

ILLUSTRATIONS AND WINDOWS:

PICTORIAL REPRESENTATION
OF THE SYSTEM OF SCIENCE

By

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FOREWARD

Asked to designate the order of the importance of her works, Mrs. Eddy listed them as follows: Science and Health With Key to the Scriptures, Miscellaneous Writings, Manual of The Mother Church, Christ and Christmas. This order indicates an unfolding sequence from the vision of the City as portrayed by St. John in Revelation.

Science and Health is the textbook introducing the new paradigm. It is the statement of the Science of Being to the age - the Word. Miscellaneous Writings, when issued, was to replace all class teaching for one year. It was to be the only means of instruction for that period. From this it may be inferred that its function is that of the Christ transmitting and translating the divine idea to her students. The Manual was accompanied by Mrs. Eddy's disappointment that "laws of limitation" would be needed for a Christian Scientist. It watches over the actions of her followers in relation to her and to the organization she had, under the circumstances, to provide. Christianity concerns itself with the demonstration or use of the discovery. When Christ and Christmas was first published it bore a seven-pointed star on its cover, the only book ever to do so! This star was described by its author as designating divine Science. These four books are then one whole presentation symbolic of the four sides of the City Foursquare or the Word, Christ, Christianity, and divine Science.

Of these, the textbook was issued first. Miscellaneous Writings was copyrighted in 1896 and published in 1897. The first copyright date shown in the Manual indicates its publication date as 1895, while Christ and Christmas was published in 1893. From this we can see that after the original revelation in the textbook, there was a great burgeoning of Science in the last decade of the nineteenth century. It was in this decade, in 1891, that the all-important fiftieth edition of Science and Health was published containing the first presentation of the City Foursquare. This is undoubtedly why such great importance was attached to this edition by Mrs. Eddy.

The picture windows of The Mother Church first seen in 1894 extend the message of Christ and Christmas, and give direct indication of what the Manual would the next year present and Miscellaneous Writings would teach. The order of the appearance of these works is as follows: fiftieth edition of the textbook, Christ and Christmas, the Manual, Miscellaneous Writings. The Mother Church was built after publication of Christ and Christmas and before publication of the Manual. Textbook, illustrated poem, and picture windows* together present one united story pointing the way to the divine system of reference not concerned with the form of a religion. The Manual, when completed, would ultimately remove all supports from dominant religious organization and its personal control. Miscellaneous

*The windows were properly described in the Journals of 1895 as "picture windows." They are not stained glass windows as is mistakenly asserted by guides in the building today. Stained glass is an entirely different technique having no resemblance whatever to that used in these windows.

Writings would provide a guide for action in its presentation of those items and incidents of progress during the years it spanned. Of particular note in connection with the Manual and the first edition of Science and Health are those articles and references in Miscellaneous Writings relative to church organizations. The order of appearance of these works as noted above gives the sequence of Word, divine Science, Christianity, Christ. From this we may read that the revelation (Word), self-contained (divine Science), is demonstrated (Christianity) as the Christ or Saviour to every situation, needing no personal policing to guarantee its purity and safety.

Abbreviations

S. & H.....Science and Health
Misc. Wr....Miscellaneous Writings
Mess. '01...Message for 1901
Rev.....Revelation

Note

In writing this booklet, the endeavor has been made to present the main topic, the big picture, rather than to be concerned with details, and to lead the reader to the realization that the underlying motive of the illustrations and the windows is to direct thought from the old paradigm of religious belief to the new paradigm of Science.

The Star

The first paragraph in the Preface to Science and Health makes reference to a line of progress from "the first faint morning beams" to "the full radiance of a risen day." In the same paragraph it is written that "the human herald of Christ, Truth," through Christ Jesus would make plain the way of salvation to "benighted understanding" until "across a night of error [from Constantine to the nineteenth century divine light grew increasingly dimmer] should dawn the morning beams and shine the guiding star of being." This star is referred to as "the daystar of divine Science."

In Miscellaneous Writings the star is called the "polar star, fixed in the heavens of divine Science." (p. 320) The same article identifies "the star of Bethlehem" as "the star of Boston" and as "the light of all ages." Divine Science is shown to be this light. "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe." (S. & H. 503) That which illumines all is the seven-fold light of creative unfoldment, the statement of which begins in verse three chapter one of Genesis, beginning the seven days of creation. The poem describes the light as "seven-hued."

The seven-pointed star which appears on the cover of Christ and Christmas designates its statement as that of divine Science. This means that it indicates the oneness of the divine system. The entire system will be found clearly

indicated within its covers for all able to read it. It cannot be read without a consciousness of the divine system.

Instead of regarding these illustrations merely as a form of graphic art portraying the sentiments expressed in the poem, we should ask ourselves some questions: Why was this work illustrated? Have these illustrations any special message? Have they a particular purpose? Why was Mrs. Eddy so insistent upon the exact portrayal of detail? (See Gilman's Recollections, available from Rare Book Co.) Why does the shape of the illustrations change? Was there any reason for it? Is there a coherent story unrolled in the illustrations? Why were there four pages added after the final illustration? Does the book as a whole portray a whole story?

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Part One

CHRIST AND CHRISTMAS

ILLUSTRATION ONE

"Star of Bethlehem" - Mind

In this illustration the most prominent figure is the seven-pointed star shedding its light everywhere. The seven points are symbolic of "seven-hued white" (see Christ and Christmas) or the seven synonymous terms for God. (S. & H. 465) "Light is a symbol of Mind." (ibid. 510) It is clear, therefore, that this illustration is intended to depict Mind. It does this in a dynamic way.

We learn in the textbook that manifestation is characteristic of Mind. "Mind manifests all that exists in the infinitude of Truth." (ibid. 258) Truth represents the compound idea and therefore the whole. To represent the whole it must involve the four sides of the City Foursquare. In ancient times the four walls of a city enclosed it and protected it against invasion. These four walls find their counterpart in the four directions. Both, as symbols, came to have special significance in describing spiritual concepts among the early Hebrews. They have been described in Christian Science as representative of the Word, Christ, Christianity, and Science. This is the operative category of the divine system, giving to the seven synonymous terms universal action.

Mind then acts or manifests itself through the Word, Christ, Christianity, and Science - each of which is depicted in the illustration. First, however, let us describe briefly what each of these terms means.

John begins his Epistle "In the beginning was the Word."

To what does "beginning" refer? The beginning of the Bible is the seven days of creation. Creation there unfolds in a seven-fold manner. The whole information for creation is contained in these seven days. They evoke responsive meaning in consciousness and expand into ideas. The Word, then, is creative, contains all the information of the divine plan and is the cause of all ideas. It generates: "These are the generations of the heavens and of the earth," - of all that is.

Christ has a different office. Christ Jesus is usually thought of in this connection. His name is thought of in relation to the remarkable healing and resolution of human problems two thousand years ago. In the Christ order of the synonymous terms (S. & H. 115) Soul, the pivotal synonym, has the office of translating the subjective aspect of Principle, Life, Truth, Love into the objective. Since Soul is that which identifies, this translating of the subjective retains its original identity although now appearing in another guise as the ordered (Spirit) manifestation of Mind. Idea therefore exactly reflects Principle and makes problem-solving possible. It is the dynamics of the potential power resident in Principle.

This power is great enough to transform the whole of human experience. Can we think of any human being throughout history whose teaching period, lasting barely three years, was able to exert such great influence as that of Christ Jesus? Shortly after his crucifixion and ascension, St. Paul carried these teachings to nearly the whole Mediterranean world and disseminated them, adding the Greek factor of reasoning. This wide effect of Jesus' teachings is the nature of Christianity.

Christianity as meant in this connection is the operation of the divine plan which brings about ultimate dissolution of mortal sense. It was engaged in this activity both before and after the beginning of the Christian era.

Professor Arnold J. Toynbee has indicated that the religious age was terminated in the last quarter of the nineteenth century. Among other scientific events, this time period saw the introduction of the Christ Science. Science demands facts and knowledge in the place of beliefs, dogmas, and conjectures. Science is system and structure. That which is structured cannot yield to destructive forces. It has insured continuity on the basis of fundamental facts. All that fails to measure up to its standard collapses in time. Hence, the present day dissolution of so much that humanity has considered dear.

So, then, we have four factors, each having its own distinct character and action, each indispensable to the others. These are symbols, as previously indicated, which have been known from very early times, not only to the Hebrews but to other ancient cultures as well. The textbook takes these symbols and gives them their highest spiritual value in the divine system of ideas.

These four symbols are shown in the illustration. In the lower right there appears a figure of a primitive head with a foetus-like figure emerging from the base of the skull. (The nearer 1910 the copy of Christ and Christmas used the clearer are the illustrations.) This symbolizes the beginnings of human kind. "According to mortal thought, the development of embryonic mortal mind commences in the lower basal portion

of the brain, and goes on in an ascending scale." (S. & H. 189) The "ascending scale" is the important point. The order of the Word as found in the synonyms on page 465 of the textbook is an ascending order. Mortal thought imitates this order.

But the Christ demands a translation. Toward the left in the illustration there will be found another head, this one appearing to wear a crown. It is a large very dark shape and gives the appearance of King David. The Christ is defined in the textbook as "the royal reflection of the infinite." (S. & H. 313) The line of David ended with Jesus, who was referred to as the Christ. He showed the office of the Christ to be that of correcting human illusions.

Under the light of the star will be found a small group of three figures. These are Joseph, Mary and the infant Jesus. Jesus' purpose was to introduce Christianity, the purpose of which is the utilization of the Christ; to demonstrate the Christ, in showing man his God-likeness.

The final figure is clearer and more detailed than any of the others. It is that of a woman, hair and features clearly discernible. The head is bowed, acknowledging the authority of the star. Mrs. Eddy wrote that she must know the Science of her discovery and that "Woman must give it birth." (Ret. 26) In that statement she acknowledges her need to learn the Science of Christian Science. This is also the great need of all Christian Scientists. The discovery Mrs. Eddy made is Science, not religion!

Summary

Divine Science introduces the divine system through the light of Mind.

ILLUSTRATION TWO

"Christ Healing" - Spirit

What is Christ healing? Dogmas and ritual have a mystical concept without analytical understanding. When Jesus healed a case he used the seven synonyms as recorded in the healings in Matthew. Dogma, ritual, religion will quote isolated passages torn from context and therefore lacking relationship with the whole. Meaning may be lost or changed through this practice. The practice of Christ healing depends on the whole. The woman in the coffin being raised shows the state to which spiritual light has been reduced by atomistic practices. The very black coffin in which she lies shows the loss of this light. The figure representing Jesus wears a white tunic with a dark garment thrown aside. This is in contrast with the male figure in the background who wears the dark robes of theology, the religious sense of Christianity. Jesus' costume shows that the Christ breaks through the darkness of forms and rituals as it rent the veil of the temple at the time of the crucifixion. The woman standing at the foot of the coffin, fully alert and alive, is dressed in pure white like the woman in the coffin whom she resembles. White is composed of seven hues representing the Word or the seven synonymous terms. The Christ restores the Word to its original effectiveness in

Science and puts the theological sense of Christianity into the background. The dead letter is thus restored to the living Spirit in this illustration.

Summary

Divine Science impels the restoration of the dead letter to the living Spirit.

ILLUSTRATION THREE

"Seeking and Finding" - Soul

"For three years after my discovery, I sought the solution of this problem of Mind-healing, ...devoted time and energies to discovering a positive rule." So writes Mrs. Eddy in the Science sub-chapter of Science, Theology, and Medicine in the textbook. (p. 109) Further along in the same paragraph she writes, "I must know the Science of this healing." According to her statement in the textbook (p. 127: 9-12), Science has a specifically individual meaning. If her search was for Science, she was not searching primarily for a medical method or a metaphysical theory with which to alleviate human suffering as in Christian Science, but for the proto-Science underlying all the sciences.

The rays of the star falling upon her plus her statement that the original language of the Bible is divine Science (S. & H. 319) shows that the standpoint of her search was divine Science which would automatically exclude making errors in the search.

In the third thousand year period of the Bible opening with Abraham leaving Ur and ending with the entrance into the Promised Land, it is patent that the whole effort is one long search for true identity. This period corresponds with the Word. The Prophetic Era, on the other hand, was a call for obedience to Principle and corresponds to the Christ. The entire New Testament portrays the advent of Christianity in its emphasis on the handling of mortality. This period does not end until the latter part of the nineteenth century when the Scientific Age was opened and Science and Health was presented.

Not only did Mrs. Eddy conduct painstaking search of the Scriptures to corroborate her revelation and discovery, but each student must likewise undertake similar research into the text of that revelation to discover the system of Science hidden there. Once having made the discovery, continual culturing is required to make it the basis of consciousness. The outcome is complete change from religious consciousness to scientific consciousness.

Summary

Soul identifies the search for Science.

ILLUSTRATION FOUR

"Christmas Eve" - Negative of Principle

This illustration shows the type of mistaken method employed by religion, effectually darkening consciousness, taking the individual farther and farther from the right viewpoint. In the effort to reach the pagan tribes of northern

Europe and bring them into Christianity, the established church adopted their custom, dressed it in a veneer of Christian terminology, completely losing the true meaning of Jesus' birth, and saddled Christendom with a mistake. Celebration of events was adopted whereas true remembrance lies in works.

The largest element in the illustration is the Christmas tree, a pagan element. It is surrounded by a group of people who run the entire gamut of human life - infants, small children, people in their prime, age, invalidism, and it is decked with ornaments made with men's hands. Neither is it all there! The top is cut off by the frame of the illustration. It also lacks roots, its means of sustenance. This is typical of religious celebration. It cuts the idea from its origin and purpose, and worships an empty form in ritual and dogma which have no roots in Christ! "The tree is typical of man's divine Principle." (S. & H. 406) But this tree is the tree of personal sense, not of Principle.

The scene receives no light from the star of divine Science. Divine Science does not include celebrations like this. All light here is from an artificial, man-made source.

One individual in the illustration appears to object to the entire scene. He walks out of the picture at the far left, his back turned to the picture plane. He does not give his approval to the activity taking place. This lone figure indicates the fewness of those who see the falsity of commemoratives, the Eve-nots.

Summary

Divine Science sheds no light on personal commemoratives but requires the demonstration of Principle.

ILLUSTRATION FIVE

"Christmas Morn" - Life

The previous title was "Christmas Eve," the present, "Christmas Morn." Misc. Wr. (p. 175) offers this: "The spiritual leaven of divine Science changes this false sense [fourth illustration], giving better views of Life." The dawn of the new paradigm is represented and continues the direction of the one objector in the previous illustration, the man walking out of the picture at the far left.

In the first place, the frame of this picture is significantly ovoid, changing radically from the rectangle previously used. This fact calls attention to the many double representations beginning with the geometric fact that an oval has two centers. There are two distinct halves in the picture, one dark and one light. Road and river are two entwined. Two figures rise from a tomb near the bridge (obscured in later editions). Two houses may be seen among the trees. Two churches, one with a steeple, the other domed, appear on the horizon. But only the two angels appear in the full light of the rising dawn along with the distant dome. All other double representations appear in the darker portion of the illustration.

A long night of increasing materialism passed prior to the birth of Jesus. A similar night passed before the advent of Christian Science. The spiritual education which Jesus brought to humanity grew dimmer and dimmer until little of the original light was left. The river representing Life picks up the reflection of the dawn while the road winds its way amid those symbols of a human life struggling to express its mission.

The promise that all will rise to the new paradigm is contained in the twelve sheep representing the twelve tribes of Israel of whom Science and Health notes that there will be a yielding "to the activities of the divine Principle of man in the harmony of Science." They will manifest "the light which shines 'unto the perfect day' as the night of materialism wanes." (S. & H. 562)

It is divine Science which excludes the darkened consciousness depicted in the fourth illustration and awakening consciousness to the dawn of the fifth. Therefore, it might be summarized in some such way as the following:

Summary

Through divine Science Life brings the dawn of a new spiritually awakened consciousness sounding the knell of materialism.

ILLUSTRATION SIX

"Christian Science Healing" - Truth

The last line of the verse accompanying the illustration reads, "For health makes room."

"Health" is derived from the Old English word meaning "whole." In Christian Science the whole is the compound idea including all ideas. "The compound idea" and "a compound idea" are two uses found in the Christian Science textbook. "The compound idea" refers to the whole expression whereas "a compound idea" is the individualized manifestation of that whole. In today's new language derived from advancing philosophy, "the compound idea" might be designated by the term

"whole," "a compound idea" by the term "holon," and the entire subject would be identified as "wholism." The term "holon" refers to the individualized manifestation of the whole and as having all the qualities and characteristics of that whole. Were Science and Health being written in this age a hundred years later, these terms would more than likely have found their way into the text. Christian Science is wholistic. This scientific system of spiritual and divine ideas corrects whatever is not whole. Upheavals in today's society show the struggle toward wholism going on in human consciousness. A world is feeling the impact of divine Science and endeavors to understand its significance.

The sixth day of creation records man as both male and female, but human misconception has separated this into two individuals called a man and a woman. In modern anthropology this combined nature is called the androgynous effect. Modernly this concept is original in the teachings of Christian Science as research proves. In the textbook woman is referred to as the highest nature of man. Womanhood embraces manhood. For proper effectiveness, the nature of man needs that of woman. Failure is occasioned by separation of these natures into two human individuals. The creative needs the matrix in which ideas are formed and developed, and from which they issue. Manhood under the old mistaken paradigm of two separate human beings is weak. The new woman, embodying qualities of both, is strengthened and offers this new strength to the man in the illustration who shows the weakness imposed by the belief in corporeally classified mortal organization. The woman of this

partnership involving human distinctions stands to the left of the new woman in the center. This new woman stands in the full light of the star of divine Science. She shows two individual natures as oneness, not separateness, and reaches out in strength to the man in the bed, giving him a new lease. She is a wholist and offers the man wholism. She is a holon and corrects the failure resulting from lack of awareness of this fact. The outcome is health, a health far above the concept of health as an organism restored to proper function and feeling well! It is the health of the compound idea, self-generating health!

Summary

In divine Science Truth restores the wholeness of the divine nature to the individual and thus restores health.

ILLUSTRATION SEVEN - LOVE

"I THANK THEE, O FATHER, LORD OF HEAVEN AND EARTH, THAT THOU HAST HID THESE THINGS FROM THE WISE AND PRUDENT, AND HAST REVEALED THEM UNTO BABES. - CHRIST JESUS"

This capitalized statement is the title of the illustration. Thomas Kuhn in his The Structure of Scientific Revolutions refers to the young as being open to the acceptance of new science, new paradigms. The "young" in this case does not necessarily refer to chronology.

The system of Science is hidden from those wise in worldly wisdom and revealed to those who search for the advanced idea. "Blessed are the poor in Spirit..."

For the first time in the entire poem the accompanying verse contains two exclamation points. These, together with the capitalized title already referred to, call attention to a special intention of the author. According to Webster, an exclamation point is used to denote "forceful utterance or strong feeling." The following is one such utterance we are to note:

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

"Seven-hued white" is the key provided in Christ and Christmas to the whole system of Christian Science. The Bible begins, "Let there be light" and seven days of creation follow. These denote the beginning. The ultimate is their crystallization in the seven synonymous terms in the textbook.

Examining "olden faith" we note that the left half of the picture is filled with time symbols - age, indecision or instability (the rocking chair). The window drapery and the cloth on the table hang lifelessly. The Bible lies closed on the table.

The right side of the illustration portrays a small girl reading a copy of Science and Health. The drapery behind her is agitated. Her chair sits firmly and squarely on its four legs, no hesitation or indecision indicated. The "daystar of divine Science" shines through the window in its seven hues blending to white, bathing the child in its illumination, its rays moved to the left in order to shine fully upon the page. It is the first time the textbook is shown open. Through the light of the seven synonyms the textbook is understood in its

oneness and wholeness. When Christ and Christmas was published, the textbook contained only the description of the City Forsquare without the succinct definition of God as it now appears on page 465. The "seven" were still outside the book which was firmly planted on the "four." But this illustrated poem was preparing thought to see and to find the full system once it was finally included in the textbook in its present form.

Summary

Divine Science reveals the full text of the new paradigm through Love and plants it firmly on the basis of the Word, Christ, Christianity, and divine Science.

ILLUSTRATION EIGHT

"Treating the Sick" - The Word

In "Mental Treatment Illustrated" in the textbook, Mrs. Eddy describes how to begin practice and how to begin a treatment. We may therefore take this section of the textbook for reference in connection with this illustration. It begins on page 410:23 and continues to the end of the chapter. Having described the way to begin, reference is next made to resorting to matter in treatment and terminates with the advice to stick to your ground for a victory. How to deal with the body is the next subject, explaining that the "true course is to destroy the foe, and leave the field to God, Life, Truth, and Love" - pointing out that the synonym itself is what accomplishes the healing. Science and consciousness are at work

"in the economy of being" to produce the certain and unerring results of Principle. Then the question of hereditary ill and relinquishment of all faith in death depicts Life exalting the standard of health. Human concepts are destructible and when all faith in death is surrendered, man will make rapid strides toward the Christianity of Life and Love. A long, detailed section described as "An Allegory" in which "the plea of Christian Science heals the sick" follows. The idiom used is a trial as in a court of law and concerns a mortal who, in spite of and as a penalty for a high moral act, is sentenced to death through contraction of a fatal illness. The entire narrative is summarized on page 442:16-32, ending with the familiar advice, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you when asleep or when awake." Protection from harm lies in spiritual law. In the foregoing text to which reference is made above will be found the seven tones of the seven synonymous terms in the order of the Word. This indicates the entire information bank of infinite ideas necessary for healing.

The woman in the illustration sits quietly with the textbook closed, an indication that the consciousness of ideas is at work. A student reported that Mrs. Eddy stated in one of her classes that the understanding of the seven synonymous terms would heal every case. "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive." (S. & H. 463) Careful note should be taken to read "this truth removes properly" (italics supplied by author). What truth? The truth that "a spiritual idea has not a single

element of error." That is what removes the offense and it removes it properly, not according to predetermined human outlining, but in its own proper manner!

Summary

The Word is the whole information required for healing.

(The Word is Mind, Spirit, Soul, Principle, Life, Truth, Love.)

ILLUSTRATION NINE

"Christian Unity" - The Christ

"Christian Unity" is a line of descent or continuity of the idea. The accompanying lines from the poem clearly show the motivation behind Jesus and that of Christian Science to be identical. It is to show the underlying structure of being which is not a factor of religion but of Science. In using the term "Christian Science" one must consider Science applied to the human need rather than a religious organization or denominational religion, for the latter is certainly not the question, nor is it implied at all. Contained in a circle, the point indicated is that the Christ neither begins nor ends. It has neither point of beginning nor of ending. Before Abraham was it existed.

The Revelator understood that spiritual individuality requires the idea of womanhood for completeness, and used this symbol in connection with his revelation. The writer of the seven days of creation also used it as we see in the sixth day of creation. Hence the circle with one center as a frame for this illustration. The clasped hands of the two figures show

the message of yesterday as one continuous message with that of today. No time factor is involved. In a personal way Jesus is associated with the Christ in the thought of Christians. In the thinking of students of Christian Science that subject is associated with the Science of Christ. Jesus manifested the Christ Science which portrays itself as the divine system outlined in the first chapter of Genesis and terminating the Bible in the symbol of the City Foursquare. His phenomenal healings were made possible on this basis. But the true import of his mission was misunderstood. However, the disciples appear to have understood the elements of the system, for they presented his life-work in four Gospels depicting the Word, Christ, Christianity, and Science. Additionally, one finds over and over again that his teachings and healings are given in tones of the seven days of creation or the seven synonymous terms.

In the textbook chapter The Apocalypse, we read of the angel that appeared with an open book (p. 559). It is described as having its left foot on the earth, that is, "a secondary power...exercised upon visible error and audible sin" is indicated. In this connection, we should note that the left feet of both Jesus and the woman are shown. The task of "Christian Science," the legend carried on the scroll, is to deal with this very type of error. It signifies the removal of mortal mind, matter, and physical sense. The scroll may not therefore carry the words "divine Science," the message carried in the book held by the angel, for divine Science is not concerned with negative problems.

Just what might be the message hidden on the rolled scroll? Referring to the hiding of the leaven, Mrs. Eddy is reported to have observed that if she hid it any more it might not be found. She not only hid it in the textbook, but the rolled scroll is another indication of its secrecy until the proper preparation of the age would reveal it. She predicted that the time would come when a man would appear and make this Science known. This occurred in the early forties but was unacceptable in official religious circles. At a meeting between John W. Doorly, John Lawrence Sinton, and Professor Herman S. Hering in London to discuss the findings of Doorly, Hering is reported to have said that Doorly's findings were correct but that Boston would never accept them! (Personal communication) Religious views cannot accept scientific consciousness (and vice versa)! The old paradigm cannot accept the new.

The Science which was hidden in the textbook is contained in the capitalized terms. When arranged according to their diversification, classification, and individualization, they form a chart and may be written on one sheet of paper. This very fact may well have been intuitive in consciousness when the scroll was placed in the hands of the woman! It was rolled at that time to continue the then secrecy of the message. That divine message could not be laid before the eyes of men until there was adequate preparation. It should be carefully noted that neither textbook appears once the scroll has been used.

Summary

The message of the Christ is shown by divine Science to be one Science, one continuous message.

ILLUSTRATION TEN

"Truth versus Error" - Christianity

In contrast with the ninth illustration in which both left feet of the figures are shown, it is the right foot that is shown in this illustration. In speaking of the angel in Revelation, the textbook states that this foot represents "dominant power... upon elementary, latent error, the source of all error's visible forms." (S. & H. 559) Hidden error continues to grow and only divine Science can bring it from under cover. The error depicted is inside the house, visible through the window. Wine glasses are held aloft by the nearest couple. Negatively, wine represents "error; fornication; temptation; passion." (ibid. 598) "Error" darkens consciousness - the Word enlightens it. "Fornication" is the fruit of the flesh - the Christ rejects it. "Temptation" bids a repetition of offenses - Christianity heals it. "Passion" crushes health, happiness, manhood. "Here Christian Science is the sovereign panacea...lifting...into purer desires." (ibid. 407)

In Miscellaneous Writings (p. 323), "An Allegory" describes a city on a hill significantly without a temple. From this city a stranger emerges and winds his way to the valley where he first talks with "watchers and workers." He then moves on to "the streets of a city made with hands" as distinct

from the City Foursquare. Festivity taking place within a "palatial dwelling" is described. He knocks. Satisfaction and pleasure within absorb the attention of all but one who sees the stranger "through the clearer pane of his own heart." The description is quite similar to the illustration under consideration. The story goes on to describe how the lack of spirituality in three dwellings brings about desolation and destruction. Of all encountered but one is driven to appeal to the Stranger, the Christ, knocking at the door of human consciousness. This lone seeker and the two children in the illustration, the only ones who give attention to the Stranger, show the fewness of those attracted to the Science which is an increasing source of satisfaction. Few seek the spiritual until all material supports have failed. Those who were bidden to Pleasant View to serve Mrs. Eddy in her home, for example, were those who had sought Christian Science for spiritual reasons rather than for physical healing. As with Jesus whose mission lay infinitely above the healing of a few physical aches and pains, so it is with Science. It comes to introduce a new paradigm and to educate humanity to it. Does it ask acceptance of another religious belief, or of a totally new frame of reference? On the basis of this new frame of reference, the entire range of human life may be transformed and its direction completely changed.

Summary

Christ's Christianity knocks at the door of human consciousness for acceptance.

ILLUSTRATION ELEVEN

"The Way" - Science

Two crosses and a crown are depicted in a landscape going from dark to light with the crown in the sky, a path of light leading up to it. The crown is of the same type as depicted on the cover of the textbook at that time and may be taken as an indication that it is the ultimate effect of the textbook which is here intended.

A great difference is noted between this illustration and all others. Here there is no indication of people. They have completely disappeared! "When advanced to spiritual being and the understanding of God, man can no longer commune with matter; neither can he return to it,... Neither will man seem to be corporeal, but he will be an individual consciousness, characterized by the divine Spirit as idea, not matter." (S. & H. 76) Man is recognized in his wholeness.

DuNouy, the great naturalist referred to before, agrees with Mrs. Eddy's findings that spirituality is reached in three steps. The first is the physical through which he says mankind has already passed. Men are no longer concerned with assurance of physical needs being met as they were in humanity's very early years. The second step is the moral in which qualities providing an improved life style are foremost. The third is the spiritual and of this stage he notes that Jesus is the prototype foreshadowing the type of man to come. These three stages are represented in the illustration by the two crosses and the crown.

Jesus' complete demonstration was over the whole of mortality in which his mortal body itself disappeared and left no evidence "while the spiritual self, or Christ, continues to exist in the eternal order of divine Science." (S. & H. 334) The point made in the illustration is the continuity of individuality in "the eternal order of divine Science," corporeality having completely disappeared.

Pulpit and Press (p. 4) states, "Who lives in good, lives also in God [Spirit) - lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns." The problematic, problem-creating universe of mortals disappears and the spiritual idea alone commands the situation.

Summary

Science leads through the three degrees to the complete annihilation of mortality.

FOUR ADDITIONAL PAGES

The illustrations do not terminate the book. There are four additional pages under the heading of "Poem and Glossary." What bearing, if any, do these pages have on the whole work?

On the first of these pages the whole poem is restated. As one reads it, he hears such phrases as: "O'er the grim night of chaos," "rouse the living," "wake the dead," "the Way...that stills all strife," "fierce heart-beats," "this living vine ye demonstrate," "merriment...o'er babe and crib," Jesus' part was to endure the crucifixion, "Christ comes in gloom," "Christ's silent healing," "crowns the pale brow,"

"no mass for me," "no blight, no broken wing, no moan... Truth's fane can dim." These expressions relate to the human problem and indicate the human state to which Christian Science ministers.

The next page presents a Glossary giving the Bible verses which are "the basis of the sentiments in the verses, whereto their number corresponds." These verses are translated into modern language in the poem. Most of the source material is quoted from Jesus. The question is one of restating the language of the Bible in the then modern language and represents the Christ translation. This page deals solely with ideas omitting reference to any negative problem, the specific function of absolute Christian Science.

The third of these pages quotes Revelation 2:28 in reference to "the MORNING STAR," the daystar designated by Mrs. Eddy as symbolic of divine Science.

The final page contains the colophon, a word from the Greek meaning "summit." It states that "Mary Baker Eddy and James F. Gilman" are the artists. "The truest art of Christian Science," she wrote, "is to be a Christian Scientist." (Misc. Wr. 375) She speaks also of a higher step, "but the art of Christian Science is akin to its Science." (ibid. 372)

By means of these three categories, the seven illustrations depicting the seven synonymous terms, four illustrations depicting the Word, the Christ, Christianity, and Science, and four final pages depicting the dimensions of Christian Science, absolute Christian Science, divine Science, and

Science, the entire system is presented. In no sense is this volume a plea for a religious denomination, but strictly for the system of Science.

A noteworthy fact is that the system discerned by Mrs. Eddy is the forerunner of what "the earth" would later begin to learn. The law of creativity is being taught in several universities and forms the basis of numerous seminars on business management around the world. This law is seven-fold, its seven elements always having tonal agreement with the seven days of creation. The writer first became aware of this through a lecture given by James Webb Young, advertising executive, to students in advertising at the School of Business of the University of Chicago. This was later printed in a small book entitled A Technique for Producing Ideas. Since that time, levels or dimensions and operational categories have entered into findings on the subject and there is a growing literature on the subject. The direction is in harmony with these three categories as found in the textbook.

It would seem that the hint of the dimensional aspect provided in these last pages of the poem might have been the motive for the urgent demand that The Mother Church be ready for services in 1894. In the auditorium of that church this dimensional aspect would be greatly amplified and its Science rather than denominational religion would be shown as the goal to be achieved. The symbolization of this goal was reached within the twelve month period of the publication of the poem, an indication of the need to understand and comply with the demands of divine Science.

In the Journal of March 1895 an article contained this statement: "To us as Christian Scientists, the building is, of course, but a symbol; but let us endeavor to realize what it symbolizes." The "but" is significant! The statement indicates a real awareness that the structure was of temporary nature bridging from the then present paradigm of religious consciousness to the new dawning paradigm of Science. According to a memo to the committee handling the subjects of the windows, the titles were chosen by Mrs. Eddy. However this may be, we can be certain that close supervision was exercised by her at all times to see that students reached the highest degree of spiritual expression possible.

These windows are not merely colorful decorations following old religious traditions of putting stained or colored glass in churches. When he saw that there was meaning underlying them, one workman lost his earlier objections to performing the work as it was being demanded. Therefore, we should ask ourselves questions about them instead of merely admiring them. What is their purpose? What do they express as a whole? Why two subjects at one side of the vestibule and only one on the other? Why are there seven subjects in the auditorium? Why the particular subjects chosen and arranged in that order? Why four subjects on the balcony level? Why is there no physical representation in the second circle of the window in the north gallery? Was there anything of special importance being stated through these windows placed in the order in which they are found?

Part Two

THE WINDOWS OF THE MOTHER CHURCH

THE SUBJECTS OF THE WINDOWS

At the head of the stair upon entering from the street is the window depicting Jesus and the woman of Samaria at Jacob's well. Beside it is the angel with the little book from the Book of Revelation. When one passes through the doorway into the auditorium immediately to the left on the south side of the building is Mary the Mother of Jesus followed by Mary Anointing the Head of Jesus. The six water pots forming the lower part of the South Rose Window follow. Then comes Mary First at the Resurrection to the left of the platform, and on the other side the Woman God-Crowned. Lamps and palms follow under the north rose window. The last window in the auditorium on this level is the Raising of Lazarus. Through the doorway into the foyer is the window entitled "A Little Child Shall Lead Them."

On the balcony level starting again at the left or south side of the building, the side facing the reflecting pool, is John on Patmos followed by the Window of the Open Book, sometimes referred to as the Directors' Window because it was the gift of the four Directors of the time of building. Across the auditorium on the north side again is the Raising of Jairus' daughter, an illustration taken from the frontispiece of the second edition of Science and Health. Finally there is the last window which few visitors may see because of its location and the fact that permission is usually not forthcoming to climb the stair to examine it. This window is a double one containing in its left half a circle which presents a picture

of the Bible with Science and Health lying on it. The right half of the window contains a translucent circle with no representation in it.

In the ceiling is a sunburst in the form of an oval with the seven pointed star enclosed within a circle as its central figure. Sixteen bronze mullions like rays reach from the circle upward and these are bisected by four oval mullions making four sections of the fixture from star to ceiling.

The three levels, auditorium floor, balcony, and ceiling depict the dimensions of the one Science. Previous illustrations in Christ and Christmas could, by reason of the format of a book, provide no graphic example of spatial dimension. The page and the illustration are two-dimensional. They do not move in space. On the other hand, in the auditorium there is an opportunity to show the dimensional aspect. A room is three-dimensional. By placing the two-dimensional picture windows and the sunburst on levels of space, a dimensional aspect is shown presenting a point of Science unknown to linear thinking.

In Misc. Wr., page 22, is a reference to Christian Science as "the infinite calculus defining the line, plane, space, and fourth dimension of Spirit." "Line" is linear, signifying the sequence of ideas. "Plane" has two dimensions. It may move right and left or forward and backward. "Line" and "plane" together can refer to the illustrations while "space" is found in the auditorium of the church building itself, pointing to the fourth dimension. Webster defines

"space" as "a boundless three-dimensional extent in which objects and events occur and have relative position and direction." This characteristic is found only through multi-dimensional Science as indicated in Science and Health page 127: 9-12.

The illustrations in Christ and Christmas terminate with the indication of the three degrees as given in the textbook on page 115:20-3. The "First Degree: Depravity" analyses the "Physical." The "Second Degree: Evil Beliefs Disappearing" uncovers the "Transitional qualities" of the "Moral" stage, while the "Third Degree: Understanding" shows a totally new aspect completely supplanting both first and second degrees. It shows the annihilation of evil.

It is precisely at this point of these three degrees that the windows of The Mother Church begin to unfold their story. Through analysis and uncovering the discovery of what completely destroys opposition to the scientific idea is made.

JESUS AND THE WOMAN OF SAMARIA AT JACOB'S WELL

The date was the last Sunday in December, 1894. The students had accomplished the task laid upon their shoulders by the Leader to have the building ready for services within the year! A year before to the month had seen Christ and Christmas published with its pertinent message of divine Science illustrating the structure of Being. Now the church building was ready and the symbolism would be carried on within it. The first message with which the people were confronted upon climbing the stair was that of Jesus with

the woman of Samaria at Jacob's well. The Journal of 1895 stated of this picture window, "This is one of the most important and helpful of the New Testament lessons...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 worship Him.' Would anyone assume that this mighty declaration was intended for the ears of that woman?" The question seems to imply that it was meant for all time! (Italics supplied by author.)

The two synonyms, Spirit and Truth, indicate the ever-appearing reflection of new forms of Truth, of the divine system of reference. The true substance of devotion (Spirit) is the consciousness of Truth, and every truth to be Spirit must reflect the whole as the dewdrop the sun. This precludes the religious sense which deals in atoms, value within the whole unknown, ignored, or not understood. Jesus was analyzing the concept of religious worship then prevalent. The window is intended a warning against accepting the religious viewpoint, the paradigm of 1894. Divine Science accepts only the wholeness of Being and this will be indicated in the next picture we now approach.

THE ANGEL WITH THE OPEN BOOK

This angel stirs "the seven thunders" of evil but the book contains the antidote in the seven elements of the divine system. The reader is advised to take the book and eat

it up, the Revelator's way of saying that it was to be made digestible by breaking up its contents in portions capable of being assimilated. The textbook goes on to indicate that this revelation has distinct reference to today - "the present age." It speaks then of the woman and of the dragon intent on swallowing her with a flood. It skips to Rev. 21:1, the symbol of the City Foursquare. The whole chapter, The Apocalypse, provides the method for handling evil. A pertinent note is that no temple is found within this City! The purpose behind the entire subject has nothing to do with religious organization or denominationalism!

Science and Health asks concerning the book in the angel's hand, "Did this same book contain the revelation of divine Science?" Of the City, the interpretation of which first appeared in 1891, in the fiftieth edition, Mrs. Eddy wrote, it "represents the Alpha and Omega of divine Science."

The first window analyses the situation facing that day. This was portrayed by the woman protesting traditional worship, while Jesus set forth the new paradigm which is always ready to work along lines of progress. This window points to the elements which constitute this new paradigm, the uncovering of the tools to be used. The windows in the auditorium itself provide an answer.

MARY THE MOTHER OF JESUS

Mary is one of four women mentioned in the generations of Jesus in Matthew. The generation is divided into three parts each one containing fourteen generations. The second

of these begins with David followed by his son Solomon. David was restrained from building a "church," a temple to house the ark. But Solomon did build it with the result that there followed a continual descent into the ritualistic, dogmatic religion that ultimately carried the Jews into captivity in Babylon. It was there the nation's thinkers found the means with which to state the genesis, or creative order, which today we have in the form of the seven synonymous terms for God, and hence the seven digits (elements) of the divine system - the Word.

Mary as the mother of Jesus brought forth the immaculate Jesus who was to show what these seven constituent elements would do to bring about a higher sense of being. His entire mission was expended in the effort to show how to overcome mortality. Mary had the spiritual sense to give birth to this idea. She embodied both the creative and the conceptive faculties for her mission. She provided that individual who would successfully deal with the problems of humanity. This is the specific office of the dimension Christian Science.

This window signifies the need to put away the old paradigm of the religious sense, develop along the line of the chain of being, the seven digits, and give birth to the highest possible human form of the idea.

Summary

Mind is presented here as the appearance of the Christ light or the dawning of the new paradigm, Christ Science.

MARY ANOINTING THE HEAD OF JESUS

The first Mary was an instrument for providing a means. The second Mary recognized the practical value of those means and appealed to them to overcome deviation caused by an overpowering sense of the importance of the flesh.

There are two scriptural reports of this incident. The first is in Luke 7:36-38 and the second in John 12:1-10. They differ in detail but both would serve the purposes of this second window. Luke places the incident in the house of a Pharisee. The Magdalene came in and bathed Jesus' feet with her tears and anointed them with oil. The Pharisee viewed the incident self-righteously. In rebuking this, Jesus complained that his host had failed to extend the usual courtesy to his guest - give him water for his feet, kiss him, and anoint his head with oil. The outcome of the incident was the healing of Mary's deviant character. She was purified.

The report in John puts the event in the house of Lazarus and his two sisters, Mary and Martha. At the end of the scene Judas expressed indignation over what he considered a waste of expensive oil. Jesus replied that it was done "against the day of [his] burial." In the textbook the term "Bury" is described in part as "Submergence in Spirit." Either report would therefore fit in place at this point. From each may be drawn the lesson of Spirit dissolving a fleshly sense.

In speaking of this episode at the beginning of the

chapter Christian Science Practice (P. 364) Mrs. Eddy asks, "Do Christian Scientists seek Truth as Simon sought the Saviour, through material conservatism and for personal homage?" The conclusion drawn is that they love little in this case. But if they love much then is much forgiven! It is a question of the woman's devotion in approaching the one man who "was at work in divine Science" and could banish the ghost of materiality.

This Mary is an object lesson for today. Do we dare approach the feet of the Christ while surrounded by the old paradigm? Do we welcome the calculus of Spirit in this scientific age? Mrs. Eddy stated (Mess. '01:22) "I begin at the feet of Christ and with the numeration table of Christian Science. ...I do not...accommodate popular opinion as to the Science of Christianity. ...I adhere to my text,...all the way up to the infinite calculus of the infinite God." This "numeration table" and the "calculus" are contained in the capitalized terms. Beginning at the feet means to begin at the first dimension one can reach, Christian Science. This means to begin with the seven synonyms in the Word order from which all else flows.

May not this window also be telling us to dare to pioneer in the new paradigm of pure Science?

Spirit is indicated in two ways: (1) Mary's determination to be released from bonds of the flesh and, (2) her attraction to Jesus as the one who could meet her need.

THE SIX WATERPOTS

This window has reference to the wedding in Cana. From these waterpots as the result of the Christ-translation was drawn the best wine of the wedding feast. "May Christ, Truth, be present at every bridal altar to turn the water into wine and to give to human life an inspiration by which man's spiritual and eternal existence may be discerned." (S.&H. 65)

The Bible tells us this event took place on the third day of the feast, a day which symbolizes a great change, resurrection, letting in the light of spiritual understanding. In resurrection "Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization." (ibid. 509)

This window invites us to leave the "elements" (water) for higher and deeper inspiration which will effect that great change of base. This cannot be accomplished within the confines of denominational thinking but requires the same bold action employed by Jesus himself as the example.

Soul is indicated in the implied resurrection from the old paradigm of religious belief to the new paradigm of Science. The starting point is on the human level indicating Christian Science.

MARY FIRST AT THE RESURRECTION

This Mary is the same out of whom Jesus had cast the "seven devils." Having been resurrected, she was able to see Jesus resurrecting himself. Only like can understand like. She could understand his resurrection with her own resurrected

sense. His resurrection had followed a course of seven steps according to the narrative in Matthew. (See Talks at the Oxford Summer School 1948 by John W. Doorly.)

Followers of Jesus are expected to emulate his example. One of the points he made during his teaching refers to the nature of religious organization. This contributed to the hatred aimed at him by its exponents. But his spiritual altitude was so much higher that he could not be touched by the malice aroused against him. We also witness resurrection through our resurrection from that which no longer suffices.

Principle is indicated in the impersonal relationship existing between Mary and Jesus, each resurrected from a mortal sense of being.

THE WOMAN GOD-CROWNED

No better description may be found of this window than that contained in the last chapter of the textbook. There it is stated that this woman symbolized "generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea" (S.&H. 561). In this reference, the term, God is exchanged for "divine Principle" and the term man is exchanged for "divine idea." This is the goal to which the textbook has been leading - to drop the anthropomorphic concept and to reach a higher sense.

On the next page Mrs. Eddy states, "The spiritual idea is crowned with twelve stars." She also writes, "The woman... is clad with the radiance of spiritual Truth...matter is put under her feet." The twelve stars represent separation in

belief from the divine origin of man, a situation which must be worked out "through much tribulation" before it yields "to the activities of the divine Principle of man in the harmony of Science." These stars also "show the workings of the spiritual idea by healing the sick and sinning, and by manifesting the light which shines 'unto a perfect day' as the night of materialism wanes." These references appear in two paragraphs on pages 561 and 562 of the textbook. They indicate the spiritual idea in its exalting mission among mortals, the specific work of Christian Science.

Is not this an object lesson whose purpose is to rouse humanity to claim its divine origin and to awaken from that night of materialism into which the centuries of organized religion with its conventional approach has brought the world?

Life is depicted in this awakening to broader and higher realms.

LAMPS AND PALMS

Six windows corresponding to those beneath the Window of the Open Book appearing next, are accompanied by two references, one from the textbook and the other from the Bible. That from the textbook of 1894 states, "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." The Bible quotation is from Psalms and states, "Thy Word is a lamp unto my feet and a light to my path." The "words" and "deeds" of Jesus were of

the nature of the teaching of Christian Science dealing with the negative problems of humanity. It is unfortunate that the term Christian Science has come to be identified as a religion in both popular thinking and in the view of its organized disciples. The term itself was in use before an organized religious form appeared, indeed, before Mrs. Eddy herself used it in her special application. It is Science, not religion, meeting the needs of humanity on a level understandable to humanity, that of healing, which leads thought to higher contemplation.

Truth is indicated in the healing and correcting of human ills.

THE RAISING OF LAZARUS

This double window contains one scene. In the left portion Lazarus is seen coming forth from the tomb with his burial bindings loosening. Below the picture inscribed in the border is the reference from Science and Health concerning this event with Jesus' thunderingly authoritative command, "Lazarus, come forth!"

The reference from the textbook (1894) reads, "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." His standpoint was that of divine Science while the restoration

was a manifestation of Christian Science. The event indicates that the bonds of mortality are to be completely broken.

Love is indicated in this meeting of the "last enemy."

"A LITTLE CHILD SHALL LEAD THEM"

The text of Isaiah 11:6 is cited beneath this window which presents an idyllic scene of predators and quarry existing together in peace. A child has his arm around the neck of a lion. A lamb is lying with a wolf, a kid with a leopard. Referring to the experience of Daniel in the lions' den, the textbook (P. 514) states, "Understanding the control which Love held over all, Daniel felt safe in the lions' den, and Paul proved the viper to be harmless. All of God's creatures, moving in the harmony of Science, are harmless, useful, indestructible. A realization of this grand verity was a source of strength to the ancient worthies. It supports Christian healing, and enables its possessor to emulate the example of Jesus." Those "ancient worthies" were individuals who saw the advanced paradigm and felt compelled to act upon it.

The calm and safety exhibited in the picture is the effect of accepting the woman at the well and the angel offering the book. The animal instinct of mortality is made harmless against the advanced paradigm by that very paradigm - Science!

This window sums up the effect of Christian Science arriving at the ideal state through the action of the seven synonymous terms - the complete annihilation of the animal

instinct in mortals. This phase completed, we can now go up to the dimension, or level, of absolute Christian Science.

THE BALCONY LEVEL

JOHN ON THE ISLAND OF PATMOS

The reference referred to beneath this window reads, "I, John, who am also your brother, and companion in tribulation, and in the kingdom of the patience of Jesus Christ, was in the isle called Patmos, for the Word of God, and for the testimony of Jesus Christ." He was in a state of preparedness for reception of the revelation which he wrote and which is now denominated the Book of Revelation. His banishment by the authorities at Jerusalem to the lonely island in the eastern Mediterranean, far from friends and companions, intended, no doubt, to silence his voice and remove his influence as a Scientist, provided the opportunity for him to ponder quietly those things he had learned as a close and loved student of the Master. What he learned from his contemplation he preserved in writing, giving the second most important book of the Bible to posterity.

His writing is filled with the symbolism of the seven and the four. There are seven messages to the seven churches. In the messages there are references to the seven golden candlesticks, seven stars, seven angels, the "seven Spirits of God." In the seven visions one reads of seven lamps, seven seals, seven horns, seven eyes, seven thunders, and the seven last plagues. In reference to the operative factor there are four beasts, four angels, four corners of the earth,

four winds. The new Jerusalem coming down from heaven is of four equal sides. This city was shown John by one of the seven angels. The outcome of the operation of the seven and the four is symbolized by the "twelve" indicating demonstration. The twelve tribes yielding to the "activities of the divine Principle of man in the harmony of divine Science" as indicated in The Apocalypse chapter of the textbook (P. 562) put an end to evil. This is the significance of the Book of Revelation. It concerns the end of evil through the calculation of spiritual values found in the seven days equating with the seven synonymous terms for God. Had there not been a John on Patmos there would have been no means of knowing how the seven elements are used in spiritual calculation. It was John who provided the symbols of operation in the City Foursquare. Further, there had to be a Mary Baker Eddy to equip these categories with modern scientific terminology bringing them up to date and providing the Science of Being in the terminology of the incipient scientific age of her time. She indicates how Principle relates to and works with idea and how idea relates to idea in absolute Christian Science. John's spiritual altitude was his refuge from the hatred of his day. Our spiritual altitude based on the divine system of reference is our modern protection from the barbs of malice.

This window awaiting the revelation symbolizes the Word. The Word in absolute Christian Science is symbolized by the chord, Life-Truth-Love indicating the one true force resulting

in perfection.

WINDOW OF THE OPEN BOOK

The textbook is at the center of this window. It is surrounded by a circle and from its center, from the book, lines radiate outward opening up to symbols of the City Four-square. In John's vision the book was sealed with seven seals and no one was found worthy to unloose those seals until "the lion of the tribe of Judah" appeared and prevailed. This lion is equated with moral courage in the textbook. It took moral courage to write that textbook and to defend it. It took moral courage to revise it incessantly until it was stated in a language which would convey the system, a language uncomprehended by unstructured mentality. This window shows primarily two symbols. These are the seven-pointed star indicating the "seven spirits of God." They provide the light which shows the four sides of the City. John provides much schooling in the seven elements before he introduces the City as we saw in the previous window.

In The Four Levels of Spiritual Consciousness Dr. Kappler states of the interpretation appearing in the textbook, "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 gives a sense that it is "open to the computation of infinite ideas through the four coordinates. ...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]."

Kappeler further points out that the compass is suggested in this analogy. Like the compass, the City as described above, is open to unlimited computation between its cardinal points, characteristic of absolute Christian Science, "the spiritual mathematics." Like the previous window of John waiting for the Word in absolute Christian Science, this window symbolizes the City which comes down from God out of heaven and therefore represents the Christ in absolute Christian Science. It is this system which provides continual revelation unprohibited by organizational conservatism. No organization is able to keep it pure nor to protect it, nor is outside aid needed. It is its own security.

The Christ in absolute Christian Science provides just what is adapted to meet the need of the age and is symbolized by Truth-Life-Love as a chord. This means that from the whole Truth just exactly that individual form (Life) which is needed for the age, case, or time (Love) is selected and expressed.

THE RAISING OF JAIRUS' DAUGHTER

This picture calls attention to the second edition of Science and Health through the frontispiece in which it first

appeared. This edition was concerned with the adulteration of the discovery by mesmerists who were confusing it with mesmerism. It was referred to as the "Noah's Ark Edition" because it bore on its cover a representation of the ark. This Bible story shows how the consciousness of the seven days safely outrides the floods of adulteration which would attempt to swallow it up.

Mrs. Eddy had gone into a short retirement but, at this point, the mesmerism aroused was of such a nature as to force her to return and actively deal with it.

Jesus had been approached by Jairus to come heal his dying daughter. While en route, delayed by the demands made upon him, a messenger arrived with news of the death of the child. The case was thereupon considered finished by the people. But when Jesus arrived at Jairus' house he was ridiculed for saying that the girl was asleep. Thereupon he put everyone out of the house with the exception of the father and mother of the girl. He went into the room where she was and healed her. Father is symbolized by Life and mother by Love. (See S.&H. 569) These two synonyms indicate what protects the idea. The incident symbolizes the parent-hood of Life and Love keeping the child from harm.

Christianity operating in absolute Christian Science preserved the infant idea. As absolute Christian Science preserved the idea then, so it preserves that idea today. The synonyms which symbolize this are Life sending forth the right idea and Love accepting and preserving and protecting that idea.

WINDOW IN THE NORTH GALLERY

This window has no other designation and in many ways is the most interesting and thought-provoking of all. But we could not arrive at what it represents without all the others. It is a double window containing two circles. In the first Science and Health is pictured lying on the Bible. From the latter, six lines symbolizing manhood radiate. From the former, seven lines radiate indicating the full range of the seven tones included in womanhood. To the right is another window with its circle in which nothing at all is pictured! Or is there? I once thought the absence of pictorial matter meant that subject matter had failed the students. But it is really most important of all, for it is a circle through which light pours without interruption! It is a clear translucency from which all symbols have disappeared completely. When the content of the textbook is understood there is no longer need of it. Consciousness reflects its message. Future progress is based on what it has taught and there is no need to read it ad infinitum. We need only think about this in connection with other textbooks. A student once asked Mrs. Eddy what we should do for a textbook when we passed on. Her reply in substance was that we should have a better one!

The windows have thus brought us to the point where we know how consciousness becomes a clear translucency (through which light passes) for what the textbook calls "the divine infinite calculus." As in the final illustration of Christ

and Christmas all human delineations disappear leaving a consciousness through which the spiritual idea pours. The idea is understood. That is Science in absolute Christian Science symbolized by Truth (the whole idea) and Love (fulfilled in its perfection).

THE SUNBURST

The sunburst in the center of the auditorium ceiling is the main means of lighting it. It is not properly a window, but joins with them to cap their symbolism. Its components are as follows:

The seven-pointed star within a circle forms the central part of the whole. Four bronze mullions radiate around the circle in ovoid shape toward the ceiling. Sixteen bronze ribs radiate from the circle to the upper borders of the fixture. It is lighted from within by one hundred forty-four lights.

As we have seen, the star represents divine Science. In the Journal of 1895 the following appeared:

"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." Not only does it refer to the star as giving a seven-fold light, but it adds the "Bow of Promise" which is also composed of the seven components of white light. It is, of course, symbolic reference to the seven-fold nature of Being.

This seven-fold nature was first presented by the thinkers of Israel in the seven days of creation. In 1907 these seven days were crystallized as seven nouns given as the definition of God in Science and Health, and this edition was never copyrighted by Mrs. Eddy. Since about the 1940s, thinkers have been discovering that all creative experience and effort follows a seven-fold course without variation. Professor Toynbee of England wrote his philosophy of history following the course of events as they transpired. Gordon Brown in his Civilization Lieth Foursquare finds that Toynbee's presentation is in seven main steps. LeComte duNouy in the earlier days of this century wrote his Human Destiny in which he outlines evolution following a course of seven steps. Many others have also presented progressive, creative unfoldment in various fields which, when examined according to the structure of the law of creativity, are found to have evolved along the same seven steps. The fact that this occurs over and over again in literature today proves the fundamental nature of these seven steps. They are scientific, a scientific law. Mrs. Eddy in her revisions of the textbook also followed a course of seven steps without apparent conscious planning. This clearly indicates that these steps are not inventions of some astute human being but the essence of pure Science.

This, then, appears to be the grand purpose behind the use of pictorial art in these two instances of the illustrations and the picture windows - to provide a visible

presentation of the system of Science to be read by all, and as a perpetual witness to this fact, as the Medieval Church presented the story of the Bible on its walls to educate those who could not read words.

CONCLUSION

This Sunburst is the epitome of the symbolism of the auditorium. All other steps indicated by the picture windows lead up to it. Once arrived there its light floods the scene, is shed upon all within its reach. This symbolizes the all inclusive nature of divine Science and the true nature of church beyond human organization.

Mrs. Eddy wrote in the textbook, "Our church is built on the divine Principle, Love." (P. 35) Divine Principle, Love on the Chart - the scroll carried in the hand of the woman in illustrations 9 and 10 of Christ and Christmas, is Science operating in divine Science. In her definition in the Glossary she described Church in part as "the structure of Truth and Love." (P. 583) Truth and Love signify the operation of Science in absolute Christian Science. The definition is continued "whatever rests upon and proceeds from divine Principle." All that can do this is the synonyms, all of which are included in Principle. Mind, Spirit, Soul lead up to Principle and proceeding from it are Life, Truth, Love. In this is found the operation of Science on the Christian Science level.* This shows the true church to be Science, not a human device.

*This analysis based on The Science of the Bible no. 51 PP. 8, 9 by J. W. Doorly.

In these references we see that Mrs. Eddy endeavored by all means to lead the thinking of students into the acceptance of Science and to surrender the old concept of religion. She has provided seven windows in the auditorium itself (exclusive of the windows in the foyer) to symbolize Christian Science. Four windows on the balcony level symbolize absolute Christian Science. The final symbol is the sunburst indicating divine Science in its oneness, lighting all below. What is below? The dimensions of absolute Christian Science and Christian Science. When it reaches the dimension of Christian Science it is proclaiming the message of oneness totally independent of any need for church gatherings or church organizations.

Significantly the star is placed at the center of the fixture and is the focus of attention. From it radiates the seven-fold light indicating the seven synonymous terms as that which sheds light on the whole subject of Science. This is where our beginning is to be made!

"Danger lies in materializing Mrs. Eddy's spiritual concept of Science by submerging it in human organization."

(J. W. Doorly)

SUMMARY OF ALL THE SYMBOLS PORTRAYED AND
THEIR RELATIONSHIPS

The Elements

In the first seven illustrations of Christ and Christmas the seven elements of being are portrayed. These begin with the light of Mind with indications of the Word, the Christ, Christianity, and Science. This operational category is included to indicate how each element operates. The second illustration shows the restoration of the dead letter to the living Spirit followed by the long search that ends in the definition of Soul. Anniversary celebration or the celebration of personality is thus shown as lacking the demonstrable Principle which was evident in the introduction of the Christ-idea into the world. That illustration shows the darkness which had descended on world consciousness through ritualism and form, whereas the next illustration indicating Life, shows the rise into the light which accompanies the emergence of the new idea. The woman who gives aid to the emaciated man in the next illustration points to the complete idea of Truth incorporating masculine and feminine qualities and is thus able to vanquish the mortal dream. The new paradigm, successfully launched into the world then shows the successful achievement of Love.

These Elements in Operation

In illustration eight the patient and the practitioner turn to the Word. It is shown next to be the same as that

which had inspired Jesus and had always come to those prepared for it. This is the Christ. To enter human consciousness and bring about a higher humanhood (Christianity) is its task shown next. Finally the way of understanding Science is shown to be three-fold traversing the physical, the moral and the spiritual.

Range of the System

If Science is to reach all levels of consciousness it must have a multi-level structure. This structure is hinted at in the final four pages of text. The first of these recapitulates the poem in which one reads much about problems needing alleviation. This is one level. A "Glossary" quotes the Bible verses which served to generate the ideas for the verses of the poem. Here the point is one of relationship of ideas to their Principle, the Bible verses serving in the latter capacity. This is a second level. There appears next a page with a quote from the Bible in which particular attention is called to "the MORNING STAR." This star is equated with divine Science in which the whole system is included, thus a third level. Finally, the last page an indication of Science, provides the highest level of all, where the concern is for the One and Only Principle.

The Windows

Two Windows in the Vestibule - Analysis

The first of these two windows depicts Jesus and the woman of Samaria at Jacob's well. She had protested

traditional religious observance. Jesus countered with advice that worship must be in Spirit and in Truth. Her protest looked backward to religion. His looked forward always to new forms of Truth. He analyzed the progressive attitude.

Uncovering

Standing alongside this window in the same frame is the angel with the book of the revelation of divine Science. This gives the elements with which the new attitude may be fulfilled. The first window takes stock of the situation. The second provides that which makes it possible to act. It gives the tools. It uncovers or presents what will make the statement of Jesus possible.

Auditorium

Christian Science Level

There are seven windows here with emphasis on Christ Jesus and his work among mortals. The first introduces the Christ child onto the scene, the Christ-Mind. The second points out that there is no deviation, the way is that of Spirit. The third then raises the level of human life to a higher standpoint through the translation of Soul. In the fourth window personal sense is the question. Mary would reach out to the person but she is told not to touch it. Principle has no sense of personality. The woman standing on the moon shows the subjection of matter. "The light portrayed is...spiritual Life..." (S.&H. 561). Palms and lamps under the balcony symbolize the victory of Truth. Finally Jesus is shown vanquishing the last enemy, the great triumph of Love.

Annihilation

Stepping once more into the vestibule we find the last window on this level. It is the child and the animals and shows the total annihilation of the animal instinct in mortals.

This floor has then shown that evil is vanquished through the three-fold analysis (taking stock of the situation); uncovering (opening up to view what deals with the situation. This is shown in the intervening seven windows to be the seven synonymous terms); and annihilation, or the complete reduction to zero of any evil influence. We are now ready for the higher level of the relationship of Principle and its idea, absolute Christian Science.

Absolute Christian Science

Word

The first window shows John awaiting the revelation of Jesus Christ. How does this come about? Through the impulse of Life bringing about its own true forms in their complete fullness. "God is revealed only in that which reflects Life, Truth, Love..." (S.&H. 300). The first side of the city is called "the Word of Life, Truth, and Love" (ibid. 577).

Christ

The Window of the Open Book next indicates that of all the vast means, the infinite means, for meeting the human need, just exactly the right one was produced which would accomplish that task. It is symbolized by Truth, Life, Love. "Divine metaphysics is now reduced to a system, to a

form comprehensible by and adapted to the thought of the age in which we live" (ibid. 146).

Christianity

The north rose window shows that the outcome of the Christ is always "supported, protected, valued, beloved, by a whole universe of ideas." (Kappeler, Four Levels of Spiritual Consciousness.) What is provided by Life is maintained and protected by Love.

Science

Finally we arrive at the window in the north gallery where the two textbooks represent the whole, complete ideal and the circle with no finite indication, the infinite fulfillment of the great design of Love - Truth and Love.

The Sunburst

Divine Science

Word of Life

The main feature is the seven-pointed star within the circle. It was said in the Journal of April 1895 that the purpose of this star was to reflect the seven tints which it does without ceasing. This declares the isness of Life which "can neither perish nor be wiped out, nothing can be added to it or taken away from it." (Kappeler: Four Levels)

Christ, Truth

Light which exhibits the entire seven hues is whole. It is composed of all constituent elements which make up white.

The star declares by this means that the system requires seven elements to be whole or complete. It thereby represents Truth.

Christianity - Love

The light from this star and, indeed, the whole fixture, embraces all within its reach. It makes no difference what kind of individual sits in the congregation below, be he agnostic, atheist, Mohammedan, or any other, the light of the star, divine Science, embraces him and thereby expresses the all-inclusiveness of Love.

Science - Divine Principle, Love

We have seen that the star symbolizes the never ceasing isness of being; that it is continually sending forth its whole light and embracing all within its reflection. The goal of the divine system of ideas is to redeem all mankind. Its Principle includes all in the plan of Love. Such a Principle is goal oriented.

Although this fixture is one unit, not separated into different subjects as the windows, the four stated classifications are included in it. The design of the fixture includes four oval sections which lead from the star to the ceiling hinting at this fourfold nature. Sixteen radiating mullions complete its physical structure. These two design elements recall the textbook with its sixteen chapters composed of four groups of four chapters each under the headings of Word, Christ, Christianity and Science.

An important point to recall is the statement of Jesus to the woman. Her traditional basis was changed by that statement. She gained a sense of the new paradigm. Illustrations and windows make a bridge from traditional observance to that new paradigm. Let us learn what it is and then walk over it. The rewards are untold!





















