

# 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 *prophecy* 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.”