Gen. 3:24.

It is recorded in Genesis thirty-fourth chapter that Dinah was "defiled" in the land of Joseph* by Shechem, who lived in a walled

* The fact that the land was afterwards apportioned to Joseph proves that it was Joseph's forever apportionment.

city. Her "defilement" occurred before the birth of Benjamin (recorded in the next chapter, Genesis thirty-five). A synopsis of the Bible record as given in Genesis thirty-fourth chapter is as follows:

"And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land [of Joseph]. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and . . . defiled her. And his soul clave unto Dinah the daughter of Jacob . . . And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come. . . . And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. . . . And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; . . . And it came to pass on the third day [after their circumcision, to which they had consented], when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out [of the city]."

"Dinah" means "acquitted,"* and, as thus cognominally pre-ordained, she was forever free from any claim of defilement. She types the subjective consciousness of Science, of which Mrs. Eddy says: "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. It is the translator, not the original Word, who presents as being first that which appears second, material, and mortal; and as last, that which is primal, spiritual, and eternal," *Mis.* 188:3-8. Thus Dinah was "born" acquitted of this discrimination; for Dinah typed the pre-unified consciousness of Joseph and Benjamin.

However, it is not possible for one who has not received a subjective revelation of Science, and has thus been forced to pass through Church consciousness which demands the completed "*workings* of the

* Peloubet's *Bible Dictionary*.

spiritual idea" in its full twelve elements, to reach this subjective state until Benjamin, the twelfth element, has been spiritually brought forth; for Joseph, the eleventh element, as a negative (or negating) sense of Benjamin cannot sustain Benjamin's affirmative sense. Thus to Levi and Simeon (Levi typing symbolic Church consciousness, and Simeon its initial necessity in the sense that he typed the second day's division of heaven and earth, female and male, which demanded Church in order to demonstrably reunite them), Dinah's experience, occurring in the land (position) of Joseph, *before* the birth of Benjamin, was indeed "defilement." Moreover, to Simeon and Levi's sense, which had reached no further than the symbol-dissipating consciousness of Joseph, such "defilement" could only be rectified by complete annihilation of all that was *behind* them as the seeming cause of the back pull (in the absence of the affirmative sense of Benjamin *) causing Dinah's "defilement"—this back pull being the "walled city" consciousness (Church's last step) which was Shechem's abode ("Shechem" meaning "part, portion," of Truth) and which abode typed his consciousness, as evidenced by the fact that Jacob, in his curse, referred to the annihilated walled *city* of men as "*a man*" which Simeon and Levi slew, Jacob's curse reading in part as follows: "Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew *a man*, and in their selfwill they digged down a wall," Gen. 49:5, 6.

(The interpretation of Shechem's walled-city consciousness as typing the last step in Church rests, at this point, upon the necessity for its spiritual identification; since the symbols of religion were only to the end of teaching the Church consciousness how to redeem the symbols of the world. A walled city typed, and still types, Church consciousness, inasmuch as the Levites [the tribe from which all the priests were drawn] were given, as their apportionment in the "Promised Land," walled cities only—forty-eight in number. According to Levitical law, even a man charged with "crime" was safe if he could reach a walled city of refuge when fleeing from the vengeance which the law permitted its injured to inflict upon his injurer—which types the fact that man within the protective walls of a city

* Remembering Jesus' illustration of the back pull of "dry places" (negative consciousnesses) in his parable of the man out of whom the unclean spirit had been cast, Matt.

[the walls typing a consciousness of salvation for having "done all," as St. Paul phrases it] is pure to his own consciousness. And as "the twelve tribes of Israel . . . show the workings of the spiritual [or Christ-] idea" for not only the Church but for the whole world [identifying Mrs. Eddy's inclusion of "all mortals" in her reference to the activities of the tribes, wherein she says, "The twelve tribes of Israel *with all mortals* . . . will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science," S. & H. 562:11], any walled city types the purity "within" that protects from the warring claims "without." In this sense, Church is the "schoolmaster to bring [the world] . . . unto Christ," Gal. 3:24,—the Christ-consciousness redemptively interpreting all things as holy. Hence the walls of Shechem's city can be interpreted as having the significance of the Levitical walls of the forty-eight cities, in prototype of the City foursquare, which City foursquare types the consciousness of man's primitive and ultimate perfection "within" the City—the walls protecting him from the false claims of error which have seemed to defile him from "without" his own God-expressed consciousness.)

Thus the "open field" (dissipated Church) consciousness of Simeon and Levi beyond the walled-city consciousness (typed by the fact that the tribes were "in the [open] field" at the time of Dinah's so-called "defilement"—figuratively working for the realization of Benjamin) was "the two-edged sword of Truth" to a consciousness that had advanced into the open field of Joseph and had later returned to a walled-city position.

In line with the fact that Simeon and Levi slew "a man" (typing a walled city of men) with *swords*, Mrs. Eddy's definition of "sword" in the "Glossary" of *Science and Health* is significant. It reads, "Sword. The idea of Truth; justice. Revenge; anger," S. & H. 595. (Note the two-edged character of the definition.) She also says of the "flaming sword" which was placed at the east of the garden of Eden, "Truth is a *two-edged* sword, guarding and guiding," S. & H. 538:4.

Further, by implication, Mrs. Eddy defines the two edges of the two-edged sword of Truth (the two edges being typed by the two swords which Simeon and Levi took—"each . . . his [own] sword," Gen. 34:25,—to slay the men of the city) as "[divine] mercy" and "[divine] justice" (S. & H. 538:7)—"[divine] mercy" typing Church consciousness which presents to mortals the footsteps of Truth, no two of which, mercifully, can be seen at the same time; and "[divine]

justice" typing the devastating relentlessness of divine Principle to anything below it.

Thus divine mercy (having provided the footsteps of Church for man's merciful protection, and necessarily being unable to see beyond them) condemns man for going beyond the walls of Church for its Bride, because the walls type the completeness of idea within one's consciousness where the Bride is to be found; therefore one should never leave the protecting walls of Church until he sees that the "without" is but an expansion of the purity (Bride) "within." On the other hand, divine justice condemns man for not *remaining* outside the walls of Church after he has expanded his Bride beyond such limitations as a result of having taken the orderly tribal footsteps thereto, as had Shechem when interpreting his experience in the light of Church as redeeming world symbols to spiritual ideas; for Shechem could not have come into the sphere of the tribes' unfoldment in Joseph had he not reached this plane—remembering that it was the "translator" and not "the original Word" which materialized the sense of marriage in this narrative.

Thus Shechem, led by the "[pre]determinate counsel . . . of God" (Acts 2:23), who "guides every event of our careers" (Un. 3:28), having left the city for "the [open] field" in the land of Joseph, could never again maintain his consciousness within city walls; for (in line with the fact that truths bear no relationship to time), while Mrs. Eddy gives equal encouragement to those who "gain good *rapidly* and *hold* their position . . . [and those who] attain *slowly* and yield not to *discouragement*" (S. & H. 254:4-6), she gives a peremptory warning (as the necessity for progress) to those who have gained good rapidly but desire to return to previous positions, in the statement, "In Christian Science there is . . . never a return to *positions outgrown* [as attested by advanced steps]," S. & H. 74:29.

The sword of divine mercy (as typing one edge of the two-edged sword of Truth), which guards those who take the orderly footsteps—be they slow or fast, is typed by Simeon, which laid the foundation of Church "in mercy to mortals"; while the sword of divine justice (as typing the other edge of the two-edged sword of Truth), which guards those who have come out of the City against the temptation to return, is typed by Levi as Church consciousness which had at this point reached Joseph beyond its symbolic walls. In this latter connection, it will be remembered that the tribal consciousness of Joseph before it is embraced in Benjamin is but Truth; and Truth at the point of

Joseph as separated from Benjamin, typing Love, is devastating to all earthly symbols, even to the walls of the City foursquare. Thus, well could Jacob say of Levi and Simeon as typing Truth at the point of Joseph, "Instruments of cruelty are in their habitations."

In the case of Simeon, typing divine mercy, nothing is more cruel to progressive consciousness than the attempt to bind it within the walls of divine mercy when it can bear the demands of divine justice. The word "cruel" is derived from the Latin word *crudelis*, meaning "severe." To one who has reached the position of ability to understand divine justice and who, by virtue of his prepared thought, is able to see it as always kind, nothing could be more severe than the endurance of imposed, outside mercy (for mercy is to its recipient always an *outside-of-himself* ministration).

The nature of Church as typing divine mercy (rather than divine justice) is seen in Church's symbolic conception of God as a "cloud," instanced in the occasions recorded in the Bible when God appeared as a cloud filling the tabernacle after the High Priest had made an offering for the people on "the seat of *mercy*" * in the holy of holies (typing the highest point of Church consciousness), and, again, when the trumpeters and singers praised the *mercy* of God in "the house of the Lord," I Kings 8:10, 11; II Chron. 5:13, 14. Thus one's consciousness of God as mercy sees Him only as a "cloud."

Also, as symbolizing the nature of mercy as a covering for divine glory, it will be remembered that Moses always wore a "vail" over his face when ministering to the Children of Israel to hide the dazzling light of divine justice from their unprepared thought, lest they "stedfastly look to the end of that [the symbols of mercy] which is [to be] abolished [so soon as they—the symbols—have fulfilled their mission of mercy]," II Cor. 3:13; in the meantime, in the words of Mrs. Eddy, "so-called mystery and miracle [the symbols of mercy] . . . subserve the end of natural good" until one has objectively reached the consciousness of Love wherein they are "explained," S. & H. 501:13.

In line with this, Mrs. Eddy, in 1908, when using the sword of divine justice in the land of Joseph with which to eliminate for Joseph the Christian limitations of the Word, left mercy ("merciful") in our sixth Tenet to continue to work in Church (despite the fact

* It will be remembered that the High Priest went into the holy of holies once a year for the sole purpose of offering sacrifice for himself and the people on the golden "*mercy seat*" between the two cherubims, Lev. 16:11-15.

that she eliminated "strive," "meek," and "love one another"); for Church must ever rest under the cumulous clouds of mercy, and Simeon must take the sword of mercy into the land of Joseph with which to guard the walls of the City, lest any who are not able to "stand" in the land of divine justice may not come out of Church "before the time" of their readiness.

However, to one already in the land of Joseph, who has glimpsed God's everywhere-presence on the border-line of Benjamin—so soon to be manifest that its beams of Love had brought the land of Joseph almost to the blossom point (for the sons of Jacob were working in the field of its golden promise), the beams of God's Love in even the desert of Joseph is preferable to the cumulous clouds of mercy within Church walls. Hence the cruelty of Simeon's protecting sword of mercy.

On the other hand, Levi, typing divine justice at the point of Joseph as Truth, is equally cruel in its devastation of symbols to a consciousness unprepared to sustain a divine leading beyond Church walls. It is not until thought reaches the Benjamin-consciousness, which is beyond the devastation of Truth without Love, that divine justice as Principle is seen as inseparable from divine Love.

This spiritual fact, that divine justice as Principle and Love are inseparable, is symbolically illustrated by the Apocalyptic horseman riding a "black horse" (to the unprepared thought), who demands both exactitude, typing Principle, and inspiration, typing Love,—his demand for divine justice being an exact "measure of wheat for a penny, and three measures of barley for a penny," and his demand for Love being, "See thou hurt not the oil ['heavenly inspiration,' S. & H. 592:25, of Truth] and the wine ['the inspiration of Love,' S. & H. 35:27]," Rev. 6:5, 6. In other words, the demand is that while divine justice must be seen in its meticulous exactness, it must also be seen and understood as the highest manifestation of divine Love to the human consciousness.

Had the Lamb of Love, which alone was found worthy to "open the seven seals of error with Truth" (Rev. 5:5; S. & H. 572:15) that released the four horsemen of the Apocalypse, been the world's interpreting medium, the four horsemen, popularly supposed to be "pestilence," "war," "famine," and "death," would have been interpreted as: first, the initial thousand years of inspirational light, wherein the "Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man" (S. & H. 308:14), typed by

the crowned rider of the white horse; second, as “the divine . . . warfare in Science,” so needful to lift the objective consciousness to the subjective inspirational light (starting with the Ten Commandments as the first intelligent demand for “warfare in Science,” which exacts sacrifice of the “flesh,” that wars against the Spirit), this period being typed by the rider of the red horse, that has power “to take peace from the earth, and that they should kill one another”; third, the tempering (balancing) of divine justice with Love, as just indicated, typed by the rider of the black horse; fourth, the demand for “death” in order that the eagle of resurrection (which called forth the horseman named “Death,” riding the pale horse) might ascend above fleshly limitations (in line with Jesus’ implication that all must die to live again, John 12:24); and so on to the opening of the seventh seal, as previously presented. When it is remembered that the lion as typing the fearlessness of innate (subjective) power, the calf as typing sacrifice, the man as typing intelligent justice, and the flying (ascending) eagle as typing resurrection, each in his turn called forth these horsemen, the true nature of the horsemen will be seen in their progressive periods of spiritual unfoldment.

Returning to the narrative of Dinah, it is related that Jacob (as “the revelation of Science”) “held his *peace*” when he heard of Dinah’s so-called “defilement” and did not rebuke either the “man” or Dinah. For Dinah’s consciousness, having been born beyond the City, could not be defiled therein or thereby, inasmuch as a higher consciousness could never be defiled by a lower.

Mrs. Eddy says, “Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee,” My. 149:31. In this light, the exact correspondence, in point of place and name-import, of Shechem (as the channel for Dinah’s so-called “defilement” by man) and Sychar (as the place where Jesus lifted the Samaritan woman above the same so-called “defilement” by man) presents a significant coincidence of spiritual and symbolic fact; for it was at Jacob’s well of Sychar * (another name for the town of Shechem), located in a field which Jacob bought from Hamor’s children (Gen. 33:19, Shechem being one of his children) and gave to his son Joseph, in the land of

* A stone’s throw from Joseph’s grave—his embalmed remains having, at his own request, been taken back to the “Promised Land” for burial by Moses when he led the Children of Israel back to the land which they had been promised as the gift of God to Abraham and his seed forever.

Joseph, that Jesus (as typing the subjective consciousness of Dinah) lifted the Samaritan woman to the seventh day of consciousness in the very spot of Dinah's so-called "defilement." Thus Love and the "tender lesson" of Dinah's prenatal "acquittal" were awaiting the Samaritan woman.

So Mrs. Eddy says, in sharply contrasting statements (although in the same continuous setting): "The condemnation of mortals to till the ground [in Adam's curse, as recorded in the third chapter of Genesis] means this,—that mortals should so improve material belief by thought tending spiritually upward [in Church consciousness] as to destroy materiality. Man, created by God, was given *dominion* over the whole earth [of which dominion Mrs. Eddy also says elsewhere, 'Man is *not made to till the soil*. His *birthright* is dominion, not subjection. He is lord of the belief in earth and heaven,—himself subordinate alone to his Maker,' S. & H. 517:31]," S. & H. 545:7-11. In explanation of these contrasting positions, Mrs. Eddy continues: "The translators of this record of scientific creation [the third chapter of Genesis] entertained a false sense of being. They believed in the existence of matter, its propagation and power. From that standpoint of error, they could not apprehend the nature and operation of Spirit. Hence the seeming contradiction in that Scripture, which is so glorious in its spiritual signification," S. & H. 545:21-27.

This statement would apply with the same emphasis to Dinah and Shechem as it did to error and Adam, and as such it is offered to explain Dinah's so-called "defilement," that resulted in her being "avenged" (another, and lower, definition of "Dinah") by a consciousness unprepared by the realization of Benjamin to understand the subjective position she typed as the seventh day of rest from the six days of preceding star-songful unfoldment, which position could never be defiled and thus needed no avengement.

As conceived at the point of Joseph, however, the composite nature of Dinah (as Joseph and Benjamin) seemed to be a *dual* character of the "avenged" and "acquitted"—"avenged" by Truth as Joseph, but "acquitted" by her own sense of Benjamin. The avenging sense of Joseph, as the Truth element of composite Benjamin, guards and avenges its virtue as against the incursion of all past symbolism, such incursion being typed by a man who invaded the domain of Joseph to "eat" of the fruits of Love from the "tree of life" before the walls of the Church consciousness (which demands reparation) were down; and who, moreover, did not offer to "dig down" his own walls, thereby

restoring himself and Dinah to the "open" country of Joseph, but rather to repair his wrong by paying a price unacceptable to Principle—the price of being allowed to remain in the City and yet bring unto it the "fruits of Love" as typed by Dinah. In other words, Shechem chose rectification, which goes backward, rather than effacement, which goes forward and sustains its position—Mrs. Eddy having said, ". . . wrong work . . . [must be] effaced or rectified [repaired]," S. & H. 240:20. However, in Joseph, where Shechem placed himself when he left his walled City to reach Dinah, there is no rectification, only ". . . a certain fearful looking for of judgment and fiery indignation [the flaming sword], which shall devour the adversaries [of progress]," Hebr. 10:27.

In the "acquitting" sense of Benjamin, however, Dinah stands alone; for Dinah was "born" as the composite consciousness of both Joseph and Benjamin and was thus able to sustain her consciousness even though Benjamin was not yet manifest to the objective sense of Simeon and Levi.

THE SWORD OF SPIRIT

Paul, in his description of the "whole armour of God" (Eph. 6:13-17), places as its last footstep "the sword of the Spirit, which is the *word* of God," thus identifying the "sword of Spirit" with Benjamin, as typing the highest expression of the Word; and Mrs. Eddy, under the marginal topic of "The armor of divinity," says: "At all times and under all circumstances, overcome evil with good. . . . Clad in the panoply of Love [Benjamin], human hatred cannot reach you. The cement of a higher humanity will unite all interests in the one divinity," S. & H. 571:15-21.

This cementing of all past footsteps "in the one divinity" was the position of Dinah as Benjamin, in which grew "the tree of life" bearing its "twelve manner of fruits," or the right placement of each and every previous footstep of Truth. Thus the back slash of Truth (as embraced in Love) found Dinah's "past" as pure as the "future" infinitude of Love; for Dinah typed the "spiritual, holy habitation . . . [with] no boundary nor limit [either backward or forward]," S. & H. 577, which could not be seen in Joseph until Joseph was embraced in Benjamin—this lack being evidenced by Levi and Simeon's sense of Dinah's "defilement." Hence, as bearing upon this point, attention is again called to Mrs. Eddy's statements that it was not the "original Word" (subjectivity typed by Dinah) but the "trans-

lator" which was at fault in presenting the older Scriptures (Mis. 187:12; 188:5), which interpret Dinah as "defiled," because of the translator's inability to perceive Dinah as the type of infinite Love, which, as the seven pillars of subjective consciousness, supports the full twelve pillars of objective Bride.

So Dinah, in representing the fullest expansion of Leah as typing "natural good," prototypes that original full expansion of Mrs. Eddy's subjective consciousness which enabled her to interpret the first chapter of Genesis as one nightless (laborless) day culminating in "the female idea" as embracing the six-day unfolded "male idea" (which subjective sense she later yielded to objective necessity when she glimpsed the demands of the Apocalypse upon objective Church consciousness).

It is interesting, in this connection, to note that the first seven pictures in *Christ and Christmas* culminate in the seventh picture in the "female" (daughter) consciousness (typed by the little girl), which seventh picture, like the split seventh pillar, figuratively holds up the full twelve pillars of Church's entire objective unfoldment; for it identifies the period in the revelation of Science in which "the female idea" was declared to embrace "the male idea" (typed by Truth), as well as to express the highest quality of "the female idea" (typed by Love), or Leah as subjectively embracing Rachel, her culminating expansion, without the (afterwards) objective labor of Church to reach such culmination. In other words, Mrs. Eddy's subjective discovery of Christian Science as the "divine laws of Life, Truth, and Love" ("Truth" typed by manhood, and "Life" and "Love" typed by Womanhood, S. & H. 517:8-10) came to her from a sense of "the only," as identified by the first statement in the first chapter of Genesis, which reads, "In the beginning [which she interprets as "This word *beginning* * is employed to signify *the only*,*— that is, the eternal verity and unity of God and man, including the universe,' S. & H. 502:24] God created [both] the heaven and the earth [typed by the female and male of Spirit]," and not from the Apocalypse, which latter she did not begin to reveal until twenty years (1866-1886) after her discovery of Christian Science, and which Apocalypse, in the words of Jesus, was directed wholly to Church, Rev. 22:16. Mrs. Eddy's discovery of Christian Science as having come from "the beginning" as "the only" is in line with her statement that "Christian Science [is] as old as God."

* The italics are Mrs. Eddy's.

LEAH AS SUBJECTIVE CONSCIOUSNESS
 SYMBOLIZING JACOB'S SUBJECTIVE CONSCIOUSNESS

Thus it will be seen that it was Leah, Jacob's first wife, as "the beginning" (Genesis) of his unfoldment, who typed the "natural good" that neither ascends nor descends for vision, but remains on earth, propelling the human consciousness to Rachel as its objective goal. "Natural good" represents subjective, rather than objective, consciousness; but until subjective consciousness is objectively reached by others, one who receives an initial revelation is set apart from every other consciousness and every other man's "hand" is against him.

This was the experience of Jesus and Mrs. Eddy with others, despite the fact that they both initially received the ultimate vision—composite man. In Jesus' case, he held seven stars in his right hand, typing his own subjective consciousness of the "seven days" as "numerals of infinity" (forasmuch as the embrace of the full seven in one consciousness unifies them as one infinite day). However, when Jesus sent out seven corresponding thought-churches as prophesying the seven ascending footsteps of objective consciousness (as seven night-divided days), the seven lost their value as "numerals of infinity" and became but individually ascending steps in a numerical sequence leading to twelve—seven, however, being the fullest extent of the manhood expression of Woman. In the case of Mrs. Eddy, she likewise received the subjective revelation of Science as "the numerals of infinity," or the objective "seven days" as one subjective, nightless day. However, when the objective necessity of others compelled her retroactively to fulfill the prophecy of Jesus' seven churches, she was forced to present the one nightless day as seven days, or seven ascending footsteps,—and, further, in fulfillment of Jesus' prophecy of the twelve stars on Woman's crown, to present the five additional stars necessary to bring organic church back to its original starting point.

In Mrs. Eddy's revelation, the Leah- and Rachel-consciousnesses originally typed indivisible Womanhood (Mrs. Eddy making no division between them when she first revealed "the female idea" in the third edition); but they were later divided by her into Life, prototyped by Leah, and Love, prototyped by Rachel (S. & H. 517:10), in order that man (typed by Jacob) could be demonstrably lifted from Life as "creation," through "intelligence," to "Truth" (the three progressive divisions in "the ideal man," S. & H. 517:8), where (as Truth)

his oneness with heavenly Love is realized (both Truth and Love being heavenly qualities), thence descendingly returned to Life, as "the Truth which is Life" (S. & H. 35:23), or the original divinity of "natural life," which Leah as subjective consciousness typed.

As pertinent to this position, Which is the greater consciousness: "God is love" (typing heaven) or "God is love; and he that dwelleth in love dwelleth in God, and God in him" (typing the oneness of both heaven and earth)? The first position was that of Rachel as typing heavenly Love, and the second was that of Leah as typing earth Life.

It will be remembered from the comments on the first picture that Leah, too, typed Love, as expressed in her prenatal conception of Reuben, until she found that Jacob was unprepared to understand the divinity of his own "natural life" (as "the spontaneity of Love," My. 185:16) of which Leah was the symbol (remembering that St. Paul says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him," I Cor. 2:14); and, because he "hated" his own "natural life," Jacob "hated" Leah, its symbol. This necessitated his progressive objectification of the twelve footsteps of Truth, which Leah, as the propulsion of Love from beneath, "let" him unfold (she identifying them as his own children) to the point of Rachel, his own objective sense of Love. Could the human consciousness, at the point of its joyous reception of the revelation of "the beauty of holiness [wholeness]" as the position of another's consciousness, see at one time (as did Jacob in his vision of the ascending and descending angels on the Ladder of Life) a panorama of the human footsteps needful to objectively reach this subjective vision of another, it would exclaim (as did Jacob) in its own unpreparedness therefor, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven," Gen. 28:17. Thus although Love was Leah's initial subjective vision, Jacob had to reach it objectively.

A pre-type of his objective labor is seen in the fact that he had to "work" (not merely wait) for seven years before he was given Rachel (in the sense that he served divine Principle in the symbol of "Laban," Rachel's father, meaning "white"—purity), and still again seven more before he was permitted to take Rachel from her father's house—the first seven years typing the seven days of ascending (purifying to his sense) consciousness, the last, the seven descending days of redemptive consciousness. This objective ascent and descent self-defined Jacob to himself until he was able to realize on *earth* that Leah and

Rachel were *one*—reaching ultimately the initial point of even his own consciousness, of which he had a prevision in his vision-dream of the ascending and descending angels as emanating from his own earth consciousness. Thus Mrs. Eddy defines Jacob as (in part), “. . . the revelation of Science, in which the so-called material *senses* [divided sense of man and woman to every one who is forced to obtain this revelation from a source outside of himself, as does every one who has not received it directly from God as the “natural good” of his own consciousness] yield to *the spiritual sense* [unified sense] of Life [typed by Leah] and Love [typed by Rachel],” S. & H. 589:5.

Likewise Mrs. Eddy received her subjective vision of Christian Science from the united consciousness of Leah, typing Life, Jacob, typing Truth, and Rachel, typing Love, as the “divine laws of Life, Truth, and Love,” S. & H. 107. Mrs. Eddy called this initial 1866 vision of Christian Science a “*final* revelation” for which “God had been graciously preparing [her] . . . during many years,” S. & H. 107:3. However, Mrs. Eddy, like Leah, found that her subjective consciousness as “the revelation of Science” was received by her students at the point of “hate” in their own lives—even hatred of her, as previously presented; and she was forced to come down to the plane of her students’ consciousnesses, which required, in her own words, the “patching [of] breaches widened the next hour . . . [the] pounding [of] wisdom and love into sounding brass . . . [the] warming [of] marble and quenching [of] volcanoes” (Mis. 316:21) in order to lift her students objectively, step by step, to her own initial consciousness. But, finding that her adaptation was of no benefit to them, she was forced to “let” them, as did Leah with Jacob, make their own self-“adaptation[s]” in preparation for the reception of her initial “bestowals”; for Mrs. Eddy says that “Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, ‘Ho, every one that thirsteth, come ye to the waters,’ ” S. & H. 13:2. Every human consciousness must make its own progressive “adaptation” (as “self-mothering”) of divine Love before it can accept divine Love’s “bestowals” as the always “free gift” of perfection.

However, Jacob as “the revelation of Science” furnished the only pattern for the progressive quaffs from the fountain of divine Love by which human “adaptation” reached the point of divine Love’s “bestowals.” In other words, *Jacob’s* dream is the only process for the awakening of the human consciousness from *Adam’s* dream—the

dream of divided manhood, characterized in the human consciousness as divided Leah (typing original perfection) and Rachel (typing the same ultimate good).

Hence Leah, as original perfection, typed the "natural good" of the seven days of consciousness in the first chapter of Genesis, which chapter, without its intervening nights of human self-"adaptation[s]," was initially one continuous day, wherein the seven "morning stars sang together" as "*the MORNING STAR*" of forever being, to which Rachel as revealing consciousness progressively leads the human consciousness (the goal being herself as the objective sense of Leah) and then disappears as a separate entity from Leah. This disappearing is typed by the fact, as presented in the Biblical narrative, that Rachel, at the point where heaven comes down to earth to dwell among men, passed on, leaving both Joseph and Benjamin (which latter she named "Ben-oni," meaning "son of my sorrow") to dwell with Leah in oneness of consciousness. Rachel occupies a lone earth grave, while Leah was buried with Jacob and his ancestors.

Thus Jacob as "the revelation of Science" typically returned to the consciousness of Leah after expanding his consciousness to Rachel's second son, composite Benjamin, as the coincidence of the subjective Bride, which was "in the beginning . . . with God," and the objective Bride, which was "adorned for her husband"—the demonstrated human consciousness.

Hence it was that Mrs. Eddy added to *Science and Health*, "God is natural good" (S. & H. 119:21), and, ". . . the natural order of heaven comes down to earth" (S. & H. 118:31), simultaneously with her revelation of the *descended* City foursquare (symbolizing the point where heaven, typed by Rachel, comes down to earth, typed by Leah), at the same time adding to *Science and Health* the Scientific Definition of Mortal Mind" (now "*Scientific Translation*") by which she forced "Mortal Mind" to progressively *define itself* through the work of The Mother Church, that was started immediately thereafter—thus "self-mothering" its own consciousness (remembering that medial Motherhood and "Son" are both "Truth," so they are one and the same thing) through the process of its own progressive "adaptation." In other words, at the same time that Mrs. Eddy received the prophetic revelation of the City foursquare as the goal of objective necessity, she received the prophetic revelation of the process by which it would be obtained. Inasmuch as the children of The Mother Church were the progressive Children of Israel in idea and thus typed

the progressive footsteps of Jacob as "the revelation of Science," they presented the process by which Jacob progressively self-defined and so self-destroyed his own error, S. & H. 411:13-19, as previously presented in this book.

So "God [as the Ruler and Maker of all circumstances, conditions, and peoples] is natural good" only to the consciousness that has reached the expansion which can (not through blind Christian faith, but through scientific understanding) identify each and every happening of his life and that of others with the "omni-action" of good, in line with the Scriptural statement that Mrs. Eddy makes the basis of her own query: "Who is it that demands our obedience? He who, in the language of Scripture, 'doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?' " S. & H. 256:19.

So objective consciousness which has been scientifically expanded to the point of encircling the entire twelve stars in its ultimate harmony finally reaches "the numerals of infinity," which correspond to the subjective consciousness typed by the "morning stars" that "sang together [and not separately]" when "all was primeval harmony," S. & H. 565:23. Just as the twelve separate gates yield to the *one* gate which was opened to Jacob on earth as the culmination of Jacob's descending consciousness (as typed by the descending angels) and which caused him to exclaim, ". . . this is the gate of heaven [on earth]," Gen. 28:17, so the separate songs of the twelve stars must yield to the one song of "the MORNING STAR," which supersedes even "the [one] gate" and takes consciousness back to original light "in the beginning," where (as Mrs. Eddy declares it in interpreting the first manifestation of divine Mind as recorded in the first chapter of Genesis) "'God is All-in-all,' and the *light* of ever-present Love illumines the universe," S. & H. 503:13.

This "MORNING STAR" is the last promise of *Christ and Christmas* (as well as the Bible) and, as the light of "the numerals of infinity," is the light of the one nightless day before its division into seven night-interrupted days. It is symbolized in the first chapter of Revelation by the seven stars which Jesus held in his right hand, which stars were brought to their resplendent generic glory in the last chapter of Revelation where Jesus himself becomes the one "MORNING STAR," as evidenced by his own statement reading, "I am . . . the bright and morning star," Rev. 22:16.

As *Christ and Christmas* closes its glorious, rhythmical revelation with the promise of the "MORNING STAR" to each and every one who fulfills its conditions, this book could close in no more fitting way than to repeat the promise and its conditions, which read, "He that overcometh, and *keepeth my works unto the end*, to him will I give . . . the MORNING STAR," Rev. 2:26, 28.