

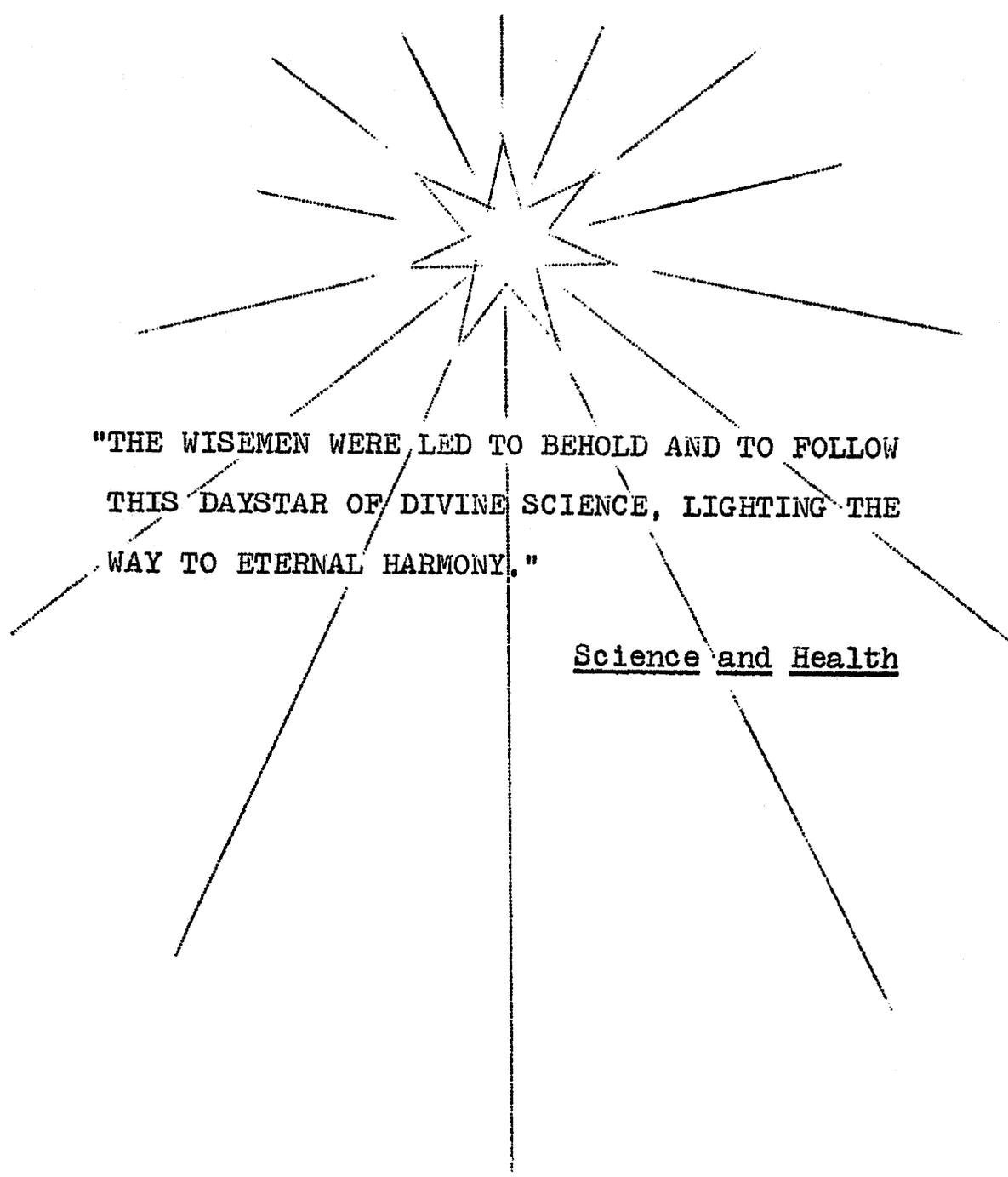
T H E I L L U S T R A T I O N S  
A N D  
T H E W I N D O W S

by

J. W. S. C O X

A study of the illustrations  
in  
CHRIST AND CHRISTMAS  
and the windows of  
THE MOTHER CHURCH  
showing  
their complimentary nature.

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"THE WISEMEN WERE LED TO BEHOLD AND TO FOLLOW  
THIS DAYSTAR OF DIVINE SCIENCE, LIGHTING THE  
WAY TO ETERNAL HARMONY."

Science and Health

## 1. STAR OF BETHLEHEM (MIND)

In Miscellaneous Writings, "the star of Bethlehem" is called "the star of Boston." What is "the star of Boston," when did it appear, and where can it be found? A star appeared first on the cover of Christ and Christmas and then in the illustrations. It appeared again the following year in the sunburst of the auditorium of The Mother Church. The Journal described it as shedding its seven-fold light upon the congregation below! It has seven points to symbolize the "seven-hued white" of the poem which, in its turn, symbolizes the seven synonymous terms for God in Science and Health.

The main characteristic of this illustration is the star generating light. "Light is a symbol of Mind." (S. and H.) In the light four shapes are revealed. These are more or less distinct according to their category and the emphasis Mrs. Eddy wished to have placed on each.

To the right, in the lower quarter of the illustration, is the head of a primitive type of man with a foetus-like shape emerging from his skull and representing the evolution of the human race. The effect of the star of divine Science was to set in motion evolution so that homo sapiens appeared. A mentality was now present which could begin to grasp ideas and to reason. To the left and above the level of this head one may distinguish another head in a horizontal position. It is reminiscent of David with his crown. This next great development laid the basis for the appearance of the Christ-idea. Here the line of Jesus according to Matthew begins. Why? Because the spiritual idea had been glimpsed in its completeness. Under the star and somewhat greyer, will be found a group resembling the "Holy Family" of Mary, the babe Jesus, and Joseph. The birth of Jesus signalled the beginning of Christianity or the redeeming power of the divine idea. The most distinct of all representations appears to the right of the star and in line with it. Without doubt it represents Mrs. Eddy and

the introduction of Science.

These four shapes symbolize Word, Christ, Christianity and Science. They are introduced as the illustration shows, through the spiritual idea which brings about a higher type of humanity (Word). The next step revealed a basis in line with Principle at the time of David, King of Israel (the Christ). This then paved the way for the formulation and presentation of the ordered categories called the seven days of creation, the first expression of the divine idea committed to writing. The outcome of this was the practical manifestation through the Christ in Christianity of the correction of evil. Centuries later it led to the description of Being in its seven-fold nature by Mrs. Eddy as Mind, Spirit, Soul, Principle, Life, Truth, Love.

Finally came the introduction of Science itself, providing the means not only of reproducing the earlier demonstration of the spiritual idea, but also it opened the way for the forever unfolding of Truth.

If the student finds difficulty in discerning the shapes as indicated here, the fault may lie in the edition of the poem which is being used. As time has passed the reproductions have become less and less distinct, in many cases the shapes and forms visible in earlier editions are now indistinct. In the volume entitled Poetical Works the illustrations are practically useless.

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The first verse of the poem precedes this illustration. It speaks of "the grim night of chaos" over which shone "one, lone brave star." In ancient myths Chaos is the name assigned that state out of which a supreme being created all things. Chaos is complete disorder, The star of divine Science dispells this mortal concept and shows in place of chaos the operation of Word, Christ,

Christianity and Science which proclaim divine order in the place where chaos appears to unenlightened thought. No Supreme Intelligence ever used chaos to create order. Intelligence can be aware only of order from the start.

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## 2. CHRIST HEALING (SPIRIT)

In the second illustration the star continues to shed its light. The verses preceding the illustration plainly indicate the tone to be that of Spirit:

"In tender mercy, Spirit sped  
"A loyal ray," - that is, a reflection of itself.

Christ-healing is indicated and it is in the tone of Spirit. As Paul wrote,

"The Spirit helpeth our infirmities...the Spirit  
itself maketh intercession for us."

Old theology preaches "the Word of God" or "the Word of the Lord" in a vague sense. The gentleman in the dark robes in the illustration represents this old sense. He is being touched by the outermost rays of light. Of the four figures he receives the least. Old theology is in this position because of its lack of progressiveness. While the Bible itself indicates several changes both in the name of Deity and in the general thought concerning the spiritual idea, scholastic theology has failed to keep abreast. It has failed to progress beyond the symbolism of Jesus' day in some instances or of medievalism in others. It has failed to accept the continuity of revelation.

Under the direct light of divine Science, in the brightest band, stands Jesus, left hand upraised while the right supports the rising female figure in the coffin. Jesus' robe is split in two, revealing the white tunic underneath. The Christ, at the time of the crucifixion, rent

in two the veil covering the empty Holy of Holies in the Hebrew temple, the veil or covering of a false old theology which had two thousand years before become an empty ritual! Jesus is restoring the woman. Although the earliest hints of woman as an essential element of the spiritual idea may date from the introduction of Eve, realization of this fact does not occur until the advent of Christian Science. The first illustration points to woman's place, giving her the highest position, that of discoverer of Science. It removes human womanhood from the secondary position to which she has been subjected throughout the centuries. Her long entombment is now at an end. This demonstration represents the redeeming office of Christianity.

Again, the two women, the one in the coffin and the other at the foot of it are dressed and coiffed in very much the same fashion. It was the Christ-idea which had raised Mrs. Eddy from a point near death and restored her to many years of most useful mission in establishing the Science of Christ. After she had experienced the initial healing, she sought the scientific law behind it to enable others to use it.

"The way in Science" therefore leads through Word, Christ, Christianity and Science, numeration table of "the spiritual mathematics" (S. and H.). Spirit reflects itself and this reflection restores woman. The spiritual sense of woman is essential to the discovery of divine Science which will enlighten human consciousness and make it possible for Science to be introduced as a "permanent dispensation" (S. and H.).

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## 3. SEEKING AND FINDING (SOUL)

It may be noted that in this illustration the star occupies a position somewhat different from that in the preceding two illustrations. It is separated from the scene by a window, whereas in the first two it was not. After Mrs. Eddy had written Science and Health, she added the Glossary which "contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning" (S. and H.). Metaphysics enabled her to give the spiritual sense and is a step on the way to Science. Therefore the star of divine Science lies outside of and beyond the windowpane of metaphysics.

These first three illustrations portray the pathway Mrs. Eddy herself trod in her mission. The discovery or revelation came first (Illustration #1). She herself advises us that it was followed by tests in healing (Illustration #2). Next she appealed to the Bible, her "only authority," to test the authenticity of what she had found. It should not be assumed that she made her discovery by studying the Bible! She made the discovery and then went to the Bible for corroboration, and verified that the Bible contains what she herself had found through revelation (Illustration #3).

Mrs. Eddy is shown studying the Bible with the light of revelation coming from outside and above, from the seven-pointed star of divine Science. Jesus "was at work in divine Science" (S. and H.). This illustration thus begins where he left off.

She writes in Science and Health, "For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures... I won my way to absolute conclusions through divine revelation, reason, and demonstration. The revelation of Truth in the understanding came to me gradually and apparently through divine power" (S. and H. 109). In Retrospection and Introspection (P. 24) she states how the discovery came. "The dis-

covery came to pass in this way. During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation was Mind, and every effect a mental phenomenon." After the accident in Swampscott and after the discovery, "I...withdrew...to ponder my mission, to search the Scriptures, to find the Science of Mind that should take the things of God and show them to the creature, and reveal the great curative Principle,-Deity."

"The Bible was my only textbook. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue." Because of her discovery the Scriptures had a new meaning to her! "The discovery of this divine Science of Mind-healing /came/ through a spiritual sense of the Scriptures and through the teachings of the Comforter..."(S.and H.123).

The Comforter is not in the Bible! It was promised by Jesus. He promised to send another Comforter that would recall his entire teaching and works, Hence the relationship between the discovery and the Scriptures. The discovery was made outside the Bible but was confirmed in it and also it confirmed the Bible itself!

Pen, paper, and ink, playing a prominent part in this illustration, are all inventions of very ancient Egypt, which comes under the Hamitic division of nations. Noah's son, Ham, was classed as servant to Japheth, symbolizing the spiritual level of consciousness. Limitations of space do not appear in the picture. No corners, no floor plane, nor wall planes are visible. A clock rests on a shelf in the dim light behind Mrs. Eddy, and beneath it a serpent coils and opens its mouth to strike. The serpent would interpose itself between the seeking and the finding, and would prevent both from taking place. But like eroding time, it is in the shadows outside the light. One is passive, the other active, but neither is effective when consciousness is filled with the light coming from the star,

THE ILLUSTRATIONS

the light of divine Science which excludes all evil.

Although the serpent of evil endeavored by numerous means to halt the founding work, it was unable to do so. The same serpentine quality endeavored to hide the Science in the organization but again its purpose was thwarted. It would also prevent each of us from shouldering his own responsibility but again it lacks the ability to accomplish its ends, because the spiritual idea is irresistible.

"Seeking and Finding" corresponds to the sea and dry land of the third day of Soul. Seeking is always indefinite, in flux like the sea. Finding is the solid base into which we sink our roots, as the plants which grow on the dry land!

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The fourth verse of the poem which accompanies this illustration identifies (Soul) Science with Jesus:

"What the Beloved knew and taught,  
"Science repeats,  
"Through understanding, dearly sought,  
"With fierce heart-beats;"

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4. CHRISTMAS EVE (PRINCIPLE)

The next two verses of the poem preceding this illustration contrast the true celebration of Christ through demonstration with the false merriment over a personal sense of Christ as a human babe born in an obscure Jewish town. Personal sense hides Principle.

The light of divine Science is entirely missing from this illustration. The scene depends upon artificial lighting for its illumination and it is full of people. Idea is almost totally lacking, it is barely admitted!

These people represent only personal sense, whereas in the first three illustrations people represent a much higher sense. In the background here they are crowding one another. People are concerned with people, old people, young people, aching people, incapacitated people. They are so busy with things that they enjoy or dislike, that concern for the spiritual idea is lacking.

Four distinct classes are represented: At the right a young man and two young women, next age and youth, finally a family group around a topless, pointless Christmas tree. To the far left, partially cut out of the picture, is a man, walking away from it all and fading into gray as though to reject the materialism of the scene.

This illustration is entitled "Christmas Eve." Eve, the name of the first woman, refers to a mortal beginning in the "Glossary" of Science and Health. It also refers to fading illumination of the day and hence to darkening. The chief action yields to this darkened sense. Demonstration replacing celebration would release from invalidism the two young women, the aches and pains of the poor old lady in the wheel chair, while the transitory enjoyment of the people around the tree would turn into unselfish, enduring, spiritual joy. Then the man whose back is shown would turn and face forward!

The illustration is cut in two in the middle between the father at the tree and the little boy facing right. To the left of this division is human pleasure and enjoyment. To the right are human troubles, aches, and pains. The mortal belief of life in matter is thus shown in its dualism, good and evil. Demonstration would vanquish the whole mortal deception; personal sense would disappear and Principle reign supreme.

"This great truth of God's impersonality and individuality and of man in His image and likeness, individual, but not personal, is the foundation of Christian Science." (My.117)

Divine Science does not lend its light to the pursuit of personal pleasures. "If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or God with us; and if a friend be with us, why need we memorials of that friend?" (S. and H.) Demonstration is characteristic of Principle, while celebration from a personal sense is its opposite and obscures the spiritual idea.

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### 5. CHRISTMAS MORN (LIFE)

Mrs. Eddy wrote a poem with this same title. In it are lines referring to Christ:

"Thou God-idea, Life encrowned,

    . . .  
 "Thou gentle beam of living Love,  
 "And deathless Life!"

The verse of the poem which precedes the illustration proclaims the fact that what we call Christ has always existed, and it harmonizes with the statement in Science and Health in which it is noted that "Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ..." Hence the lines of this poem,

"Yet wherefore signalize the birth  
 "Of him ne'er born?"

The preceding illustration depicts the darkened, mistaken sense of Christ as a corporeal infant. In this fifth illustration the true sense rises out of the tomb to which human sense would confine it. In the center of the illustration, to the right of the bridge under the trees silhouetted on the horizon, is a clump of bushes such as would be found growing beside a stream in New England. A clear reproduction of this illustration, will show that the clump of bushes is actually two fig-

ures rising from a tomb! This has become quite obscure in later editions of the poem showing that, not only has there been too little understanding of the significance of this important work in the past, but today there continues to be too little appreciation of it. However, it is rising from its entombment as indicated from talks given in Boston marking the seventy-fifth anniversary of its publication, again at Asilomar, in England in the summer of 1969, and in the general interest now awakening. Up to the time of "Christ and Christmas" Mrs. Eddy had issued nothing built on the structure which she would display after 1902. in Science and Health. At this date she changed the order of the chapters of the textbook and thereby gave it its present spiritual order. "Christ and Christmas," issued in the twelfth month of 1893, consistently illustrated and foretold the coming of this structure. As in Judah the star announced the coming of the Christ by means of a human individual, so the "Star of Boston" announced the coming of the Christ Science, the form of which would be shown as Mind, Spirit, Soul, Principle, Life, Truth, Love, functioning in a fourfold mathematical-like calculus designated as Word, Christ, Christianity, Science. It would foretell the structure of Science and Health. That star moved out of the poem and over the then modern "manger," the auditorium of The Mother Church. There the "babe" was presented to the world when she authorized the two textbooks to become pastors. But, as in Judea, the "babe" was not to remain an infant, it had to grow into the stature of manhood. The windows with which the church building was equipped would show the way.

The star of divine Science does not appear in this illustration, but a light is dawning below the horizon, as indicated in the rays reaching into the sky. It is dawn and this is the first illustration to portray daylight! In Science and Health day is defined as Life, Truth, Love made manifest.

The bridge is important. The textbook states, "One mo--"

ment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown." On the other side of the bridge across the brook, this fact is taking place in the resurrection from the tomb already noted.

Twelve sheep graze calmly in the field beside the road. They represent the whole of human life yielding to the divine "as the night of materialism wanes." (S. and H.) Two houses tucked among the trees beside the road, the steeple and the dome in the distance, represent points in Mrs. Eddy's career. One of the houses bears a resemblance to the outlines of the house in Swampscott, where she made the discovery following her accident and a vital new sense of the Word of Life dawned upon her consciousness. The second house resembles the Lynn house in Broad Street where she finished her textbook. She tells us that as soon as the dawn came she could start writing and would have to stop when day faded. There was a coincidence in consciousness between the light of day and the light of revelation. This impartation was the Christ expressing itself. For her human sense there was much cross-bearing in these days, hence the blackness of the houses.

The church steeple represents the old theology from which she had broken away. The dome represents her organization, although the Extension was not in existence at the time the illustration was conceived. It foreshadows this transitional point. It is in tones of gray, a fact which designates its transitional significance, according to Judge Hanna. (Judge Hanna is reported to have learned from Mrs. Eddy that the tones of black, white and gray represent the three degrees of translation found on Pages 115-116 of Science and Health. In keeping with

this, the two houses and the steeple are very dark because her way was uncertain at this point. She was emerging from the grasp of old theological concepts. The gray of the dome indicates the dawning of a brighter sense as Science begins to appear.

The road, although at first winding, straightens out just before the house resembling the Lynn house and disappears there. Her steps had been harassed until she bought this house and had privacy in which to complete her main work. This road may be considered as the progress of her human life launching the new right idea, and it was continually watched over and ministered to by the Michael and Gabriel sense of the two wingless angels hovering above and to the left. Although it may have appeared to turn and twist at times, from the very start her mission was foreordained.

The shape in which this illustration is designed changes from that of the rectangle to the oval. An oval has two centers, and this fact is significant of the dualistic nature of human belief before it has been supplanted by the spiritual idea. To this sense life is both mortal and immortal and death is part of life! Mrs. Eddy's way was now a constant warfare between the elements which would destroy and her own effort to bring forth the birth. This dualism ultimately gives way in the illustrations to the sense of oneness, and one of the later illustrations will be placed within a circle to indicate this.

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## 6. CHRISTIAN SCIENCE HEALING (TRUTH)

In two verses of the poem which appear before this illustration it is Christ and health which is referred to. Mrs. Eddy gave to the traditional term Christ the new name of Truth. Health is associated with both terms.

"Christ comes in gloom;

...

"For health makes room."

The star of divine Science appears once more over the head of the woman performing the healing. During the religious ages man had assumed burdens and responsibilities which did not belong exclusively to him. He had attempted to shoulder the whole responsibility of the divine idea, keeping woman silent and very much in the background. If any woman such as a Joan of Arc claimed direct access to the divine, she was considered heretic. Under this load of false responsibility man had broken down. His religion was little more than earlier nature worship in different guise. He had failed truly to grasp what had been set forth by the Christ, and hence was bedridden with all the signs of physical failure. But woman was working gradually forward, and in 1866 stepped suddenly from obscurity. This was not a question of human womanhood demanding its rights, but of the spiritual idea demanding its complete and entire expression. Humanly it is manifested in giving "the masculine mind... a higher tone through certain elements of the feminine." (S. and H.)

The old sense of woman is in the background bowed down with the old sense of prayer. The new woman is in the foreground and she looks away from the whole problem. The direction of her gaze symbolizes that her viewpoint reaches above and beyond evidence of the senses. The enfeebled man in the bed gives his whole attention to this new view of woman who compels him to recognize therein the source of his restoration.

Mrs. Eddy advised her followers that a true sense of her is essential to a true estimate of the subject of Christian Science. A false sense of her begets a false sense of Christian Science. A mistaken sense of the Discoverer betrays the nature and substance of the discovery. The true sense must give her the continuing right to govern her organization from the evolutionary standpoint, included in the Manual. There she wrote By-laws which could not be fulfilled as written once she had passed away. The Liti-

gation of 1919 set aside her expressed wish as set forth in these By-laws. If she were today permitted to govern her church as certainly as she did it up to 1910, the Boston church could not be a ruling church governing the lives of Christian Scientists everywhere. At no time did Mrs. Eddy relinquish full and complete authority over her organization!

In this illustration she is seen raising up a false masculine sense which would again hide the authority of woman and set the world back to old standpoints of exclusive masculine authority. Christian Science healing therefore is not limited to the process involved in the healing of a few aches and pains. It heals world consciousness of false ego and false responsibility through Truth, which acknowledges the wholeness of man as "male and female," as one individuality. Then consciousness is fully restored and is whole.

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## 7. (LOVE)

There is no title here. Instead there appears the following quotation: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.-Jesus Christ." The message and meaning of these seven illustrations are therefore to be understood as coming from Christ Jesus! The seven synonyms, creatively considered, represent the manhood which was displayed by Jesus. A note of fulfillment is evident in the tenth verse of the poem, as well as in the above quotation:

"Thus olden faith's pale star now blends  
"In seven-hued white!"

The full range of hues in white light is seven, and thus a complete number. Fulfillment is a quality of Love.

The full scope and range has been reached in a state of fulfillment. It is the rest of Love, a rest which is unceasingly active, never inactive.

The star of divine Science sheds its light on the little girl reading in the chair firmly planted on its four legs. Other elements in the illustration bathe in its reflected light. In the third illustration this star sheds its light on Mrs. Eddy in her search. In each case its significance hints at the seven-fold nature of the structure of the textbooks.

Up to this point we have learned that the poem exhibits ordered tones which are the basis of the illustrations. These tones correspond to the seven synonymous terms for God in "Recapitulation." The illustrations were added to clarify the tones of the poem. In the Middle Ages this method was followed by the clergy to acquaint the people, unable to read, with the text of the Bible according to the interpretation then current. At the time of publication these seven terms were not all employed nor were they in their present order. The fact that the meaning and purpose of the publication were misunderstood is indicated by the misuse to which it was put, determining its temporary withdrawal accompanied by Mrs. Eddy's rebuke. (See Misc. 307). It prepared the way for the seven synonymous terms to appear fourteen years later (1907), a symbol used in the Bible to indicate the achievement of the full ideal of freedom. For example, Jacob worked fourteen years to win his ideal Rachel. Jesus' generation contains three groups of fourteen generations each, each fourteenth name indicating the achievement of a special point in the progressive unfoldment of the spiritual idea. (See "The Fifteenth Generation" by J.W.S. Cox).

A note to which attention is particularly called is the title of the book which the little girl reads. It is "Science and Health Key to Scriptures." The preposition appearing in the title as we know it is omitted

as well as the definite article. We could say there was a lack of space for them in the illustration, except for the fact that it is known that Mrs. Eddy once wished to change the title of Science and Health so as to leave out "with" and indicate in this way that the entire book is the "key."

Here again, as in the third illustration, the light of the star is shining through the window onto the book. Between the individual and reaching the star lies divine metaphysics, a useful step on the way to Science.

Today we are learning how Mrs. Eddy's remarkable book is structured. We have found that it is written from the basis of the Word, Christ, Christianity, and Science. To depict the offices of these four terms Mrs. Eddy has used the seven synonymous terms as the structure of the chapter text. The text thus explains over and over again the meaning of these seven terms from viewpoints of the chapter titles under which they appear, as well as of the four dimensional aspects as noted above. (See Kappeler "The Structure of the Christian Science Textbook - Our Way of Life). The "Science" part of the title lies in the order of the seven categories or synonymous terms, while the "Health" is found in their operation as Word, Christ, Christianity, Science. "Key" shows the religionist that it is the same system used in the Bible, and to the Scientist that he may therefrom deduce laws applicable to modern usage.

At the beginning of the section containing the chapters "Genesis," "The Apocalypse," "Glossary," and "Fruitage" may be found this statement from Revelation:

"These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it."

This seven-fold statement has reference to the seven synonymous terms for God. It speaks of a "door." What is this door? When we read the chapters contained here, especially the first two, we learn that the main points concern the seven days and the four sides of the City. These comprise the basic elements of Science, its fundamentals. Science is then the open door. The key to the opening of it whereby no man can shut it is the seven synonymous terms. Once an understanding of these is gained the text of both the Bible and of Science and Health assumes a richness which can never be impoverished. The illustration depicts these points. It is divided into two parts. On the left is time, and and the Bible. On the right is youth, light, the star and Science and Health Key to Scriptures. Behind the hand of the old man who sits in a rocking chair, the action of which is soporific, the window curtain is motionless and limp. Behind the chair of the girl it appears agitated! "If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and wear the crown." (S. and H.) There is continual progress with this attitude.

An important point to bear in mind is that the Bible lies closed upon the table. In the third illustration it was open providing corroboration of the discovery which is now no longer needed. Science and Health is shown for the first time and it lies open in the hand of a very young girl as if to indicate the tenderness of its new appearance. But it too will appear closed in the very next illustration. Finally, both textbooks will disappear altogether from the illustrations. This point will be further developed as we examine the windows of The Mother Church.

The star of divine Science will no longer appear. The impression is of a new beginning, the old dispensation being represented by the Bible closed on the table. A

key is necessary to open a locked door and Science and Health contains that key. No sooner is it utilized than both books disappear and a scroll takes their place. Why, if the woman continues the message and work begun by Jesus, should she not carry the Bible and Science and Health? Why in the tenth illustration is there no book? Gilman originally had placed in her hand a book but Mrs. Eddy objected to this and had him remove it. May this not be because we are expected to discern the true essence of the books and carry their message, rather than the books themselves forward to humanity?

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#### 8. TREATING THE SICK (WORD)

The tenth verse of the poem tells us the Way is "His Word." It also calls it "Christ's silent healing" crowning "the pale brow" (devoid of color). This statement indicates that healing, or health, adds color. That which is described in the poem is "seven-hued\_ and we have learned that these seven hues represent Mind, Spirit, Soul, Principle, Life, Truth, Love.

One notes that the bed in the illustration is very long. The woman and the chair are a verticle line cutting this horizontal in the manner of the arm of a cross. Turning the illustration around so that the man's head is toward us will show this effect quite clearly. The cross preceded the resurrection or restoration. "The cross is the central emblem of history. It is the lodestar in the demonstration of Christian healing, -the demonstration by which sin and sickness are destroyed." (S. and H.)

We may take another view of the cross! In the chart of the four levels of spiritual consciousness comprising Science, divine Science, absolute Christian Science, and Christian Science shown (with the exception of Science itself) from the standpoints of the Word, Christ, Christianity, and Science the intersection of verticle and horizontal coordinates make a cross. The intersection

point results in a new discovery which partakes of the nature of both categories. Thus the Word operating in the verticle line declares itself to be light. Christian Science coming in on the horizontal as the application of Truth to error creates at the intersection the coincidence of the healing light of the word with its application. The result is healing the sick.

In the exegesis of the days of creation in the chapter, "Genesis," one of the terms which occurs over and over is "thought." In the first day the old belief that God creates erring thought is destroyed. In the second we note that "the calm and exalted thought or spiritual apprehension is at peace." In the third, unformed thoughts are gathered to express divine purpose. God is the creator of thought. Pure thought bears within itself the qualities of Mind. Thought ascends and rises above the human problem. In the fourth day thought becomes more spiritual as it ascends. Thought must be spiritual to discern the rhythm of Spirit. "Spirit is symbolised...by holy thoughts in the fifth day. Finally, in the sixth, thoughts are diversified, classified, and individualized by Spirit. Lastly and most important, in the seventh day "thought accepts the divine, infinite calculus." Thought has been rising throughout until it comes to this point and this is what is taking place in the illustration. The improved regimen of thought improves the patient. When thought accepts the calculus it no longer succumbs to mortality. The journey out of mortality is begun on the basis of Mind, Spirit, Soul, Principle, Life, Truth, Love and this beginning is in the Word.

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## 9. CHRISTIAN UNITY (CHRIST)

The circle represents infinity. It also symbolizes completeness and self-sufficiency. It has one center and signifies the oneness of manhood and womanhood. "The manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses." (My. 346) Both are portrayed here. The poem proclaims,

" 'Tis the same hand unfolds His power,  
"And writes the page."

In the seventh illustration Science and Health was open while the Bible lay closed on the table. In the eighth, Science and Health lay closed in the lap of the woman. The last three illustrations contain no books at all. Instead a scroll is carried in both the ninth and tenth pictures. "Scroll" means "shred" or "scrap." The textbook of Christian Science, Science and Health with Key to the Scriptures, has been reduced to its structure, the Science matrix. This matrix is contained on one sheet. On this single sheet the chapters are located according to verticle and horizontal categories as follows:

.	.WORD	.	CHRIST	.	CHRIST'Y	.	SCIENCE	.
.	.WORD	.PRAYER	.	ANIMAL	.	CREATION	.	TEACHING
.	.	.	.	MAGNETISM	.	.	.	CHRISTIAN
.	.	.	.	UNMASKED	.	.	.	SCIENCE
.	CHRIST	.ATONEMENT	.	SCIENCE,	.	SCIENCE	.	RECAPIT-
.	.	.AND	.	THEOLOGY,	.	OF	.	ULATION
.	.	.EUCCHARIST	.	MEDICINE	.	BEING	.	.
.	.CHRISTI	.MARRIAGE	.	PHYSIOL-	.	SOME	.	GENESIS
.	.ANITY	.	.	OGY	.	OBJECTIONS.	.	.
.	.	.	.	.	.	.ANSWERED	.	.
.	SCIENCE	.CHRISTIAN	.	FOOTSTEPS	.	CHRISTIAN	.	THE
.	.	.SCIENCE	.	OF TRUTH	.	SCIENCE	.	APOCALYPSE
.	.	.VERSUS	.	.	.	.PRACTICE	.	.
.	.	.SPIRITUAL-	.	.	.	.	.	.
.	.	.ISM	.	.	.	.	.	.

The essential message of the textbook is reduced to a chart containing four levels of spiritual consciousness as follows:

SCIENCE	PRINCIPLE			
	WORD	CHRIST	CHRIST'Y	SCIENCE
DIVINE SCIENCE	LIFE	TRUTH	LOVE	DIV. PRINCIPLE LOVE
ABSOLUTE CHRISTIAN SCIENCE	LIFE TRUTH LOVE	TRUTH LIFE LOVE	LIFE LOVE	TRUTH LOVE
CHRISTIAN SCIENCE	MIND SPIRIT SOUL PRINCIPLE LIFE TRUTH LOVE	PRINCIPLE LIFE TRUTH LOVE SOUL SPIRIT MIND	PRINCIPLE MIND SOUL SPIRIT LIFE TRUTH LOVE	P R I N C I P L E PRINCIPLE

(For more detailed explanation of this chart see Kappeler, "The Four Levels of Spiritual Consciousness").

In the SCIENCE category it will be seen that the chart begins with PRINCIPLE. It also ends with PRINCIPLE in CHRISTIAN SCIENCE reflecting the SCIENCE tone. Thus the beginning bends round to meet the ending and vice versa, making a scroll. Circling around from the beginning to the end and back again in this way creates the circular form of the illustration as well. Combined within the chart one finds the creative manhood concept and the birth-giving, nurturing, womanhood concept. Hence the reason for depicting man and woman in the illustration. Both are in-

digenous to the Christ and should be regarded as one, not two. To impart the divine idea to human consciousness and to establish it requires both the generative and conceptive faculties. It should be born in mind that what is imparted stems from the seven categories or synonymous terms. This is the masculine aspect, the creative. Contained in the chart are also Word, Christ, Christianity, and Science classifications found in the matrix\*. A matrix is the feminine or womanhood aspect in which the idea is embedded, in which it takes form, and from which it is born. If either element is lacking the Christ cannot functionally.

The order of the synonymous terms which gives a sense of Christ-translation imparting itself to consciousness is found on Page 115 of Science and Health. This order is Principle, Life, Truth, Love, Soul, Spirit, Mind and shows Principle manifesting itself at the point of Mind.

\* Mrs. Eddy's use of the term "matrix" may be found in S. and H. 250:5

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#### 10. TRUTH VERSUS ERROR (CHRISTIANITY)

"Truth pleads tonight: Just take Me in!  
"No mass for me!"

The second half of the fourteenth verse of the poem quoted above is Truth pleading for entrance into human consciousness. The lines quoted refer not only to that denomination which calls its church service a mass, but to ritualism in general. The mass is a perfunctory performance which has become meaningless through ceaseless repetition. Church rituals may be classed under this term.

The woman who carried the scroll in the previous illustration now appears at the door in this one and knocks upon a panel depicting a branch which is not connected to

its parent plant. The time has come of which Mrs. Eddy speaks in "The Way." There she advises students, who find that they have fulfilled "all the good ends of organization," to leave the material forms of worship and follow the example set by the Alma Mater. This refers to the closing of the Massachusetts Metaphysical College at the height of its prosperity. Through this action "a higher spiritual unity is won." Hence, "No mass for Me!" Truth knocks at the portals of consciousness ceaselessly and whoever hears may answer.

Christian Scientists usually postpone this action to some indefinite future time and view with some suspicion any reference to the subject. The article, however, makes no allusion to a specified time, nor does it pertain to group action as opposed to individual action. It gives the individual the right to take the step in his own time. It says "when students are convinced," and is therefore a matter for each individual to decide independently.

"Truth, independent of doctrines and time-honored systems, knocks at the portals of humanity." (S. and H.) If someone wished to enter a house he would knock at the door. If there was at first no answer the knock would be repeated. If there were still no answer, although the visitor was assured that someone was within, he might feel there was trouble inside and would try by all means to help the occupants. Christian Science stands knocking continually at the door of human consciousness. The occupants often fail to hear the knock but the visitor remains knocking. The occupants of the house in this illustration have their attention on mortals, or mortality. Only two of them look out the window at the visitor and they are small children. The others are dancing or resting from the dance. They are enjoying mortality and so will not hear. Only when all material supports fail one after the other will they turn to the infinite One. It is the child-like quality within consciousness which hears the knock of the messenger!

This illustration depicts Christianity expressing the message of the Christ to humanity. In the "Glossary" of Science and Health this is expressed in the "metaphysical interpretation" of "God" by the synonymous terms in the following order: "Principle; Mind; Soul; Spirit; Life; Truth; Love."

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### 11. THE WAY (SCIENCE)

The article in Miscellaneous Writings entitled "The Way" (1889) has already been referred to and should be read in connection with this illustration. In it "the way" to be taken is clearly designated. Two points are prominent. They concern individual progression beyond organization, and the surrender of argument in practice. Both are temporary measures and must be dealt with as fast as practicable.

"The Way" was published in the Journal in 1889. Mrs. Eddy's autobiography, copyrighted in 1891, contained this startling statement: "Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off, -even as the corporeal organization deemed requisite in the first stages of mortal existence is finally laid off, in order to gain spiritual freedom and supremacy." This statement was issued in the period during which no organized group existed in Boston. In it the organization of people and human organization are linked together. The laying off of both takes place in the ascension of thought from the material to the spiritual.

The earlier form of this eleventh illustration showed Jesus ascending and was called "The Ascension." The sec-

ond form of the illustration, the present one, shows the organization of Christians, church organization, giving way and dissolving. Thus corporeal organization and the "material form of cohesion and fellowship" being laid off were both purposefully illustrated.

Church organization is represented by the two crosses, the central symbol of the Christian religion. The first cross is black, the second brighter and decked with floral representations and birds. The way leads past these two crosses and then the crown appears, while underneath them is the path of light, reaching to the foot of the black cross which is silhouetted against it. From the moment religion was organized, Christianity became a matter of form. It held less and less of spiritual understanding and descended deeper and deeper into an ignorance of Spirit. The history of the Christian religion shows how the earlier Christians coming after the immediate disciples of Jesus began to set up a hierarchy of those who had had contact with the disciples and referred all questions to them rather than to Mind. Thus ritual and creed arose and gradually supplanted any effort to solve questions through spiritual understanding.

Around 1500 A.D. this mistaken trend began to be corrected. But even then ritual would again take over and cloud the issue. So the black cross represents this unenlightened human sense of Christianity. During that same century the way was opened to an improved sense of religion by Zwingli and Calvin, in that movement known as the Reformed Movement. This movement started a chain of events which made Christian Science possible. The flowered cross and birds show this freer attitude which lost much of the dogma of Luther and the established southern church of Rome. This second cross is also the transitional color, grey. All the more rational movements over the past three or four hundred years leading up to the Christian Science organization were transitional. All showed some measure of the higher aspiration expressed by the flowers and birds. The final human step is indicated by the crown, won only by

taking the pathway of the cross. The individual who seeks to make his way out of organization will encounter difficulty and must stand firm to find his path.

Careful examination of the crown shows that it has fourteen jewels. It took fourteen years from the publication of "Christ and Christmas" with its illustrated announcement of the seven terms to the actual crystallizing of these terms in Science and Health. It is also the identical number of years required for Jacob to realize his ideal in Rachel. It was only then that he won also his freedom from the hold of Laban, that of old theology. Our modern ideal is Science and through that ideal our freedom from organization is won!

As previously noted, the generations of Jesus are divided into three groups of fourteen each. David, fourteenth from the first, freed Judah from a personal sense of government. Jechonias, the twenty-eighth, led the Jews from captivity back to Jerusalem. Jesus, the forty-second name, freed humanity from sin, sickness, and death. Again, the crown with its fourteen jewels symbolizes freedom from organization of all types.

One more element remains, the path of light. We began with the statement in Science and Health which identifies the light with divine Science. It is now above and beyond representation within a finite symbol. Symbols are no longer necessary for the journey has been made from the ritualism of the cross to the freedom of the crown. Light has no finite, outlined form.

"No blight, no broken wing, no moan,  
 "Truth's fane can dim;  
 "Eternal swells Christ's music tone,  
 "In heaven's hymn."

The synonymous terms are "intended to express the nature, essence, and wholeness of Deity." (S. and H.) Principle stands in the center of the definition of God, while its

nature, Mind, Spirit, Soul is to the left, and its essence Life, Truth, Love is to the right. Together nature and essence comprise wholeness. If we add to this the Mosaic symbol of the candlestick, the terms on the right will connect with those on the left through Principle as the shaft. In this way Soul and Life, Spirit and Truth, Mind and Love will join together never leaving Principle. This is called the Science order of the synonyms and confirms the oneness of being. Soul identifies all with the infinite Being of Life wherein not one idea can be lost. Spirit expresses all within the infinite form of Truth, which is never confined to human conceptions. Mind's ideas are fulfilled in the universal Mother, Love. The basis is in divine Principle which can never be moved, is always perfect, never sees a human universe of corporeal organizations, but knows only the universe of ideas. Hence the requirement of ultimate freedom from any sense of organization!

This final point of the illustrations is picked up in the first window of The Mother Church in which Jesus proclaims a worship free of the organizational concept. Herein lies a point which may be considered in relation to Mrs. Eddy's demand that The Mother Church be ready for services before the end of the year 1894.

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However, Christ and Christmas does not end with the eleventh illustration. It continues through four additional pages. The first contains a recapitulation of the poem. This restates what we may call the rudiments of Christian Science, for it is a re-presentation on one page of the eleven tones, each of which was illustrated in the previous pages.

The next page provides a Glossary which gives the biblical derivation of the ideas in the poem, the relationship of the expression to its point of origin. This Glossary like that of Science and Health, was not originally included but was added later. The Glossary computes or rec-

kons from the source to the idea and its formulation in the poem, thus going a step farther than the previous page.

The third page contains a quotation from Jesus in Revelation. The reward for understanding the message of the poem is the morning star (divine Science), brightest in the heavens, shining still when the sun itself rises. Its light is one with that body, symbolic of the expression of the oneness of Principle and its idea. This represents an even higher stage.

The fourth and final page contains the colophon, a term originating in the Greek and meaning "summit." The last name is that of James F. Gilman, to whom Mrs. Eddy addressed a letter upon completion of the illustrations and saluted him, "Mr. Gilman, Christian Scientist!" Gilman had merited this title because he had successfully solved the problems attendant upon the illustration work, and had lived through each of the rudiments in the poem while doing so. To learn how he accomplished this one must discern what Mrs. Eddy means by the use of Mind, Spirit, Soul, Principle, Life, Truth, Love as shown in her writings, especially Science and Health. It is of further help to read Gilman's own recollections while doing this work.

On the page following the last illustration, as noted, the poem is recapitulated in its entirety. This is the first of four additional tones and is a restatement of the seven and the four, - the rudiments of Christian Science. The next page gives the source of her expression of these rudiments. The third page goes further and shows that these rudiments are one with the infinite Source itself. Finally, the last point concerns the ultimate lesson of the poem: the fact that all these points taken together constitute the Christian Scientist! A Christian Scientist is thus not the product of an organized membership, but is the outcome of an unfolding process of spiritual education independent of organization!

In her article on Christ and Christmas in Miscellaneous

Writings, Mrs. Eddy makes this statement, "The truest art of Christian Science is to be a Christian Scientist; and it demands more than a Raphael to delineate this art."

Thus, the poem Christ and Christmas together with its illustrations acts as a guide out of and beyond organization and shows the agent in making this passage concerns the seven synonymous terms operating in the four-fold calculus of Word, Christ, Christianity, Science!

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## T H E W I N D O W S

"To us as Christian Scientists, the building is, of course, but a symbol; but let us endeavor to realize what it symbolizes."

On the opening of The Mother Church

Journal, March 1894

## INTRODUCTION

Two thousand years ago a star appeared in the east. The three shepherds who saw it were so impressed that they followed it as it moved, and it led them to a manger in Bethlehem. There they beheld the infant Jesus, the human embodiment of the Christ-idea.

Two thousand years later another star appeared in the west. This star had seven clearly defined points, and was im - printed on the cover of a book, the illustrated poem Christ and Christmas written by Mrs. Eddy when she was living at Pleasant View. The following year this same star, moving in a southerly direction, appeared in Boston in the sunburst of the auditorium of The Mother Church, where it remains the prominent overhead feature to this day.

As with the first star, this second star led thought to the threshold of a new idea. When Christ and Christmas was published, the seven-fold definition of God as it is known today had not yet been presented. The poem, however, was unmistakably written in the tones of this definition. It seems probable that one reason for publishing Christ and Christmas was to prepare thought for the forthcoming revelation of God as Mind, Spirit, Soul, Principle, Life, Truth, Love. In addition, the last five verses of the poem indicate as well the four operative terms called Word, Christ, Christianity, Science. Preceding these seven terms are four descriptive adjectives: "incorporeal, divine, supreme, infinite" which correspond with Word, Christ, Christianity, Science and are illustrated by the last four illustrations of the poem. These four lead thought to the acceptance of the complete freedom bestowed through the seven terms for God.

The pages which follow the illustrations are four in number, and hint at another point which was illustrated later in the windows of The Mother Church. The first of these pages gives a recapitulation of the entire poem. Thus the two essential elements of Christian Science presented in both the poem and its illustrations are restated. The next page gives the Bible verses from which the "sentiments" in

the poem were drawn. The source of the ideas in the verses is "absolute", removed from all human origin. A verse quoted from Jesus is imprinted on the third page. This verse is from Revelation and was spoken by Jesus to John after he demonstrated the divine oneness with his Father of which he had so often spoken. Finally, we find the colophon, a word originating in the Greek which means "summit." In it are found two names, Mary Baker Eddy and James F. Gilman, presented as artists. Inasmuch as the illustrator was forced to live the synonymous terms as he performed the work for Mrs. Eddy, the summit of this volume is the answer to what makes a Christian Scientist. It was only after the work had been successfully finished that he was to be addressed in a letter from Mrs. Eddy, "Mr. Gilman, Christian Scientist." He had provided an example of the epitome of Science itself.

As Christ and Christmas, was nearing its conclusion, the building of The Mother Church was just beginning and Mrs. Eddy was very insistent upon its being ready for use in 1894. Its doors were opened on the last Sunday of that year!

As noted, the same star appeared in The Mother Church as in Christ and Christmas, but its office was now different. Clarification of the four final pages of the poem was indicated by the new location of the star. The windows of the floor level show Science meeting the needs of humanity. The second level, divided from the first by the balcony, shows what gives Christian Science its force. It is the divine idea handling latent belief, and called absolute Christian Science by Mrs. Eddy. These two levels have a distinct connection with one another although divided, as noted, by the balcony. This connection is shown architecturally through the design of the rose windows and the six smaller windows below them.

While the windows of the balcony and floor level show the work of absolute Christian Science and Christian Science respectively, the sunburst containing the star is removed from any direct contact with these two groups. This indicates that human problems are excluded from divine Science.

The oneness of Principle and its idea recognizes no human problem. But the light of divine Science is liberally poured out upon these two levels from this divine source. Also included in the sunburst design is the symbolization of Science itself. This will be explained in more detail when the sunburst is analyzed.

The windows thus add a highly important symbolic factor to the two categories of Science given prominence in Christ and Christmas. These categories comprise, as we have noted, the seven synonymous terms and the four ways in which these terms operate. The four levels of spiritual consciousness are then fully symbolized in the windows of The Mother Church. These levels show what is meant by the ascension.

Fourteen years after the first announcement of the seven categories had been made in Christ and Christmas, the seven synonyms appeared in Science and Health as the answer to the first question in the chapter "Recapitulation." This response provided the means of liberating consciousness from the centuries-old need for human organization, and bridged the way from religion to Science. The illustrations show the way out of organization, while the windows pick up this theme with the portrayal of Jesus at the well of Samaria. They then carry it through to its natural fulfillment in the last window of the north gallery. Here all symbols disappear because the textbooks have served their purpose and consciousness is now a transparency for Truth.

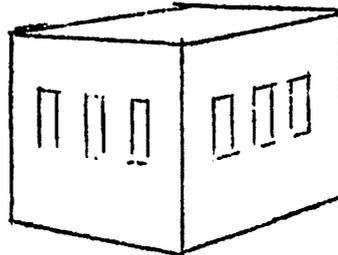
The question occurs why Mrs. Eddy did not employ a more talented artist who would have produced a more timeless art form, rather than a series of illustrations characterized by the taste of the Victorian Age. When reading the recollections which the illustrator wrote as the result of his work with Mrs. Eddy, one is aware of an individual who humbly bent his will to the fulfillment of the requirements of the great task before him. A greater artist might have found the task impossible if not distasteful.

Again, if the windows of The Mother Church are contrasted with those done in the finest stained glass techniques of Europe, we could wonder why a top European designer was not engaged to produce the finest possible workmanship rather than the product which evolved.

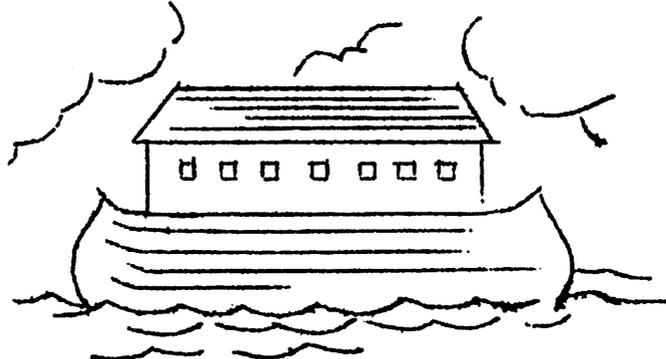
Mrs. Eddy used a symbol in each case to teach an important lesson. In neither case is her reasoning easily discernible. The illustrations are a stumbling-block, and the windows are regarded with sentimentality, their significance largely unrealized. But had she produced great paintings or great stained glass windows these would have been regarded as treasures in themselves for all time instead of transitory symbols. The spiritual import which alone is the treasure might have been hidden completely had the art been highly skilled. Each sets the message above the means, and when the message is understood the means are no longer important in themselves.



The illustrations in Christ and Christmas are two-dimensional. They illustrate the seven synonymous terms and the four operational terms.



The windows of The Mother Church are a three-dimensional presentation. To the seven synonyms and the four operational terms the windows add the four levels of spiritual consciousness.



Together these symbols present a modern ark. Noah's ark was provided in the second thousand-year period to rise above the flood of belief in dualism, the combination of good and evil. The modern ark is Science given in the sixth thousand-year period. Its purpose is to provide humanity with a refuge against the counterfeit sciences lacking telefinalism. The illustrations and the windows were left by Mrs. Eddy as a means of gaining attention and focussing it on these three most essential categories of Science. It is through this means that each individual constructs in consciousness the spiritual defense needed today.

## 1. JESUS AND THE WOMAN OF SAMARIA AT JACOB'S WELL

Christ and Christmas had been published in December 1893. And now, the last Sunday in December 1894, just one year later, the students of Christian Science, students of the teachings of Mary Baker Eddy, were mounting the stairway from the street to the auditorium level of the building. They had a church of their own at last and Christian Science had taken a firm place in the world. Would the formation of a church be regarded as Mrs. Eddy's prime objective? Would the building of churches and the organization which accompanied them bring about the same conditions seen in all other great movements after the demise of the leaders? She wrote, at the time of the dedication of the Concord church almost ten years later, this warning, "Our proper reason for church edifices is, that in them Christians may worship God, -not that Christians may worship church edifices!" The Christian Scientist was being taught that man's very being expresses God, and therefore needs no church in which to worship. "Ye are the temple," Paul had cried centuries before! But Mrs. Eddy yielded to the demand of the moment and provided a church for her students in the spirit of Jesus' baptism by John, "Suffer it to be so now."

As these students were nearing the top of the stairway on that December Sunday in 1894 they were confronted with a striking scene. Before them was an illustration of the moment when Jesus sat by the well of Samaria and the Samaritan woman came to draw water. Why was it placed in this location? What does it teach?

The Journal of 1895 stated, "This is one of the most important and helpful of the New Testament lessons... A striking fact in connection with this lesson is this: that to this poor Samaritan woman as his sole auditor, Jesus stated one of the grandest and most comprehensive truths he ever uttered. To her he said, 'But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth: for the Father seeketh such to wor-

ship Him.' Would anyone assume that this mighty declaration was intended only for the ears of this woman?"

And so the students were greeted with a reminder that "place" was not the real goal after all! True devotion is a question of "Spirit and...Truth." This fact is in harmony with repeated statements in "The Precious Volume," the first edition of Science and Health. There Mrs. Eddy wrote, "The temple for the worshippers of Truth is Spirit and not matter, even the Principle of man and the universe that calls on those professing godliness,...to claim their right of membership by destroying sickness, sin, and death." She further wrote, "Worshipping in temples made with hands; loving the world and listening to the demands of personal sense, is not the true worship. Then let the Christian who has grown away from ceremonies, enjoy his worship in the right way, viz., Spirit and Truth."

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## 2. THE ANGEL WITH THE LITTLE BOOK

If students are to turn their attention from contemplation of "church edifices," and if they are to think of worship "neither in this place nor yet at Jerusalem," but are to worship in Spirit and in Truth, how are they to accomplish it? What are the steps to be taken?

The second window, twin to the first, shows the angel in Revelation, "a rainbow...upon his head." "This angel," Science and Health notes, "had in his hand 'a little book,' open for all to read and understand." What lies back of this book? The angel is crowned with a bow described in Christ and Christmas as "seven-hued white." It appears in the story of Noah and the flood as assurance against any recurrence of the same disaster. This sign was given only after he had left the Ark, a temporary vehicle of safety. The angel's book is the outcome of the "seven-hued white" light. It contains the revelation of divine Science where-in man is already one with Principle and needs no organi-

zation. The way then becomes clearer: we must take in the full meaning implied by the seven rainbow hues, symbolizing the seven days of creation and the seven synonymous terms for God.

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### 3. MARY THE MOTHER OF JESUS

The emphasis in this window is on Mary, not on Jesus, - Mary as the mother. Mary first appears in the Bible in the New Testament in Mat.1:16 in "the book of the generations of Jesus Christ, the son of David, the son of Abraham." This generation is divided into three parts, the first extending from Abraham to David. The great value of Abraham lies in the fact that he began the quest of true womanhood in the Bible. Womanhood is expressed in the four cardinal points of the boundaries of the Promised Land, given in "The Apocalypse" in Science and Health as Word, Christ, Christianity, Science. David finally resolved the question of womanhood and based humanity upon this newly discovered fact. Thus true identity was for the first time in history seen as a wedding in one individual of both the spiritually masculine and the spiritually feminine qualities.

The second part of the generation opens with Solomon, whose views of woman were quite the reverse of those of David. It closes with Jechonias. During this period the Captivity in Babylon occurred as the result of rejecting the great spiritual advance of David's time. The important record of spiritual creation was written during the Captivity in Babylon. This was the seed of a new awakening which, when accepted, sent the Jews back to their homeland to rebuild on a higher basis. In this section human disobedience to Principle was reversed to become the very means of Principle demonstrating itself, and of establishing (Jechonias) its own basis of operation through its categories then called the seven days of creation.

The third section opens with Salathiel, "asked of God." The tone is now quite different. Thought turns to God, the one creator of all. The outcome of this is the birth of Jesus through Mary. Womanhood had first been established by David. The creative, manhood element was brought forth in the seven days of creation and the Son was the result of these two elements. The effect of the Son in the Bible is to affirm the creation of the Father-Mother, to acknowledge and impress Truth upon humanity.

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#### 4. WOMAN ANOINTING THE HEAD OF JESUS

The outcome of Life and Love, Father and Mother, now begins to affirm his origin. The incident portrayed is taken from Luke 7. Jesus had entered the house of the Pharisee by invitation. The host had omitted the characteristic signs of oriental hospitality. But while they were dining, Mary Magdalene came in and bathed Jesus' feet with her tears and wiped them with her hair. The Pharisee was shocked at what he considered Jesus' lack of discernment of the woman's immoral character. In the moments that followed Jesus uncovered the Pharisee's wrong assumption, rebuked it, and turned to the woman and healed her!

The occasion throws into bold relief the conservatism of the Pharisee against the spiritual discernment of Jesus. The Pharisee, basing himself on doctrine and ritual, was unable to detect the stirring within the woman which called for help. By contrast, Jesus' insight probed deep into the heart of her innermost longing. The woman herself recognized what would meet her need and courageously approached Jesus.

The Pharisee depicted unreasoning, blind human adherence to the outward form of an ideal, the Mosaic revelation. But the human attitude toward that revelation had grown progressively duller until the Spirit had gone out of it. All that was left was the ritual and the temple.

The warning in this window, therefore, lies in this very point. Are Christian Scientists to adhere to the outward form of organized Christian Science while neglecting to grasp the spiritual idea which empowers it? Three important points have been presented in the three windows thus far considered. Not one neglects to set forth the vital meaning and value of the seven classifications of Being, But are Christian Scientists in general really aware of the importance of these seven categories?

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## 6. THE SIX WATERPOTS

Involved in the colloquy between Jesus and the woman of Samaria was the question of the woman's husband. To her statement that she had no husband, Jesus agreed. The implication is that the Samaritans, in separating from Judah, reduced the seven days of creation in their scripture to six. Therefore they lacked a complete sense of the idea, and the important generating or masculine element was missing. The second window symbolizes this generating element fully in the rainbow, while the third shows that when this element is accepted, it brings forth the Christ-idea. In its turn this idea destroys the false view of woman in the Magdalene. The theme throughout has been the spiritual standpoint that is dependent upon no organization. When human consciousness embraces this higher sense, it provides "an inspiration by which man's spiritual and eternal existence may be discerned."(S. and H.)

The water pots are those of the wedding in Cana from which were drawn the best wine of the feast! This incident according to John, took place on the third day symbolizing resurrection, which lets in to human consciousness the light of spiritual understanding. At the outset of this incident the pots contained water, "elements of Mind."(S. and H.) These elements reflect the full range of the seven synonymous terms and must develop sufficiently to inspire human life with the fullness of Mind, Spirit, Soul, Principle,

Life, Truth, Love.

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## 6. MARY FIRST AT THE RESURRECTION

" Resurrection. Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding." (S. and H.)

Spiritualization of thought is begun on the basis of the seven categories as shown in the windows so far considered. Through this spiritualization material belief yields to spiritual understanding.

This subject is the natural sequence to the six waterpots. At that wedding in Cana the first steps were taken to bring about the yielding of material belief to spiritual understanding. In this window we are shown the concluding steps in this change,-the dissolution of corporeal organization.

Above this window is a small rectangular one containing an open Bible with the inscription "John 20:16." This refers to the incident portrayed in the scene below. Three levels are thus indicated:

1. The clear, translucent windows above letting in the light revealing divine Science.
2. The acknowledgement that the spiritual idea behind this is the Master, absolute Christian Science.
3. A healing, the resurrection from the grave, or Christian Science.

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## 7. THE WOMAN GOD-CROWNED

This window contains the figure of a woman and emphasizes her importance in spiritual conception and birth. It sums up, as it were, all that is indicated on the south side of the church where the masculine element of the seven categories is set forth.

In S. and H. 560-562, Rev. 12:1, the text concerning this woman, is analyzed. There are seven paragraphs each with a marginal heading, and these headings are presented in the order of the seven synonymous terms, as follows:

1. Mind: "True estimate of God's messenger."  
"The grand necessity...is to gain the true idea..."  
The right viewpoint is essential to approach the subject intelligently.
2. Spirit: "Persecution harmful."  
Ignorance and understanding of the divine idea are contrasted. Ignorance obscures the idea, while understanding destroys both faith in evil held by the orthodox religious sense, and the practise of evil. Evil destroyed clears the way for discernment of the divine idea.
3. Soul: "Espousals supernal."  
Physical sense cannot be permitted to condition our outlook and standpoint.
4. Principle: "Divinity and humanity."  
Here the text defines demonstration as "reducing to human perception and understanding the Life that is God," bringing divinity to humanity.
5. Life: "Spiritual sunlight."  
It is clearly stated that the woman symbolizes generic man. Mrs. Eddy designated her successor as "a man."  
In subsequent explanation of this she said, "What remains to lead on the centuries and reveal my succes-

sor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind." (My, 347) In Unity of Good she wrote, "Man is the generic term for all humanity. Woman is the highest species of man, and this word is the generic term for all women; but not one of these individualities is an Eve or an Adam." No mortal human being would therefore be the successor to Mrs. Eddy.

6. Truth: "Spiritual idea revealed."

The history of the development of the spiritual idea is sketched. Elias presented the idea of the fatherhood of God. Some centuries later this idea was manifested by Christ Jesus. John presented the same idea in its feminine nature, representing the womanhood of God. Almost two millenia later this idea was expressed through Mrs. Eddy in Christian Science. Jesus baptized with divine Science. Mrs. Eddy explained Science itself. The spiritual idea is thus characterized by both the male and female qualities necessary to the birth of the spiritual idea in human consciousness.

7. Love: "Spiritual idea crowned."

Science causes the whole human family to "yield to the activities of the divine Principle of man." The working of the spiritual idea is shown in healing sickness and sin, and also "by manifesting the light which shines 'unto the perfect day' as the night of materialism wanes." Resistance to the spiritual idea is destroyed, and the idea now leads humanity to perfection in all things.

God's messenger is not a human being, it is idea, the Christ-idea. God's messenger is the impersonal Christ imparting the divine idea, often utilizing human beings as its means. Therefore the caution to adopt always the true idea of God's messenger does not refer to Mrs. Eddy alone. It refers as well to Jacob, Joseph, Moses, Jesus, Matthew, Mark, Luke, John, Paul, the Prophets, Luther, Zwingli, Calvin, Knox, Doorly, and everyone who takes another step in spiritual progression.

The woman in us gives birth to the advanced spiritual idea and demands that we honor that idea!

Above the woman in this window are three windows of the same arrangement as those above the Resurrection window. In the small one immediately over the woman is seen an open Science and Health upon which are the words, "Science and Health, by Reverend Mary Baker Eddy." The inference is that the manhood of God is found in the Bible, while the womanhood is found in Science and Health, and that both the male and the female qualities are essential to spiritual unfoldment.

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## 8. LAMPS AND PALMS

The six windows under the north Rose Window contain lamps and palms. The lamps are in the first and sixth windows, while the palms are in third and fourth. The remaining spaces cite references as follows: S. and H. 296:7 and Psalms CXIX: 105.

Science and Health (1894): "His words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are blind."

Psalms 119:105: "Thy word is a lamp unto my feet and a light unto my path."

The arrangement of these quotations translates "words" into "WORD."

The important message for us in these windows is that it is the Word that is a light for us. The Word is portrayed in Christian Science as Mind, Spirit, Soul, Principle, Life, Truth, Love, and this order of the synonyms is one that floods consciousness with light! This was made known by woman.

Palms represent victory. The light of the Word is triumphant. It knows no darkness, no ignorance of the spiritual idea.

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## 9. THE RAISING OF LAZARUS

Lazarus means "without help." Mortality cannot help itself. Lazarus had been bound and this binding had to be broken. The fetters were those of organization: family, social, religious, physical, and so on. Only the Christ could loose those bonds and dissolve them, because the Christ brings to bear the true sense of the spiritual structure of consciousness.

A wide mullion bisects this window in to two parts. To the right stands Jesus, Mary and Martha, with an additional male figure. The left portion contains Lazarus coming bound from the tomb while a woman atop the rocks looks on. Under this is the reference "Science and Health 241:8" (1894). The chapter was "Christian Science and Spiritualism" and it read "Jesus said of Lazarus: 'He is not dead but sleepeth.' He restored Lazarus by the understanding that he had never died, not by an admission that his body had died, and lived again. Had Jesus believed that Lazarus had lived or died in his body, he would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it." Jesus never considered man an organization!

Under the right side of the window is set forth John 11:43.": "And when he thus had spoken, he cried with a loud voice, Lazarus, come forth." What Jesus had said indicated his absolute certainty! There was no doubt as to the result.

One is reminded of "The Way" in Miscellaneous Writings which is found in the chapter "The Fruit of the Spirit." In it Mrs. Eddy (1899) looks forward to treatment without "mental argument in the practice of Christian Science healing," to healing done "instantaneously, and through Spirit alone,"

as in the healing of Lazarus. This is the first of two healings of death represented in the church. Human organization leads to death but the affirmation of Truth (manhood and womanhood, completeness) awakens thought!

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10. "A LITTLE CHILD SHALL LEAD THEM."

Mrs. Eddy quotes Isaiah 11:6 in the textbook, the citation which appears under this window. She prefaces it, "The individuality created by God is not carnivorous, as witness the millennial estate pictured by Isaiah..." individuality is a quality of Life. That which is carnivorous requires animal flesh for the support of material life.

This window, like the last, has a mullion dividing it into two parts. To the right is the child grasping a bunch of grapes in his right hand while placing his left arm over the shoulder of the lion. The child grasping the Christ-symbol identifies himself with moral courage because he represents the synonymous term expressing itself. Nothing is more powerful, though it appear first as an infant. "Its beginning will be meek," notes Science and Health, but its growth is characterized as steady and undecaying.

The other side contains four animals in two groups of two each. Each group contains a carnivore and an animal considered its quarry. Wolfish devouring elements, as seen in Pharisaical religion, would destroy the gentle lamb representing the Christ. In the New Testament the wolf symbolizes the destruction of the true flock. The leopard has many spots. Christianity through the ages has assumed many forms which would hide the true meaning of Christianity. The kid of the Old Testament symbolized the removal of sin into the wilderness. The higher mission of Christian Science is to remove the sin of the world. The many guises of Christianity would hide or destroy the Christian Science of true Christianity.

These ten windows relate to the handling of the problems of mortal sense. It is not handled through organization but through the spiritual idea which is introduced by means of the seven categories, -"seven-hued white."

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### THE BALCONY LEVEL

#### 11. JOHN ON PATMOS

"Revelation 1:9" is inscribed under this window. It reads, "I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God and for the testimony of Jesus Christ." This statement points out that John awaited the WORD, and the CHRIST.

The next statement declares, "I was in the Spirit on the Lord's day." Day is defined in Science and Health as "The irradiance of Life; light, the spiritual idea of Truth and Love." John's declaration that he awaited the Word of God on the Lord's day is his way of stating what today we would describe as awaiting the revelation of Life, Truth, Love, or the Word in absolute Christian Science.

What occurred on that small island in the Aegean Sea nearly two thousand years ago was the elucidation of all John had pondered since he had become a student of Jesus many years before. At that moment it was made clear to him in a higher sense than ever before. His idiom is one that requires of us an understanding of the language and metaphor used.

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## 12. THE WINDOW OF THE OPEN BOOK also known as THE DIRECTORS' WINDOW

This window depicts the City Foursquare from the standpoint of absolute Christian Science reflecting the Christ.

"When this New Jerusalem is interpreted as 'the city of our God'(ibid), it is no longer considered as the relationship of God to man. As soon as we deal with the relationship of Principle to idea, of God to man, we contemplate Being from the standpoint of Immanuel or 'God with us' which is the level of consciousness of absolute Christian Science... The textbook does not interpret 'the city of our God' through four equal sides, but through four cardinal points, so the symbol of a square (divine Science) gives way to the symbol of a cross with its four cardinal points. This does not hint at the idea of the all-embracing Being, the oneness of all with all, but represents figuratively, a sense of being open to the computation of infinite ideas through the four coordinates. Thus, in absolute Christian Science, the four directions of north, east, south, and west are used to illustrate the Four. Of the holy city it is said: 'northward, its gates open to the North Star, the word, the polar magnet of Revelation; eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus /the Christ/; southward, to the genial tropics, with the Southern Cross in the skies, -the Cross of Calvary, which binds human society into solemn union /Christianity/; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony /absolute Christian Science/"..." (The Four Levels of Spiritual Consciousness, by Max Kappeler)

As Dr. Kappeler continues his analysis, he points out that the compass is suggested in this terminology in such a way as to indicate unlimited computation between the cardinal points. The Directors' Window portrays this through the four large stars with smaller ones interspersed. This symbol is part of what John called "the testimony of Jesus Christ."

The symbols of the Directors' Window:

Open Bible: WORD of revelation  
 Woman of the Apocalypse: Climax of "Revelation"  
 Shepherd and lamb: Together with the woman  
                   present masculine and feminine nature  
                   of spiritual idea  
 Mary and child: Presentation of CHRIST-idea  
 Lamp: Jesus referred to himself as "the light  
           of the world."  
 Palms: Jesus victorious in the Christ  
 Cross: CHRISTIANITY "binds human society into  
           solemn union"(S. and H.)  
 Pomegranates: Fruits of Christianity  
 Sheaf of wheat: Harvest of Christianity  
 Peaceful Sea: The harmony of SCIENCE  
 Grapes: Wine is "inspiration, understanding"(S.  
           and H.)  
 Ursa Major: Contains the guiding star, the North  
               Star, and leads again to new revelation

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### 13. THE RAISING OF JAIRUS' DAUGHTER

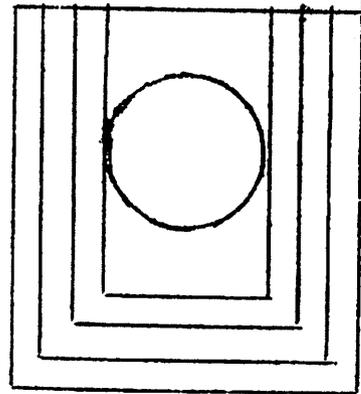
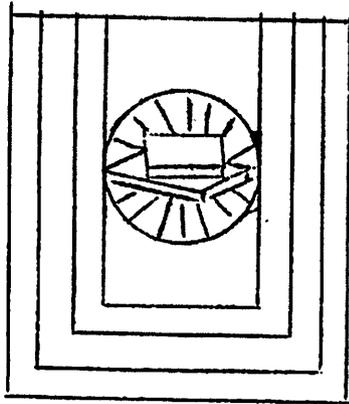
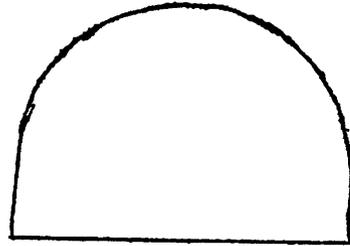
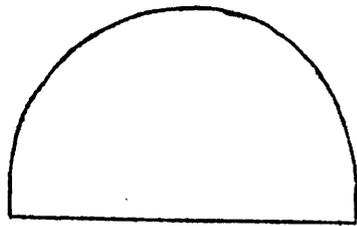
Jairus means "whom God enlightens." The sequence is logical. The South Rose Window presents the source and method of enlightenment; this window its outcome. The design is taken from the frontispiece of the second edition of Science and Health, an edition which was issued as "Volume II." (Volume I never appeared.) On the cover was a representation of Noah's ark and this edition was accordingly known as the Noah's Ark Edition. Much difficulty lay behind its publication. Attempts had been made to discredit Mrs. Eddy and her work. Daniel Spofford endeavored to block its publication and so Mrs. Eddy returned from a short retirement to reassume command. She was learning much about the latent errors, the under-the-surface part of the iceberg, that was most dangerous. The use of the frontispiece as the theme for this window therefore

calls attention to the handling of sub-conscious error, the source of all visible error, and this raises the dead. It portrays the office of absolute Christian Science in its Christianity aspect, or the effect of ideas upon visible belief.

The clouds that billow through the twelve keystone windows in this circle are not mere decoration. They represent the mental murkiness which Christianity dispels.

Accompanying Jesus on the occasion of this healing were Peter, John, and Jairus and his wife. When Jesus protested that the girl was only sleeping they all ridiculed him. They were accordingly put out of the room, leaving Jesus and the patient alone. On a parallel, those whom Mrs. Eddy trusted were often to prove themselves unreliable. Finally, Mrs. Eddy had only her book, and she had to protect it from the attempts to destroy it. These attempts were all rooted in the evil "hidden in the dark recesses of mortal thought." (S. and H.) which, as in Jesus' day, cried out to be let alone. But the only way to raise humanity out of its sleep is by attacking the breeding-place of evil. And so the Noah's Ark edition finally came off the press and continued its uncovering of hidden sin in mortal thought on a scale never before attempted. "This statement, in view of the circumstances in which it was written, has an interest all its own. Today viewed strictly from a psychological standpoint, it may seem at times elementary, but as a product of sixty years ago, it reveals an insight into the process of the human mind - then almost a virgin field of research - which must be accounted remarkable." (Studdert-Kennedy, Mrs. Eddy, P. 231, The Farallon Press)

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Like tablets of the Law, the final window in the north gallery proclaims its double message. The blank circle makes the most important statement of all.

## 14. WINDOW IN THE NORTH GALLERY

Visitors to The Mother Church miss this window. The guides ignore it and no one is allowed to climb the stairs to the galleries where it may be seen. It hasn't even a name! It may be glimpsed from the front of the auditorium, near the doorway by which one enters from the Extension.

But this window provides much fruit for thoughtful consideration. Let us briefly survey the three windows on this level thus far considered:

The first of these, John on Patmos, shows that the Word in absolute Christian Science just pours its Truth down on humanity.

The second, the South Rose Window, portrays Christ in absolute Christian Science and it imparts "the numeration table of Christian Science." (Mess. '01)

The North Rose Window then describes the office of Christianity in absolute Christian Science as that of demonstrating the handling of unseen evil, thus releasing humanity from its problems.

When we come to Science in absolute Christian Science in the fourth window, the two textbooks are presented in their complimentary aspect first.

This double window contains two circles. The one to the left includes the two textbooks as already noted. The one to the right is empty. It would seem at first as though the subject matter had run out, or that the window is an after-thought and not very important. But it is one of the most important of all; the climax of all that is portrayed. Its significance points to Mrs. Eddy herself as its designer, for surely no one else could have conceived of it!

In discussing the design with another student, the fol-

lowing statement was made to the writer, "Is not this really what we begin to feel lately, that even the textbook will have its day, and that the true transparency is reached when we have a oneness with the one Being which needs no intermediary, neither personal nor in the form of a book?"

Attention is called to the fact that a textbook serves only until its lesson is learned. When it has served its purpose we go on to another book. The Bible and Science and Health are textbooks. When questioned by a student about the textbook in the hereafter, Mrs. Eddy replied in substance, "We shall have a better one."

Had she been writing today her language and examples would all be those in use today, not those of a hundred years ago. When she wrote she used the idiom of her day. Therefore the message of these two textbooks when understood properly requires that we use today's language. Thus, instead of citing Agassiz and his researches, for example, reference should be made to a modern scientist.

No human symbol is perpetual. In the first edition of Science and Health Mrs. Eddy wrote that she despaired of explaining "the great Truth and science of being to the full understanding of our readers... We can only sow the seed in this book..." The task of understanding, the growth of the seed, is a question of the soil into which it is dropped and the care given to its propagation from then on.

It is quite probable that, as Christ and Christmas climaxes in release from the symbol of organization, the windows of The Mother Church climax in the disappearance of the symbol of the textbooks in the presence of clear spiritual understanding.

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## 15. THE SUNBURST

"This polar star, fixed in the heavens of divine Science" is "the star of Boston." (Misc. Wr. 320)

Polar. Resembling a pole or axis around which all else revolves. Web.

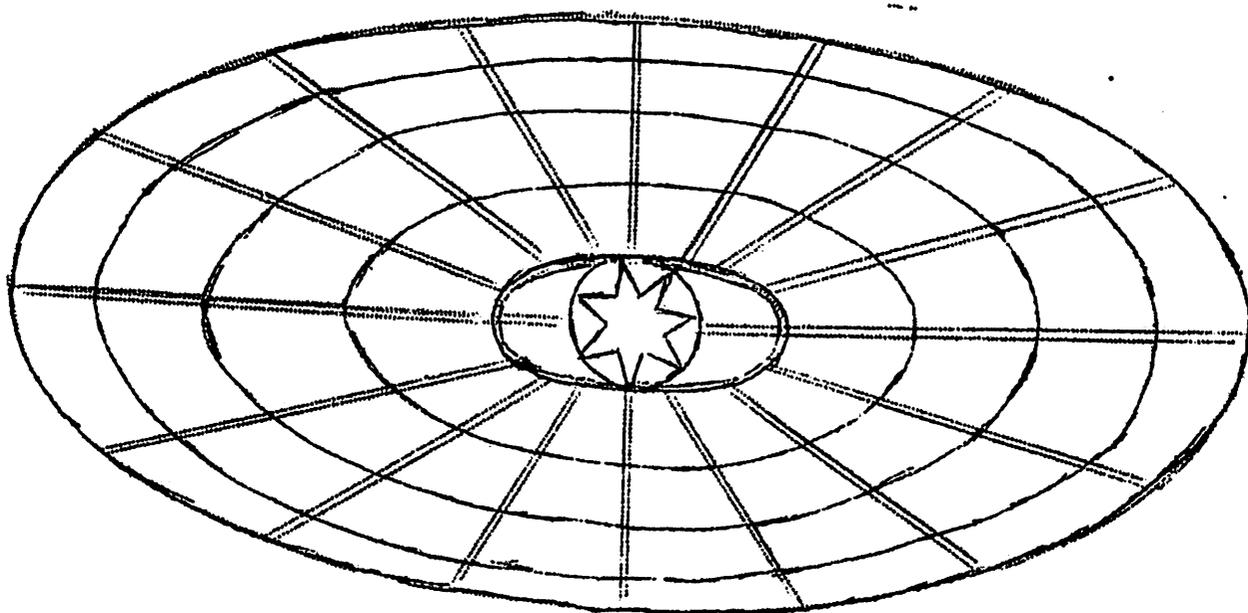
This star lights the way to eternal harmony. See. S. and H. vii:10.

Relative to the design of the sunburst the Journal stated:

"This thought of lighting the church was suggested by the lines from Christ and Christmas, tenth verse. The star of pure white to throw the seven tints, thus indicating the fullness of Light as shown in Christian Science... The star is twenty one inches from point to point cut in prisms, from which will be reflected the colors of the Bow of Promise." The connection of the star both with divine Science and with Christ and Christmas is therefore clear.

In addition to the star, the heavy bronze supporting mullions radiating outward from it number sixteen, the same number as the chapters in Science and Health prior to the "added" Glossary. These sixteen rays traverse four oval bands, and suggest analogy with the sixteen chapters of Science and Health under their four-part structure of Word, Christ, Christianity, Science, the matrix of Science.

One hundred forty-four lights, the square of twelve, were installed in the sunburst to light the auditorium. The measure of the wall of the City Foursquare in Revelation is one hundred forty-four cubits. "The length and the breadth and the height of it are equal." One infrequently hears of the height. The description makes a three-dimensional space which provides for movement in an upward and downward direction. The angels Jacob saw at Bethel ascended and descended, Jesus described himself as descending and ascending. The several uses Mrs. Eddy makes of the term Science alone and in combinations with "divine," "absolute,"



The sunburst overhead in the auditorium contains the "Star of Boston." The star is the symbol of divine Science while four ovals and sixteen rays symbolize Science. The Journal of February 1895 shows the importance with which the sunburst was viewed by placing it in the frontispiece.

and "Christian" provide for ascension and descension. The symbolism of the windows has also shown this. Those of the floor level refer to the human problem solved by Christian Science. On the balcony level the handling of latent evil is indicated in absolute Christian Science. The star in the sunburst symbolizes divine Science. The entire sunburst itself is a symbol of Science, the Science matrix, or Science and Health.

In Christ and Christmas the step out of organization is made and the constitution of the Christian Scientist is shown. In the windows of The Mother Church the attainment of absolute Christian Science does away with additional symbols. The light no longer comes from outside but from within.

"Of this also rest assured, that books and teaching are but a ladder let down from the heaven of Truth and Love, upon which angelic thoughts ascend and descend, bearing on their pinions of light the Christ-spirit." (Ret.85 )

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Did Mrs. Eddy make any step without good reason?





















