

THE THIRD PICTURE

“SEEKING AND FINDING”

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

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

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

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

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

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

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

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

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

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

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

THE MANHOOD OF WOMAN CONTRASTED WITH THE WOMANHOOD OF WOMAN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The manhood of Woman contrasted with the womanhood of

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

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

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

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

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

* The italics are Mrs. Eddy's.

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

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

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

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

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

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

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

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

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

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

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

In the first edition of *Science and Health* Mrs. Eddy completely repudiated church, saying: "The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make. . . . No time was lost by our Master in organizations, rites, and ceremonies, or in proselyting for certain forms of belief: members of his church must answer to themselves, in the secret sanctuary of Soul, questions of the most solemn import," p. 166. And yet despite this repudiation of church in the first edition of *Science and Health*, published in 1875, a "church" was simultaneously formed by Mrs. Eddy's students (in 1875), which ended in rebellion in the same year; and in 1879, as a concession to her students' needs, Mrs. Eddy formed with her students the First (sustained) Organization of church, which she later dissolved in 1889 with the following statement: ". . . material organization . . . is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off . . .," Ret. 45:6. However, inasmuch as Mrs. Eddy in 1886 had presented in *Science and Health* the chapter entitled "The Apocalypse," which revealed the God-crowned Woman crowned with *twelve* stars,—five beyond the seven which Jesus held in his right hand (which he called, "the angels of the seven churches," Rev. 1:20) as typing manhood,—she realized that the First (Christian) Organization founded on *Jesus* (as "Master") which she dissolved in 1889 had not completely fulfilled Jesus' demand for his prophetic Church as founded on the Rock, *Christ*, Matt. 16:18. Hence a further reorganiza-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* Italics are Mrs. Eddy's.

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

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

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

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

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

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

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

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

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

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

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

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

* Italics are Mrs. Eddy's.

"him," he is subsequently, in the same verse, spoken of as "them"), and in *Science and Health* Mrs. Eddy interprets this "him" as "generic" man (S. & H. 516:29)—elsewhere defining generic man as Woman, saying that "the woman in the Apocalypse symbolizes generic man." Also under the same Biblical text appertaining to "image," Mrs. Eddy in correlation of the compounded male and female idea as "Truth" (the male idea) and "Life" and "Love" (the female idea) further says (as throwing light on what she means by "image" as generic man), "In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity," S. & H. 517:8-14. Note that Mrs. Eddy immediately before making this statement corresponds woman to Love and says elsewhere that "Love is the generic term for God," My. 185:14. Thus it will be seen why "the fruit of a tree yielding seed" as typing the "matured" generic "tree of life" is given generic man (as the female embracing the male) for food.

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

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

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

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

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

* The italics are Mrs. Eddy's.

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

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

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

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

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

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

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

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

* The italics are Mrs. Eddy's.

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

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

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

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

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

* The italics are Mrs. Eddy's.

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

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

THE SERPENT BEHIND THE WOMAN

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

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

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

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

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

* The italics are in *Miscellaneous Writings*.

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

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

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

THE RELATIONSHIP OF THIS THIRD PICTURE TO CHURCH

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

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

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

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

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

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

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

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

"ZONE TO ZONE"

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

(Identical Fulfillment)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Therefore was his name called Levi"—As previously presented, the name "Levi" means "*joined*." Levi became the link that "*joined*" earth and heaven in prophecy only, for this Levi-"zone" typifies Mrs. Eddy's consciousness in her endeavor to *join* the "light" of priestly Levi's "Urim," S. & H. 596:11, which inspirationally declares the always-perfection of man, with Levi's "Thummim," S. & H. 595:11, which is "the eternal demand of divine Science" for the "perfection" of the human consciousness. This demand of the "Thummim" for perfection, symbolized by the open Bible in this picture (in contrast to the closed Bible in the seventh picture), evidences man's need for the Bible's progressive symbolic guidance to demonstrably reach the "Urim" as the "light" of Woman's consciousness, which enabled her to declare "the end from the beginning," Isa. 46:10. In other words, the "Thummim" and the "Urim" type the divided mission of manhood and womanhood, the "Thummim" being manhood's constant demand for unattained perfection (which in the words of Jesus' manhood says, "*Be ye . . . perfect*," Matt. 5:48) that wars against the "light" of the "Urim," typing Womanhood's vision of the ever-perfection of man (which in the words of Mrs. Eddy's womanhood says, "Man is as perfect now, and henceforth, and forever, as when the stars first sang together, and creation joined in the grand chorus of harmonious being," Mis. 188:3).

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

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

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