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The Christian Scientist

"Stand fast therefore in the liberty wherewith Christ hath made us free" Galatians 5:1.

EDITED BY STEPHEN H. ALISON AND MISS ALICE BOYD.

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"Nota Bene."

"The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it."

Mary Baker Eddy, on front page of Christian Science Journal, Vol. xii, No. 4, July, 1894.

FOREWORD.

In launching on the waters of journalism a new craft, it may be expected that a few words be said by way of explanation or introduction.

We believe that the time is ripe for the starting of such a publication as THE CHRISTIAN SCIENTIST. The world is on the eve of a momentous mental revolution, the culmination of years of spiritual evolution, and the aim of this journal is to aid and encourage those who are enlisted under the banner of truth to fight the good fight so that they may become "more than conquerors through Him that loved us."

Jesus said, "Ye shall know the truth and the truth shall make you free," and the zealous apostle to the Gentiles exhorted the Galatians, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." The greatest spiritual event of the nineteenth century, which marked an epoch in the history of the world second only in importance to the spiritual message to mankind of Jesus the Christ, was undoubtedly the publication in 1875, by Mary Baker Eddy, of "Science and Health." This book, with its rediscovery and unfoldment of the Christ truth as originally taught by Jesus, cleared away the accumulated ecclesiastical obscurantism of ages, and laid bare the Christ teaching freed from the Pagan dogmas and practices which had all but hidden from mankind the beautiful simplicity of the message of peace to men of good will, which brought healing on its wings.

Imitation is the sincerest form of flattery, but flattery is always dangerous, and the multifarious books and publications devoted to the exploitation of mental science, which in various guises and disguises courted the attention of the public during the eighties and nineties, had the tendency to confuse men's minds as to the essential meaning of Christian Science, even while they assisted in directing attention to it. Truth is mighty,

however, and will prevail, and the signs are not lacking to him who hath eyes to see, and a mind to understand, that the world has now reached a stage of progress which makes it no longer possible for the truth to be concealed.

The tremendous happenings of the last two years are sufficient indication that we are rapidly approaching a "Big Change," which many believe will eventually result in a re-birth of mankind, and a universal recognition of the great truth that "As in Adam all die, even so in Christ shall all be made alive," which properly understood simply means that man must die to the material sense of things and awaken to a knowledge of the spiritual or Christ truth. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." "But," as saith the apostle, "if ye be led of the Spirit ye are not under the law," for "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. * * * If we live in the Spirit let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another."

Mrs. Eddy in "Science and Health" voiced similar sentiments in no uncertain words: "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love. While respecting all that is good in the Church or out of it, one's consecration to Christ is more on the ground of demonstration than of profession. In conscience we cannot hold to beliefs outgrown; and by understanding more of the divine principle of the deathless Christ, we are enabled to heal the sick and to triumph over sin." "S. and H.", p. 28. "Our church is built on the divine Principle, Love. We can unite with this Church only as we are new born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love—casting out error and healing the sick." "S. and H.", p. 35.

"Take up the cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor,—the receptive thought,—(this) "will bring in the millenium." "S. & H.", p. 34.

It is in accordance with this mandate of Jesus as re-enunciated by Mrs. Eddy that THE CHRISTIAN SCIENTIST will seek to disseminate for the benefit of "the receptive thought" the gospel of love and healing and thereby assist if even to a small degree in hastening the approach of the millenium, which in Christian Science means the triumph of Truth over false-seeming error, and the universal recognition by all that God is Infinite Mind,—“in Him we live and move and have our being,” and that “his tender mercies are over all his works.”

STEPHEN H. ALISON.

"Ye Are the Salt of the Earth; Ye Are the Light of the World."

Christian Scientists will recall that the author of "Science and Health" re-applied these words addressed by Jesus to the early Christians, to those who are discerning and demonstrating the same Truth in the present period.

Perhaps the question uppermost in the thought of Christians to-day, Christians who have felt the present justice and mercy in the command: "Work out your own salvation," and in the statement: "Truth is revealed; it needs only to be practiced," is how can I *heed* the command most practically, most broadly, most effectually? We each feel like a unit in a great world-problem, and our place and our part it is our right and privilege to know and to fill. How can we best co-operate with omnipotent Truth and Love to answer our prayer, "Thy kingdom come"? What is our working basis?

History repeats itself, but the shapes which Satan takes along the centuries vary somewhat with the march of progress. Commercialism, Pharisaism, monopoly, cloaked as ecclesiastical and civil authority and mad with envy and terror, tried in vain in the first century to stop Heaven's message: "Peace on earth, good will to men." Being more insane to-day and being better seen by mankind as the liar and the lie, they are thereby phases of darkness rapidly disappearing before the light of spiritual understanding.

In stating the universal problem, which is repeated in each individual consciousness, we need to remember that "prove all things," was coupled with "hold fast that which is good"; and never to assume that the sun of human progress can sometimes go backward on the dial. We should take stock of all that mankind as a whole has bought and paid for in blood and tears, the only coin taken on earth in exchange for spiritual treasure.

"And step by step since time began
We see the steady gain of man."
"That all of good the past hath had
Remains to make our own time glad."

The moral courage and sublime faith of the heroes of the Reformation and the faithfulness and deep experience of the Pilgrim Fathers had to cleanse Christianity, and be crystallized in our priceless heritage of freedom to worship God; with Christ as the only Head of the Church; a history that proved authority is with God in the individual conscience; man is endowed by his Creator with inalienable rights; one man cannot own another—before America could be the Bethlehem of Christian Science, before "Science and Health" could be written.

"Hold fast that which is good." With our consciousness pervaded with these dear-

bought searchlights of truth, it is not hard to see the shapes of error and their disguises, and to array our thought with the right that is might, wherever we have been stationed, in the mighty conflict. If we see ignorance, bigotry, or worldliness posing as Christian Science itself, we have but to remember that the only Christian Scientist is "the honest unselfish, loving and meek," to whom God gave dominion over all that is unlike Himself; when the Magna Charta and the Declaration of Independence perpetuated as humanity and justice, national life itself, if we see these denied and attacked by the modern Assyrian, "such boasting as the Gentiles use," in the heart of Anglo-Israel as in Hezekiah's,

"Still stands Thine ancient sacrifice,
An humble and a contrite heart,"

holding fast to remembrance how hitherto hath the Lord helped us, the one Lord God of Hosts who doeth according to His will ("Might and wisdom") in the army of heaven and among the inhabitants of the earth, and none can stay His hand; the only King, Ruler, President, Emperor, who has right and power to govern man; and our more enlightened faith, the gift of Science foresees history repeating itself.

"And the might of the Gentile unsmote by
the sword
Hath melted like snow in the glance of the
Lord."

The loud assertion of the Adam-man—"mortal beliefs, animality and hate"—as existence, authority and power, is silenced by the real man, the Christ-man's "sword of the Spirit," the "word of God," vindicating intelligence and Love shining through the Golden Rule as supreme over the one nation, the kingdom of Heaven. So is it our blessed privilege to hold silently in human consciousness the light of the world.

Our inspiration to "pray without ceasing" such scientific prayer, is in our vision of the mighty progress it has brought to mankind until we cannot doubt that He will surely finish what He hath begun, until "they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea." To hasten the "divine event" we shout together with the more joy as before the walls of Jericho, for we never forget the promise of Christ "That if (even) two of you shall agree on earth as touching anything, it shall be done for them of my Father which is in heaven," any two of such as really "seek first the kingdom of God and His righteousness."

ALICE BOYD.

"The letter fails, the systems fall,
And every symbol wanes:
The Spirit overbrooding all,
Eternal Love remains."

—Christian Science Hymnal.

"Life Understood."

"Life Understood from a Scientific and Religious Point of View, and the Practical Method of Destroying Sin, Disease, and Death," is the title of a notable book of 740 pages, by F. L. Rawson, of London, England, a second edition of which was recently published.*

Mr. Rawson's work is certainly a *magnum opus*, and adequately discusses the great theme which has agitated the minds of the thinkers of all ages, as to what constitutes the real meaning of existence. The effort to explain man's fundamental relation to the universal whole of which he forms a part lies at the basis of all theological and philosophical systems. Every reflecting person who has sought to keep abreast of contemporary thought must have felt the forceful meaning of the poet's lines:

"Our little systems have their day,
They have their day and cease to be,
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

The marvellous scientific discoveries of the last thirty years have completely revolutionized human thought, and the materialistic dogmatism which characterized the early history of scientific progress has given place to a more becoming modesty and religious awe, which in the presence of God's Great Universe, humbly admits at least that "There are more things in heaven and earth than are dreamt of in our philosophy."

The discovery of the Roentgen rays, now more familiarly known as the X rays, of radium with its mysterious properties, which have presented phenomena that have puzzled the chemist and physicist, necessitated the revisal of many a "working hypothesis" that had done its duty for a generation or so, until it eventually had grown quite respectable, only to be finally discredited by obstinate facts which would not be flexible enough to fit into it. The general public, although it may not scientifically understand, is yet at the same time familiar through the moving picture machine, and the phonograph with phenomena relating to light and sound which a few centuries ago would have doomed those responsible for their production to death for witchcraft, but which are now the commonplaces of conversation, and excite no particular attention.

Scientific dogmatism, like its predecessor, theological dogmatism, has been displaced by what Matthew Arnold called the "Zeit-Geist," and it would be a very obtuse person these days who would not think it fitting to be at least in an expectant attitude as to future possibilities even if sincerely desirous to "prove all things and hold fast that which is good."

* See "Book Notes" on p. 7, of this paper.

The time therefore is fully ripe for such a work as we now commend to our readers, of which its author modestly says: "It is a gathering together of the latest scientific, religious, and philosophical discoveries, a technical statement of facts reviewed in the light of the great truth that is now breaking in upon a waiting and wondering world, weary of useless theories and sick of speculative hypothesis. The occasion of the book, 'Life Understood,' as explained by Mr. Rawson, who is a practical scientist connected with many scientific societies and important undertakings, was that about ten years ago he was retained by the *Daily Express* of London, 'to make a professional examination into mental working, the vital subject that is now engaging the attention of the deepest thinkers and greatest humanitarians throughout the world.'" The result of some of these investigations and the conclusions reached were subsequently embodied in a lecture which was delivered at Letchworth (England) on August 12, 1909. This lecture considerably amplified, and with twelve appendices, notes and concordance, forms the substance of the volume now under review, which was originally published in 1912, prior to the war, and reached a second edition in 1914, just after the outbreak of the colossal conflict now in progress.

After some preliminary discussion in Section I of occult phenomena, and medical, physiological and philosophic difficulties, followed by an unfoldment of the author's conclusions as to the non-reality of evil and therefore of matter, a discussion of the evolution of our sense of God, with the reasons for the thesis that man is not material but spiritual, a clear exposition is given of the true significance of "Heaven," the "Kingdom of God that is Within" as "a perfect state of consciousness." As our author says: "It has recently been recognized that we make our own hell and our own heaven here, and few men are fiends enough to want a worse hell for anyone than many men are temporarily in at the present moment, the hell of their own wrong thought, due to their not knowing how to think rightly. 'The mind is its own place, and in itself can make a Heaven of Hell, a Hell of Heaven.' (Milton). * * * In other words, heaven is a perfect state of consciousness, or divine state of Mind * * * God and heaven, cause and its manifestation, Mind and its ideas, that is to say, the real people, the real planets, the real things, of which we appear to see the false concepts round us. Consequently each of us is, and always has been, in reality, a perfect being, in a perfect world, governed by a perfect God.

"Every mystic tells us that heaven is around us all the time." (W. R. Inge, M. A., D.D., Dean of St. Paul's).

* * * In the light of present-day knowledge of man as spiritual, we cease to blame God for our own shortcoming, and a man soon be-

gins to find that under the worst circumstances, by turning in thought to God, he can get a faint sense of heaven, and along this scientific high road gain a clearer and increasing sense of its perfection, here and now.

"In this way he gradually gets rid of his troubles and the troubles of those around him, and so proves his knowledge of God, good."

In Section II of "Life Understood," Mr. Rawson places before us "A Consistent Theory of Material Phenomena," showing its illusionary character. "This exposes the fallacies that have bound us, discloses the final and fundamental so-called basis of this material world and its hitherto inexplicable phenomena, and clears away all doubt as to its inevitable total disappearance by the recognition of spiritual reality. * * * The whole of this material world is simply a series of cinematographic pictures, the men, animals, trees, in fact, all so-called life, being merely etherial counterfeits. These forms have no more life or intelligence in them than the pictures on a cinematographic screen. They are merely shifting appearances. Such so-called material beings have apparently powers of thinking, reasoning, deducting and acting upon such deductions; whereas, as a matter of fact, these so-called material personalities are merely individualizations of illusionary, basic false mentality, and counterfeits of the spiritual perfect beings."

* * "One cannot correctly speak of a so-called human being as 'thinking.' 'Picturing' would be a more accurate expression. The true people are perfect spiritual beings in a perfect world, governed by a perfect God, eternally manifesting divine wisdom."

Mr. Rawson adduces in this connection a consensus of scientific views drawn from the writings of the well-known French scientist, Le Bon ("The Evolution of Forces"), Sir William Crookes, F. R. S., and others, to show the non-reality of the suppositional material world, and finally reaches the conclusion that, "When enough, not in numbers, but in clearness and depth of thought, recognize the non-reality of matter, they act as one great open channel for the action of God, and every manifestation of evil disappears, that is, all sin, sickness, worries, troubles, and limitations, all this material sense of things, with its self-destructive laws, its illogical sense of existence, its remorseless tyranny, and suicidal ignorance, instantly disappears, and all mankind are freed. We then find ourselves perfect and divine, expressing God, and in a perfect world, absolutely joyous, governed by Life, Truth, and Love. 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea.' (Rev. 21, ver. 1.) This is what is falsely called 'the end of the world.' It is really the end of all

evil and limitation, the end of what Carlyle speaks of as the 'ever-dying universe.'"

Section III is a masterly analysis of "The Human Mind," that is 'No-Mind,' and after showing that "Memory is Mental," that "Sight is Mental," and that "Hearing," "Speech" and "Smell" are all mental, Mr. Rawson reviews "Thought Reading," "Ghosts and Visions" and other similar psychical phenomena, shedding a flood of light on each topic he touches.

But the most valuable portion of this section, and the keynote of the whole volume, is Mr. Rawson's luminous unfoldment of the right way of working, and the true method of treatment so as to attain the best spiritual results in the "study and practice of the Science of Mind, by the correct use of the 'two-edged sword of truth,' i. e., the Denial and the Affirmation as applied to the reversal and destruction of wrong thoughts. Mr. Rawson is emphatic in indicating that Mrs. Mary Baker Eddy covered the whole ground when she enjoined her readers in "Science and Health" (p. 421, line 15), "Insist vehemently that God, Spirit is all, and that there is none beside Him. There is *no disease*." In explaining the real meaning of true prayer as "treatment of the person or thing prayed for," it is "shown how everyone, when thinking at all, must be 'treating' and doing either good or evil." "True 'treatment,'" says Mr. Rawson, "gives direct help through prayer. The false 'treatment' of the charlatan or so-called scientist, is directly harmful to the persons. * * *

"It is a fact in Science that if a man is ill, or in any trouble, and another seeing him should realize sufficiently either God or the perfection of the real spiritual man, the trouble vanishes instantly."

As our author elsewhere says, "Any thought but one of perfection is a wrong thought," and every wrong thought should be instantly reversed. "'Take up thy cross daily,' daily handle the evil by denying its existence, and realize the opposite." The two-edged sword of truth, which "decapitates error," Mr. Rawson points out, is referred to in the Bible under different types, notably as the Angel Michael (the denial) and the Angel Gabriel (the affirmation), and again the "greater light to rule the day" is the affirmation, "and the lesser light to rule the night" is the denial, which rules the night of ignorance and materiality.

STEPHEN H. ALISON.

(To be continued.)

To live and let live, without clamor for distinction or recognition; to wait on divine Love; to write truth first on the tablet of one's own heart—this is the sanity and perfection of living, and my human ideal.—Mary Baker Eddy, p. 2, Message to the Mother Church for 1902.

Notes Kept by One of Mrs. Eddy's Early Students from Her Teaching on the Money Thought.

In working on the money thought, do you see that you are working on the god of the world thought and that it is, therefore, the basis of the belief of life in matter? Do you see that in order to do anything you must see the dollar perfectly dead? In other words, when a thing does not exist to us, we become perfectly dead to all its claims. It cannot touch us. There we must learn to stand.

Money claims to give us substance, to be our substance and life; "for without me," it says, "you must die." Science says, "with money as money, you die." Every material object has the true one back of it. So, money is the God-thought, substance expressed, and we cannot do without it as such. But every thought about money must be purified and put in its God-given place.

We talk and talk of unity; but how little are we bringing it out. Science requires manifestation, and if we cannot manifest what we say is true, we are not living up to our word. I possess nothing, and none possesses me but God, and through Him I have all, but not in any but the true sense.

If there is unity (and there is) then all is good, and we must begin low down to bring this out. We strike too high and try to demonstrate there, when our place is in the valley with the world. If all is good, then we must not partake of any thought of the world as real; we must come in contact with it, however.

If money is substance expressed, then we are substance expressed. We cannot separate money (as idea) from the God-Mind. Once see that clearly from demonstration, and it becomes clearer and clearer that body cannot be separated from Mind, and we will through step by step process arrive at the point of demonstration over death. Death is the claim that there is a substance other than God, Good; and by handling money we handle every human belief of disease. We lust upon intellect, money, friends, home, etc., and what is the result? Death. The moment we begin to see that money as money does not exist, but that it is the idea that supports, strengthens, cares for and sustains us in every way, we are beginning at the foundation.

Now sense says, Man and woman are separate. Why? Because it says, there is more than one substance. We have been leaving so-called man out of the question, more or less. We cannot do that. Man is to be redeemed through the woman thought, and that visibly expressed, else it is not Science. Everything means something. Keep that closely with you. We have perceived and brought out womanhood somewhat, but where is man? I shall lift you up, man, just as far

in my own consciousness as I can bring my manhood to light, for man and woman are not separate.

We must find our manhood, and through that man will be taught to find womanhood, they will be proven one. "Let us make man in *our* image, after *our* likeness." (Gen. 1:26) The way I do this is, I look about me and see what I am calling man. What do I see? I see crippled, sick and sensual low types; I see an atmosphere of tobacco and liquor, all forms of pleasure. I say to myself "This is what I have been accepting as man." I find the same state, more or less, with my thought of woman. I cannot stand any longer on my pinnacle of "I am better than thou," but I must come into the valley and see what I have been calling my manhood and my womanhood—all this is in my own consciousness.

Then I begin to look up to Science, and hear what it tells me of man as woman is, and I go to work to purify myself from the wrong concept. I cut myself off from every mortal's thought, never allowing myself a moment in their thought unless as to help. But I go on purifying myself of a false human concept, and when help comes through me to another, it is because I have brought up my womanhood and manhood.

I see what a dreadful mistake we have been making, and thwarting our dearest desire by looking at things from a mortal standpoint. Jesus never did. He rebuked the Pharisees because they said: "This is good, and that is evil. How awful it is, I wouldn't do it." So they stood aside and would not let their thought touch it in any way, on account of their great purity. Are we very different today? No, not even we Christian Scientists.

Now go back to the money thought, and see. If in any way we unite with money as money, we are uniting with matter as matter in every form; and to sin in one point is to sin in all. If we unite with the money thought, we unite with the world thought of the separate substance as man and woman. If I unite with that thought, I take the thought of mortality instead of spirituality, and I stand aside making sin real, and I say I cannot contaminate my purity. It is not purity then. I cannot make anything a separate substance from God. Then how shall I meet the thought of sin but by keeping closely at home in my own thoughts and purifying from every belief; and then when manhood comes to me, I can truly live, because I see I am one with Him.

Any sense of repulsion is making a reality of whatever it may be. Man cannot be separated from woman, and we must visibly manifest it now, or we shall never reach the ultimate. Woman has got to learn that she needs, and in reality she has, her manhood and that it is in Spirit. Then she must come down in sense and carry the illumination of the star there, and bring up her manhood. Don't

let us err in thinking that manhood is in matter. Whatever matter says is manhood or womanhood is a claim to be destroyed; unselfishness sees and acknowledges the pure and true.

The greatest lesson I have learned of late is to keep my thoughts away, cut off from every mortal. Let sense say what it pleases of you and me; it called Jesus "a wine bibber and a glutton and a friend of sinners."

All is Spirit and Spirit's idea, and we must bring it out now. There is so much to-day of saying, "All is Spirit" and forgetting it must be visibly manifested. Keep all I say closely in your heart. Few understand it, and if placed in matter, it is killed.

Letters from Experienced Scientists.

(Copy of a letter from the author of "Life Understood," to a young woman asking for help. She had contracted an early and unhappy marriage and how to reconcile a later and genuine affection with her sense of duty became to her a problem.)

"June 1, 1916.

"DEAR MRS. _____:

"I must apologize for not having answered your letter of the 15th of April before, but I have such a mass of correspondence, and I wanted to talk the matter over quietly with Mrs. Rawson before writing.

"Your difficulty is one that occurs to a great many people, and it is invaluable to have the benefit of Science to meet it; in fact, it is the only absolute solution of it.

"First of all, remember that Love is God, and that there is no harm in any one loving any one else. The only thing is, that we have to raise the love towards the man in the street equal to the love of our most loved one. This love has to be absolutely pure, so that not only can no wrong thought come into your mind, but no wrong thought can come into the mind of the person of the other sex. If this happens, then we are not pure enough ourselves.

"I grant it means a tremendous lot of work to get into this condition.

"In loving anyone of the opposite sex, we not only have to work for purity continually, but we have to work against hypnotism and sometimes against animal magnetism, but always against hypnotism in order to make perfectly certain that the love is not hypnotically caused, and has not really at the back of it a sex attraction.

"Jesus, being born of a virgin, never had to work for purity.

"All unhappy marriages, where there has been love before, are due to hypnotism before marriage. As a rule, the hypnotism is unconscious on the part of one or the other. When

this wears off, then, true love not being there, there is trouble.

"The test, as a rule, as to whether the love is true love or sex attraction, is whether you are perfectly happy when you are not with the person, and yet always happy to be with him or her as the case may be. If, when you are not with him you want to be with him and feel a yearning to be with him, then it is sex attraction and has to be worked against until it disappears.

"It seems to me that dealing with the matter in the way you are, you are perfectly safe, and the whole point is to improve your mind and his mind. You cannot do this mechanically, by separation for instance. You can only do it by treatment, true prayer, and love for him will cause you to treat clearly and well every time you work for yourself or for him, because you can treat for him impersonally by clearing out of your own mind your wrong thoughts of God and mankind. If you clear your own sub-conscious mind, you have cleared his sub-conscious mind, because there is only one sub-conscious mind, called mortal mind, the devil, ether, cosmic consciousness, etc. . . .

"Do not hesitate to write and ask me anything you do not understand, and I shall be glad to answer . . .

"Yours sincerely,

(Signed) "F. L. RAWSON."

Book Notes.

The great interest manifested in Mr. F. L. Rawson's book, "Life Understood," a review and partial analysis of which appears elsewhere in this issue, is indicated by the fact that a third edition of it is in preparation. Mr. Rawson's volume bears a somewhat similar relation to "Science and Health," which that book does to the Bible, and the vast amount of reading done by Mr. Rawson as evinced in the numerous elucidatory quotations make "Life Understood" a valuable auxiliary and commentary on "Science and Health." Mr. Rawson is absolutely loyal to Mrs. Eddy and keeps her message "unfettered and uncontaminated by human hypotheses." All Christian Scientists should read his book, which may be obtained from the office of this paper. The price is \$3.50 in cloth, or \$6.00 in fine limp morocco binding on thin India paper.

* * *

"The Christian Science Church; A Friendly Review of Its Administration," by Rev. G. A. Kratzer, of the Central Christian Science Institute, 5521 Cornell avenue, Chicago, Ill., is a reprint of Mr. Kratzer's most useful pamphlet, the previous edition of which was completely exhausted.

Mr. Kratzer's eloquent contrast between Ecclesiasticism and Religion is a splendid vindication of freedom in religion and

breathes the spirit of Milton's "Areopagitica." The pamphlet is only 10c, and can be obtained direct or by order through the office of this paper.

* * *

"Individual Completeness, or the Male and Female of God's Creating," by Elizabeth Cary Kratzer (author of "Complete in Him"), is announced in a second edition, revised, all copies of the first edition having been sold shortly after publication. Mrs. Kratzer has a message on a theme of perennial importance, which has a fundamental interest for Scientists. The central thought of the book is well indicated by the following passage from "Science and Health": "As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible. When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self completeness, finding all in God, good, and needing no other consciousness." Mrs. Kratzer quotes in part from unpublished notes by a student of Mrs. Eddy, the whole of which paper is published elsewhere in this issue, under the caption "The Money Thought," and has a most interesting bearing on the subject treated of in the book. "Individual Completeness" is published at \$1.00 by the Central Christian Science Institute of Chicago, and can be obtained direct, or from the office of this paper.

Courage.

"Be thou strong and very courageous." It is foolish and sinful to doubt the goodness and power of God. All of God is everywhere present, never divided nor limited, and enough for all. We must have strength, courage and faith to trust God always and all the way. Divine Love is the only power and presence over the universe here and now, and you cannot be shut out from His joy. The promise and fulfillment go hand in hand. "Now is the day of salvation" from all that is unlike God. The argument that would discourage is not born of the Father, is not supported by law; hence, it is baseless and base. There is no time but now, and by doing our intelligent best to-day, to-morrow brings another day in which we can know more of Him from whom all blessings flow. Be cheerful, hope all things. Expect all good to come and come soon; and as we deserve it, God will make it so. "Be strong and of a good courage; the battle is not yours, but God's."—*Selected.*

The greatest, because most scientific, stateswoman in the world in our own times has said: "One on God's side is a majority." And it may be added in elaboration of that great scientific Declaration of Independence that this ONE is the spiritual offspring of a perfect union of male and female qualities.

This can only be seen abroad upon earth where Love and Unity demonstrate the intelligent recognition of the science of the equality of sexes, bringing mutual co-operation in higher planes of action. Under such happy circumstances, where highest spiritual intuition and love, expressed by woman, and uplifted wisdom and strength, expressed by man, are found joined in mutual obedient worship of one God, then the harmonious manifestations and demonstrations of Truth and Love will prove that the earth is indeed and in truth filled with the knowledge of God, as the waters cover the sea. With male and female qualities united and co-operating in wise rule, there will be no longer any need for material laws of limitation, for "the government shall rest upon" man's shoulders, and he shall be called "the Prince of Peace."—Rawson's "Life Understood," p. 505.

Spiritual Apothegms.

"If you go down in a coal-mine you don't see the sunshine."

* * *

"We create our own environment and as our consciousness spiritualizes it becomes more harmonious."

* * *

"All the mortal thoughts of the ages arrayed against the truth count for nothing."

* * *

"It is the spiritual afflatus which is round about us which counts."

* * *

"Truth has no opposite, Truth is all in all."

* * *

"Everyone for whom we have an affection we can help through God and Christian Science."

A Loving Thought.

Envy or abuse of him who, having a new idea or a more spiritual understanding of God, hastens to help on his fellow-mortals, is neither Christian nor Science. If a postal service, a steam engine, a submarine cable, a wireless telegraph, each in turn has helped mankind, how much more is accomplished when the race is helped onward by a new-old message from God, even the knowledge of salvation from sin, disease, and death.—From page 11, "Message to The Mother Church, June 15, 1902," by Mary Baker Eddy.

"I suggest as a motto for every Christian Scientist,—a living and life-giving spiritual shield against the powers of darkness,—

"Great not like Cæsar, stained with blood,
But only great as I am good."

Ibid, page 14.

Questions and Answers.

[This Column will be, hereafter, available for questions from readers who seek helpful information, on problems in their experience. Answers will be given from the standpoint of Christian Science.]

Religion.

The stagnating days of dogma, both scientific and religious, are rapidly disappearing. Men want truth. In religion above all, men are seeking something more spiritual, and, at the same time, more practical. They want a faith which will satisfy the logical thinker, and also, in these days of stress, competition, and danger, afford absolute protection from all difficulties and all suffering, whether mental, moral, or physical.

The day is breaking, dimly perhaps, but nevertheless, surely. The bright star of the second coming of the Christ is rising. Men are beginning to see that God is not a limited, glorified, yet man-like being, but that He is All-in-all, the only Person, the Principle of eternal good—Love itself, Life itself, Truth itself. Then, when the realization of this truth fully dawns, they find to their joy that this omnipotence of God is always available, never-failing, supplying their every need as soon as they learn how to pray rightly—that is, in the way divinely taught and demonstrated by Jesus the Christ.

The greatest happiness is obtained by helping our fellow-men; and this joy is much increased when we feel that we are one of such a united band, mutually strengthening each other through the knowledge of our at-onement with God, infinite good, and ministering together to the wants of a world hungering for Truth. The conscious co-operation in the service of our Father, omnipotent good, tends to bring "all with one accord in one place," and thus conduces to those Pentecostal conditions, which, through all being "joined together in the same mind," kindle fresh fires of inspiration, and light the way to the coming of the "Great Day." This is "the day" of Glorious victory in the mental battle of Armageddon, when all beliefs will yield to understanding. Matter disappears, and God's Kingdom, the ideal world, is found ever present and universal.

F. L. RAWSON.

The fundamental principle for growth in Christian Science is spiritual formation first, last, and always, while in human growth material organization is first; and . . . mortals must learn to lose their estimate of the powers that are not ordained of God, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike Christ and the example he gave.—Mary Baker Eddy, "Retrospection and Introspection."

The Christian Scientist

"Stand fast therefore in the liberty wherewith Christ hath made us free" Galatians 5:1.

EDITED BY STEPHEN H. ALISON AND MISS ALICE BOYD.

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ANNOUNCEMENT.

A limited number of copies of No. 1 (September) issue of *The Christian Scientist* can still be supplied at 25c each. New subscribers sending in their subscriptions before end of October will be supplied with September number to complete their files, and their subscriptions dated back as from September.

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"Nota Bene."

"The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it."

Mary Baker Eddy, on front page of *Christian Science Journal*, Vol. xii, No. 4, July, 1894.

Scientific Thinking.

Blaise Pascal, the famous French thinker, cogently remarked, "Man is so made that if he is continually told that he is a fool he will believe it; and if he tells himself the same thing often enough he will believe it. For man carries on an inward conversation with himself which it behooves him to regulate well: *corrumpunt mores bonos colloquia mala* (1 Cor. 15: 33). It is well to be silent as much as possible and to converse only about God, whom we know to be the truth, and thus we shall persuade ourselves of it."

"Man is but a reed,—the weakest thing in nature,—but he is a reed that thinks."

It was no doubt a full appreciation of this fact that caused Mrs. Eddy to prefix as a motto to "Science and Health" the axiom from Shakespeare: "There is nothing either good or bad, but thinking makes it so." Hence the paramount necessity for harmonious and accurate thinking, which is only to be attained by a knowledge of Principle. "Ye shall know the truth, and the truth shall make you free." (John 8:32.) Free from what? From the bondage of sin and death, as saith St. Paul: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

While the importance of thinking correctly has been almost universally recognized there has been much confusion of thought on that very subject itself, and a veritable flood of "literature" has been poured forth with a view to assisting mortal mind to think efficiently, most of this being directed mainly to the avowed object of bringing about material prosperity, rather than spiritual advancement.

To think scientifically it is absolutely essential to understand and realize the great spiritual truth that "to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to

* "Be not deceived: evil communications corrupt good manners."

the law of God, neither indeed can be." Mrs. Eddy in the Glossary of "Science and Health" defined Christ as "The divine manifestation of God, which comes to the flesh to destroy incarnate error," and God as "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence." She also defined Intelligence as "Substance; self-existent and eternal Mind; that which is never unconscious nor limited," and on page 469 of "Science and Health," she amplifies this definition by stating that "Intelligence is omniscience, omnipresence and omnipotence. It is the primal and eternal quality of infinite Mind, of the triune Principle,—Life, Truth and Love,—named God." For a correct apprehension of the Christ truth it must be borne in mind that "Substance is that which is eternal and incapable of discord and decay. Truth, Life and Love are substance, as the Scriptures use this word in Hebrews: 'The substance of things hoped for, the evidence of things not seen.' Spirit, the synonym of Mind, Soul, or God, is the only real substance. The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit."

One of the most eloquent and divinely illuminating passages in "Science and Health" is that in which Mrs. Eddy succinctly sets forth in soul-stirring words the spiritual thesis that "Mind is God. The exterminator of error is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind—called *devil* or evil—is not Mind, is not Truth, but error, without intelligence or reality. There can be but one Mind, because there is but one God; and if mortals claimed no other Mind and accepted no other, sin would be unknown. We can have but one Mind, if that one is infinite. We bury the sense of infinitude, when we admit that although God is infinite, evil has a place in this infinity, for evil can have no place, when all space is filled with God."

This profound statement of God as the one and only Mind so insistently reiterated by Mrs. Eddy, is a re-affirmation of the Christ truth divinely lived and taught by Jesus of Nazareth who demonstrated for mankind the power of his message to emancipate humanity from the thralldom of belief in sin, disease and death.

Just in proportion as people realize the full meaning of this precious message of love and liberty will they emerge from the erroneous belief in matter and error and awake to the divine consciousness of God. "That they should seek the Lord if haply they might feel after him and find him, though he be not far from every one of us. For in him we live and move, and have our being."

To think scientifically then is for us always to dwell in this God consciousness, in the ever present thought of the One Mind which is all in all, recognizing at all times and seasons and under all conditions, no matter what seeming error may seek to insinuate to the contrary, that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James I, 17.) To think scientifically, is to carry out continuously Mrs. Eddy's injunction to "stand porter at the door of thought" and allow no discordant thoughts to enter; to remember always that Heaven means 'Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul.' To endeavor always most assiduously to live, i. e., to think, for to think is to live, in this divine atmosphere of Soul, and to spiritually breathe it only, and above all "be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God" (Romans 12:2); for "the Kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men." To think scientifically, is to know "God as the divine Principle of all that really is." (Science and Health, p. 275); to understand that "no wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is life but the divine; no good is, but the good God bestows." "Let that mind be in you which was also in Christ Jesus, (Philipp 2: 5) and 'put off the old man with his deeds, and put on the new man, which is renewed in knowledge after the image of him that created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all in all." (Col. 3: 9-11.)

STEPHEN H. ALISON.

Truth.

(Written for THE CHRISTIAN SCIENTIST.)

There is no grief, there is no night,
There's only love, there's only light,
The heavy chains that seem to bind
Are errors of the mortal mind.
Shadows, however dark they seem,
Are but the phantoms of a dream.

There is no sickness, pain or death,
This simple passing of the breath
Is but a sweet and tender sign
To wholly trust the Love Divine.
No binding thought exists for me—
I know the Truth and I am free.

MARGARET HUNT BRISBANE.

Work Out Your Own Salvation,...for It Is God that Worketh in You.

The rapid march of events and the direction they are going increases the hope of Christian Scientists that the end of the old order is near and the coming in of "the new heaven and new earth wherein dwelleth righteousness." How we may hasten the divine event to which the whole creation moves is the question nearest our hearts.

It has been said that the human problem is divided into the physical, the financial, the domestic and the spiritual, and that when our understanding and demonstration of Science have brought all these to the normal, and they are all securely and steadily upon the road of progress, we have proof that we are making our demonstration.

In overcoming the ills of the flesh, practical experience has taught Scientists that matter is unreal, that the moral and spiritual determine the outward and actual, and immortal Mind is "supreme in the physical realm so-called as well as in the spiritual." When this is not apparent, error is hiding from us, since it is only the evil which we do not see in order to unsee as "the lie" which Jesus defined it to be, which can fool and disturb us. The Bible and "Science and Health" have many a statement of truth that has been endeared to Scientists because it has been proved to be His word that did not return unto Him void, but dissolved the mist that went up from the earth and was hiding from our consciousness the real being of man made in the image and likeness of God. The dynamic force of Omnipotence is behind such realizations of truth as "Let there be light is the perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres;" "God is light (intelligence) and in Him is no darkness (ignorance) at all." "Error of any kind cannot hide from the law of God." "The sword of the Spirit is the Word of God," and this use of it brings to the consciousness the "mere negation possessing neither intelligence, power nor reality," and it no longer denies our birthright of "freedom, harmony and boundless bliss."

In making our financial demonstration, error seems often stubborn because the consciousness of mankind is still deluded with the sense that life is material; that man's supply comes from man and is dependent upon material conditions and circumstances. Whereas Jesus taught us that our Father knoweth that we have need of all these things and that we would know that He was giving them to us if we were really looking to Him for all good. Looking through and above all human channels and messengers straight to our Father-Mother who alone employs and rewards His children, establishes our sense in peace and plenty. Because "the love of

money is the root of all evil" and the god of this world negatives the eternal truth that "the earth is the Lord's... and they that dwell therein," we have to be especially watchful in order to prove "No good thing will He withhold from them that walk uprightly." Dishonesty and craftiness, animal magnetism, does not displace the government of our just and loving Father "whose eye is in every place," who "is too wise to err and too good to be unkind," the Superintendent, Director and Manager of all His creation, who owns and distributes all good without respect of persons. There is no material place or locality, for there is no matter; the only space is the realm of Mind; and in the infinite divine order no idea can be misplaced nor displaced nor can one hurt or harm another, but each like numbers and notes is governed by his Principle; and our "shadow-place and human work are determined by the real—" the moral and spiritual determine the outward and actual, and the clay does not reply to the Potter.

Because a genuine Christian Scientist has enlisted to destroy all evil, wiser in its generation than the children of light, it is sure to confront him, as Jesus pointed out, in some guise "of his own household." But when malicious error says "I am brother and sister and mother," it is never more transparently the "liar," the "deceiver" which Jesus pronounced it, and is never more easily resisted and overcome, since as with "our elder Brother" and his beloved Lazarus, our affection and faith are quickened into prayer that availeth since we must lift them out of "the snare, the pit, the fall," which their ignorance of God prepares for them; and being "our brother whom we have seen," Love reflected in love is more active in our heart and more easily separates error from our thought of man, and sets him free.

In thinking God's thoughts after Him, which has been defined as being a Christian Scientist, we gain some sense of the divine order, the rhythm of the universe, discern where mankind is in the march of spiritual evolution, in the translation of matter into Mind, and are able to hold fast that which is good. Freedom and justice are seen as the divine rights of man, conferred from on High, and out of the reach of mortal man to withhold. We work together with God in the universal human conflict by knowing that wherever we see justice and freedom discerned and defended, there is Omnipotence, there is "Christian Science... everlasting victor." We replace all mortal sense of church and government by retaining a steady consciousness that "God governs man" and "the good we do and embody gives us the only power obtainable," and by knowing this we help every reflection of rulership on earth and shorten the days of all tyranny and oppression. We do not go far in obey-

ing the command "Work out your own salvation" before we know that there is no personal and private heaven apart from the universal God-consciousness which is man, and see that only "the work of righteousness shall be peace and the effect of righteousness, quietness and assurance forever."

ALICE BOYD.

The Unreality of Matter.

Practical Value and Application of the Doctrine.

(Written for THE CHRISTIAN SCIENTIST.)

One of the Christian Science lecturers said in private conversation: "In hypnotism, in sleep, in insanity, thought delineates itself as matter without being such." Under hypnosis, a dozen men standing on a solid floor in a closed room can be made to believe that they are out of doors, on the sea shore, knee deep in water, and that a huge wave is coming, ready to engulf them, and they will flee from the delineation of their own thought. There is no sea shore and no wave there. In sleep, we believe ourselves to walk on streets, to ride horses, to sail in ships, to talk with people, all of which do not exist, but are the mere delineations or objectifications of our own thought. An insane woman believed that she was covered with feathers, but the feathers were objectifications of her own thought and nothing else. Thus we see that there can be and is a belief of matter under various forms when, as a fact, that matter and those forms do not exist.

The physical universe and all its forms, including human bodies, are objectifications of general mortal belief, the aggregate of all so-called consciousness or mind opposed to God, acting in belief as a unit, and so spoken of as the one evil, the evil one, the devil. The one evil is the father, the creator in belief, of mortals, and he objectifies for them so-called bodies and a so-called material universe, and mesmerizes them into believing in the reality of these objectifications. Since this mesmerism all springs from one source, the devil, the delusion appears uniform to all mortals, and the uniformity of the appearance makes it very difficult for mortals to wake up to the fact that their bodies and the so-called physical world are only phases of false belief. It needs to be understood that they are primarily phases of general false belief, and only secondarily are they phases of the belief of separate mortals. At the top of page 476 in "Science and Health," Mrs. Eddy declares that "Mortals are the counterfeits of immortals. They are the children of the wicked one, or the one evil." And near the top of page 559 of the same book, Mrs. Eddy speaks of "Elementary, latent error (the one evil, the devil), the source of all

error's visible forms," showing that what has just been written is in perfect accord with her teaching.

When we consider the nature of God, who is the sole Creator and Cause, we see that all matter and all material forms must be merely the objectification of mortal thought, without foundation in fact. For God is Spirit: so Spirit is the sole Creator; and "there is nothing in Spirit out of which matter could be made" (S. and H., p. 335), just as in light there is nothing out of which to make darkness, and in Truth there is nothing out of which to make a lie, and in Good there is nothing out of which to make evil. God, Spirit could not create His opposite, matter. So matter is a false belief, a false sense of substance, and not a fact or reality.

What is the practical value of knowing this? While the Christian Scientist knows that there can be no matter, yet no Christian Scientist vividly hopes to demonstrate, at present, that there is none; for it is recognized that, as yet, our spiritual vision is not sufficiently clarified for so great and fundamental a demonstration. Then why say so much about the unreality of matter? Why be so insistent about the doctrine? Why not let patients who desire to cling to the belief in matter do so for the present, since no one expects that it will be now demonstrated to them that there is none? Why not postpone the practical consideration of the "matter question" to a later time, when there will be some likelihood of demonstrating the theory?

This is a false line of questioning taken up by some beginners in Science, and many get off the track from their desire to cling to this phase of error.

Theoretically, we must hold to the unreality of matter, because the belief in matter is contrary to God, and so is contrary to Truth. Again, we shall never make *any* headway in demonstrating the Truth, while we are working partly on the basis of error. Prof. Henry Nash, of the Episcopal Theological School of Cambridge, recently said in a lecture: "A half truth is a worse opponent of the whole truth than a direct lie." Our thought model must be perfect, or we shall never get on at all in demonstrating perfection. The human race will never gain one step in demonstrating the unreality of matter, or get in a more advantageous position to begin doing so, by working along other lines for a thousand generations, unless it positively and unreservedly accepts and declares the whole truth; namely, that evil is not, and matter is not.

But there is a present practical application of this fundamental doctrine which may be thus illustrated. Suppose a man brought to you a block of granite and a lump of mixed and moistened clay and said: "I want you to mould these materials into bricks." You

would at once say: "Why, I can mould the clay into bricks, because it is soft and plastic; but I cannot mould the granite, because it is hard and set. You must first make the granite plastic, if you wish me to change its form."

Now cosmic mortal belief (the devil) objectifies itself as matter under various forms. Then personal mortal thought does not recognize the nature of these objectifications, but names the objectifications "matter," and then believes that this matter is something-in-itself, that it is self-existent, that it has fixed laws and properties of its own, and that it is in many respects independent of mind. Such is the belief that many people entertain with regard to their bodies, and such people scout the idea of attempting to heal organic disease by mental treatment. If, through seeing others healed, they are finally led to take up Christian Science treatment, their healing is often much delayed by this same error. In their belief, their bodies and the various organs and diseased states thereof are "set" like the block of granite, and they cannot see that by the realization of the perfection of infinite, creative Mind, and the consequent necessary perfection of all His works, the sense of pain or weakness in connection with their sense of body can be destroyed, and thus the realization of strength and harmony brought in. There is no "set" condition of the body; the persistency of evil is all in general subconscious belief, and until this set condition of belief is broken up, it is often difficult to demonstrate health. But when it can be made evident to people that their material bodies are manifestations of cosmic mortal thought, then they perceive that the body and its organs must be plastic like the clay, and they see that if the body is only an objectification of mortal thought, then it is in the power of right thought, based on God, to change the sense of body in the direction of health and harmony. In other words, the body and mortal mind are not radically different, as they appear to be, but they are one and the same. So disease is merely an error of belief, just the same as sin is; and, in both cases, false belief is destroyed by the realization of Mind.

So there is a practical reason of the utmost importance for a present insistence and clear understanding with regard to the doctrine of the unreality of matter, without waiting for a time when its unreality, as a whole, can be demonstrated. Such a time, if waited for, would never come. In the last days, of course, the belief of material body will not be merely corrected by the power of Mind, but such belief will be utterly destroyed, in common with the belief of the whole material creation.

(REV.) G. A. KRATZER.

"Life Understood"

(Continued from September issue.)

Section IV of "Life Understood" discusses "Philosophic Theories" and shows the nothingness of evil. "That evil, sooner or later, compels man to turn in thought to God, is one of the many proofs of its non-reality; as this very turning in thought to God leads to the destruction of the evil, and therefore its disappearance. We can only overcome evil with good, intelligent good, God. Anything that is real must have always existed and must always continue to exist, and evil could never have always existed, because of its self destructive nature."

Mr. Rawson ably presents the problem of the ages in the "Two Horns of a Dilemma," in which he points out that a belief in the reality of evil involves God's responsibility therefor, thereby either limiting His goodness or His power, or that if we reject this degrading conception of Deity, and believe that God is All-in-All—absolute good—we are necessarily forced to the conclusion that the "whole of this material world, with all its sin, sickness, and suffering, is an absolute delusion with no reality of any kind or description, that never was created, and is not even a dream." It is comforting to know as our author states that "today thousands, probably millions, of human beings . . . are rapidly getting rid of sin, sickness or suffering, by merely knowing that it is a lie, that all in reality is God, Mind, and its manifestation, spiritual, perfect, and All."

In referring to the value of "Revelation" attention is called to the fact that "thoughts of pride, tyranny, Pharisaism and criticism; the attempted control of the one over the many . . . are now attacking mankind, but in a more subtle, and therefore more dangerous form than in any former period." "This attempted control of the strong over the weak, even when well intentioned, has been shown by the history of religion, to have had deplorable results, but we have now learned that no individual has any power over another. The apparent control is due to the seeming action of 'thoughts,' which equally attack the strong and the weak, the controller and the controlled, the seeming hypnotist and the seeming victim harming all until they know how to protect themselves individually and collectively, and so find that they are in reality controlled only by God, good." (p. 179.)

Our understanding of God is measured by our loving thought for those who seem to most violently attack us and "our safety lies in the love that wells from our hearts, resulting from our realization of God as Love." (p. 180.)

In understanding the "Impersonality of Evil" we will learn to "love those who may seem to be the most violent in attacking us." Despite the temptation that may beset us to

"make a retreat," with a view to our own peace of mind, Mr. Rawson points out that "We . . . should not choose the position where we can most peacefully do our mental work, whilst the so-called world seethes and boils with inhuman, so-called mental strife, which throws the scum to the surface, enabling it to be cast away. We should be actively at work, safeguarded, in our allotted posts, above all material strife, helping writhing humanity, holding the citadel of God, allowing no thought of evil into our consciousness, lifting all mortals who come in touch with us, radiating out divine love. With our knowledge of God, we should offer to others the shield of faith in God, good; and when, through unfortunate past bringing up, it is not taken, we should hold it over those attacking us until they themselves have escaped the toils of venomous evil, and are able to grasp their weapons of offence and defence, man's God-given power over evil, and come with radiating joy into the noble band of workers, sons of God, the saviors of mankind."

Section V begins with an uncovering of "So-called Mental Effect." "Not only are we affected by our so-called thoughts, but everyone upon whom our thoughts rest is likewise affected, either for good or for evil. Carlyle wrote: 'Man is what we call a miraculous creature, with miraculous power over man.' We must learn how to think so that this power is the power of good, and not human will-power which is devilish." Psychotherapy or hypnotic healing with modern views of leading thinkers and natural scientists on mental conditions and mental suggestion is exhaustively analyzed. *The difference between this misapplication of the human will, and true spiritual healing* is forcibly illustrated by Mr. Rawson's emphatic enunciation "There is nothing but God." "This truth, which naturally includes the statement 'and his manifestation,' is the quickest, simplest and greatest of all denials and affirmations, and its effect on matter is in proportion to one's knowledge of the greatness of the statement."

The "Evolution of Prayer," "Faith Healing," "Divine Healing," "Love," "Purity" and "The False Division of the Sexes" are other important sub-divisions of this section wherein many things are fully treated of which it is essential that the Christian Scientist should know.

An important point, which is very properly insisted upon, is, that there is "No real healing with the human so-called 'Mind.'" "Jesus made it clear that there is no real healing by means of false mentality."

"In the 11th chapter of Luke, he points out that he could not cast out devils through Beelzebub, because if 'Satan be also divided against himself, how shall his kingdom

stand?" but 'when a strong man armed keepeth his palace, his goods are in peace.' That is to say, a determined thinker will temporarily protect himself. 'But when a stronger than he shall come upon him,' meaning that when a strong 'thinker' has evil 'thoughts' about him, he 'taketh from him all his armour wherein he trusted,' or more literally, he seems to have lost his power of thinking good thoughts. 'When the unclean spirit is gone out of a man'—that is to say, when by hypnotic action a man appears to be well—the unclean spirit 'taketh to him seven other spirits more wicked than himself; and they enter in and dwell there; and the last state of that man is worse than the first.' This, as has just been pointed out, is what actually takes place, and this is the danger that is now coming upon the world."

"It is only when a man has learnt how to pray scientifically and lives his scientific religion, that it becomes possible, and indeed quite easy, to protect himself against any hypnotic attack."

Mr. Rawson points out in a foot note to this passage, that, "When Satan is divided against himself, namely, when the human consciousness recognizes the fallacy of its own supposed law, the law no longer acts." Reversing the counterfeit or wrong thoughts continually, and realizing the truth as clearly as possible is true prayer, and will, if conscientiously practiced, demonstrate the 'working of divine Principle. In this way we become the sentinel of God. 'More things are wrought by prayer than this world dreams of.' ('Morte d'Arthur,' Tennyson). 'I can of mine own self do nothing' (John 5, ver. 30). 'With God all things are possible' (Matt. 19, ver. 26). 'I can do all things through Christ which strengtheneth me' (Phil. 4, ver. 13). In the majority of these cases the work was done impersonally, in so far as the patient was concerned, namely, by thinking only of God and His manifestation when an account of the trouble was being given. It is wrong to think of the spiritual reality of any person unless you have been asked for help, and even then it is better to do the work impersonally by destroying in one's own 'consciousness' all false sense of the error seemingly apparent to oneself. When this is accomplished the patient is freed."

Mr. Rawson eloquently remarks: "To obtain good results it is necessary to get right away in thought from the material world, and, so to speak, lose oneself, that is, lose the physical sense of material things, in the realization of God and His idea. This dawning sense of the spiritual, this sixth sense, is hallowed in its self-consecration to God. The realization of man's unity with good, lifts us into a new world; it teaches the facts with regard to supernal realities; it cleanses us from all thoughts unlike God; and when

mortal thought would draw us to earth again the very earth and mortals around us seem blessed by the breath of God, in which we have for a time seemed to live.

"'I knew I felt . . . what God is, what we are,
What life is, how God tastes an infinite joy,
In infinite ways—one everlasting bliss,
From Whom all being emanates, all power
Proceeds; in whom is life for evermore.'"
(R. Browning)

"... We cannot heal instantaneously case after case completely unless we live habitually as in the presence of God. That is, as far as possible, every moment of the day, we must be actively conscious of God and His manifestation. We must never let anything but the highest possible thoughts dwell in our consciousness. 'Prayer is nothing but the application of the heart to God, and the internal exercise of love; so that we ought to pray without ceasing, and live by prayer.' (Madame Guyon.)

'He prayeth best who loveth best
All things, both great and small.'
(S. T. Coleridge.)"

A notable feature of "Life Understood" which makes the volume especially valuable to readers whose libraries are limited, or who have not much time for reading, is the large number of well selected quotations from the best authors, which embellish its pages, thus connecting the old with the new, and making literature which is the joy of those devoted to the intellectual life, contribute to the elucidation and unfoldment of the spiritual life, the full understanding of which is the ultimate goal of all real students and thinkers.

STEPHEN H. ALISON.

(To be concluded.)

Selflessness is the acme of life; a man should never press to get his personal desires carried out. We have to let every man do what he wishes and take as few human footsteps as possible, relying upon prayer to make everything work out for the best. The man who does this habitually, lives very close to God.

* * *

Man's progress depends upon the number of seconds during the twenty-four hours that he is praying properly, that is thinking of God and heaven, and our only method of progress is by the realization of God and His manifestation.

* * *

"There is no false theology; man knows Truth, loves Truth, rejoices in Truth, and desires Truth, for God is Truth; there is nothing but Truth, nothing but God."—F. L. Rawson, in "Active Service."

Letters from Experienced Scientists.

February 22nd, 1916.

DEAR MR. _____:

You ought to treat for yourself regularly twice a day, morning and evening, before you commence treating for any patients that you may have. You should treat for these patients at least once a day, and for such a length of time as is necessary to clear your thought.

In treating for yourself or any one else, it is always advisable to start to clear your thought by turning in thought to heaven, and then to go carefully through the "Scientific Statement of Being" (page 468 of "Science and Health"), realizing what each sentence means, dwelling on the affirmations, but not on the denials. If you then have time, go through the spiritual interpretation of the Lord's Prayer (page 16 of "Science and Health").

Then it is a good thing to think of God in His various aspects, as Life; Truth; Love; as Mind, which gives the mental activity; Soul, which gives all wisdom and knowledge; as Spirit, which gives all goodness and holiness; cause; as substance, which gives all permanency; as all-intelligence; and last, but not least, as the Principle of good.

Then start your treatment by getting as clear an idea as possible of heaven, the realm of Mind, and keep this in thought until you have finished treating for yourself or for your patient.

Having started in this way then, whilst still thinking of heaven, the kingdom of God that is within—within your mental grasp, work *against* the three principal evils:

- (1) Mortal mind.
- (2) False medical beliefs, and
- (3) Fear, which is a belief in a power other than that of God.

You work against them by first thinking of heaven, then taking each of the above evils separately, denying its existence in that perfect, spiritual (true mental) world, and then realizing the opposite. Let me know what you think the opposite would be.

After working against these three, then, whilst still thinking of heaven, the kingdom of God that is within, within your mental grasp, take up one by one the various troubles you have to work against; deny each trouble separately, and after each denial, realize, that is, mentally dwell on the various forms of the opposite perfections. This is what Jesus meant when he said, "If any man will come after me, let him deny himself (deny that he is material), and take up his cross (his difficulties) daily, and follow me" (Luke 9:23), follow him in thought to God,

heaven. The denial is simply to cast the idea of the evil out of your mind. Immediately after each denial you must think of the opposite, taking any ideas that appear to you suitable. For instance, supposing you are working against fear, you might realize that there is no fear—that is denial—then, as the affirmation, you might realize that man has absolute trust in God, trust in good, for there is nothing but good, man knows that there is nothing but good; man is divine, spiritual, perfect, and absolutely fearless.

In "Life Understood," on page 139, line 40 onwards, you will see how to deny the evil and affirm the good; also on page 145, line 18, and 143, line 14; in fact, pages 135 to 147 should be studied. Pages 306 to 319 also help. Also pages 579 to 582 in the second edition.

You ought also daily to work regularly for certain things. You might commence by working for,

- (4) Love,
- (5) Spiritual perception, and
- (6) Wisdom.

In working for things, always begin from God. For instance, God is the Principle of all wisdom, intelligence and knowledge.

It is of advantage between the treatments for each patient to read a page or two of "Science and Health."

You should read "Science and Health" regularly every day. It is a marvellous book, and gives you a better understanding of God and of what appears as the material world; at the same time, as you read it, the evil thoughts attacking you day by day are lessened, and the subconscious mind is automatically purified by the action of God taking place, as you read the denials of evil and the affirmations of good.

Yours truly,
(Signed)

F. L. RAWSON.

Book Notes.

The first issue of *Active Service* edited by F. L. Rawson of London, England, (author of "Life Understood"), and published by The Crystal Press, Ltd., 91 Regent St., London, W., England, has just reached us. Mr. Rawson and his co-workers are to be congratulated upon the promising future for the new paper, judging by the contents of the first number.

It is announced that "*Active Service*" is published to help its readers to realize their spiritual at one-ment with God, and to teach them how, by their prayers—scientific right thinking—they can gain health and happiness, and be able to free others from sin, disease and suffering. It will show them how to eliminate fear, and how to hasten the time when all men are found to live in perfect harmony with their fellow-men and joy and happiness reign supreme upon the earth."

Active Service is published weekly, and the annual subscription to it is 15s 2d, post free in England, and \$3.75 in the United States and Canada. Sample copies may be obtained by sending ten cents to the office of THE CHRISTIAN SCIENTIST.

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The Christian Scientist

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EDITED BY STEPHEN H. ALISON AND MISS ALICE BOYD.

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ANNOUNCEMENTS.

A limited number of copies of Nos. 1 and 2 (September and October) of *The Christian Scientist* can still be supplied at 25c each. New subscribers sending in their subscriptions before the end of November will be supplied with first two issues to complete their files, and the subscriptions dated back as from September.

Stephen H. Alison is open to book dates for lectures. For particulars, address care *The Christian Scientist*.

NOTICE.

Christian Science Society and Reading Rooms 622-24 Audubon Building, Canal Street, New Orleans, La.

Services every Sunday at 11 a. m., preceded by Sunday School at 10:15 a. m. Wednesday evening testimony meetings at 8 p. m. Reading Room open daily (Sundays excepted) from 10 a. m. to 5 p. m. All interested in Christian Science are cordially invited.

Visitors to New Orleans are extended a welcome.

Christian Science literature on sale, and can be ordered sent by mail.

"Nota Bene."

"The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it."

Mary Baker Eddy, on front page of *Christian Science Journal*, Vol. xii, No. 4, July, 1894.

Christian Science Demonstrates Spiritual Freedom.

In the wonderful conversation which Jesus had at Jacob's Well with a woman of Samaria, he gave utterance to the memorable words which contain the core of his message to mankind. "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. God is a Spirit: and they that worship him must worship him in spirit and in truth." The sublimity of this message can only be adequately apprehended by those whose minds are fully receptive to the Truth, and ready to be emancipated from the material sense of ecclesiasticism, submission to which means mental and spiritual slavery. The Jewish sectarians, however much they might bicker among themselves, were at least united in a common bondage to ecclesiastical authority, and the great "crime" of Jesus in the eyes of these ecclesiastical bigots was that he eloquently taught a spiritual truth which involved a revolt against all ecclesiastical monopoly. "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or There! for lo, the kingdom of God is within you." (Luke 17:20, 21.) A modern writer on this subject says: "This interior illumination of the mind by the light of eternal Truth alone, and not any other state or condition, is that which constitutes the true understanding of God. Therefore true spiritual understanding does not consist in intellectual learning of any kind, nor in morality, nor in being (merely) pious or virtuous, nor in belonging to any church or society, nor in humanitarianism, nor in anything that can be accomplished by man, but Divine Wisdom is the self-knowledge of God in man, the illumination of the mind by the light of the *Christ* the eternal Truth itself."

Jesus was the Prophet of the inner light, or, as Mrs. Eddy said, the Wayshower; he insistently taught the gospel of spiritual in-

dividualism as distinguished from Pharisaical monopoly, and by so doing he arrayed against himself the forces of error as represented by the Jewish hierarchy which stood for tyranny, bigotry, pomp, power and persecution, in fact, the whole Satanic brood which is ever fostered by a pampered and prosperous priesthood, always ready to forget the esoteric meaning of the spiritual message, and to impose on mankind its own mandates, thereby enslaving the mind of man to the material concept of ecclesiastical organization, which it was the essential purpose of Jesus to destroy. "As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error and all sin, sickness and death, —to point out the way of Truth and Life. This ideal was demonstrated throughout the whole earthly career of Jesus showing the difference between the offspring of Soul and of material sense, of Truth and of error." (S. & H., p. 30.) "Foreseeing the persecution which would attend the Science of Spirit, Jesus said: *'They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think he doeth God service; and these things will they do unto you, because they have not known the Father nor me.'*" (S. & H., p. 31-2.)

It is well-known to all conversant with history that no sooner did the counterfeit of Christianity become a State religion, no sooner did the Church as a material organization become rich and prosperous than the loving spiritual truth about God as taught by Jesus, was obscured by a mass of ecclesiastical dogmas, creeds, rules and regulations, and the sweet secret of Jesus' teaching was lost sight of in the desire to enforce authority as a means of material control; hate and persecution took the place of love, and ecclesiasticism was again enthroned; the esoteric was again obscured by the exoteric. Truth, however, is mighty and will prevail, and there is no time during the history of the world when she has been wholly stifled, or unable to uplift her voice. Even in the Catholic Church, ecclesiastically dominated as it was, spiritual truth had its exponents as witness the "Imitation" of Thomas à Kempis, the preaching of Savanarola, the life-work of St. Theresa and other inspired Mystics, who were the little leaven which leavened the whole lump. The spiritual truth still kept alive though smouldering by thinkers such as these, eventually burst into flame in the great religious illumination of the sixteenth century known to us as the Protestant Reformation.

James Bryce, the former British Ambassador at Washington, known and admired by all Americans for his appreciative understanding of American institutions, in his most instructive treatise on "The Holy Roman Empire," points out that important as were the political consequences of the "great religious schism" of the sixteenth century

... beyond and above them was a change far more momentous than any of its immediate results ... It has been called a revolt of the laity against the clergy. ... Some have seen in it only a burst of long-repressed anger at the luxury of the prelates and the manifold abuses of the ecclesiastical system; others a renewal of the youth of the Church by a return to primitive form of doctrine. All these, indeed, to some extent it was; but it was also something more profound, and fraught with mightier consequences than any of them. *It was in its essence the assertion of the principle of individuality—that is to say, of true spiritual freedom.* Hitherto the personal consciousness had been a faint and broken reflection of the universal; *truth had been conceived as a something external and positive, which the priesthood who were its stewards were to communicate to the passive layman, and whose saving virtue lay not in its being felt and known by him to be truth, but in a purely formal and unreasoning acceptance.* ... That which was in its nature abstract had been able to survive only by taking a concrete expression. The universal consciousness became the Visible Church; the Visible Church hardened into a government and degenerated into a hierarchy."

Oh, the pity of it! that centuries of so-called Christian propaganda should have ossified into a rigid formalism and priestcraft as thoroughly detestable as that which in its Jewish prototypes elicited from Jesus the stern denunciation: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it. And because I tell you the truth, ye believe me not."

Our author continues: "All this system of doctrine, which might, but for the *position of the church as a worldly and therefore obstructive power*, have expanded, renewed, and purified itself ... was suddenly rent in pieces by the convulsion of the Reformation." "That which was external and concrete was in all things to be superseded by that which was inward and spiritual. It was proclaimed that the individual spirit, while it continued to mirror itself in the world-spirit, had nevertheless an independent existence as a center of self-issuing force, and was to be in all things active rather than passive. Truth was no longer to be truth to the soul until it should have been by the soul recognized, and in some measure even created; but when so recognized and felt, it is able under the form of faith to transcend outward works and to transform the dogmas of the understanding; it becomes the living principle within each man's breast, infinite itself and expressing itself infinitely through his thoughts and acts. He who as a spiritual being was delivered from the priest, and

brought into direct relation with the Divinity, *needed not, as heretofore, to be enrolled a member of a visible congregation of his fellows*, that he might live a pure and useful life among them." It is admitted that the "Visible Church fed the flickering lamp of knowledge and literary culture, as well as of religion" during a certain period of transition, but before the awakened zeal of the Reformers *"it stood a cold and lifeless system whose organization as a hierarchy checked the free activity of thought."* "The Roman Empire was the shadow of the pope-dominion—designed to rule men's bodies as the pontiff ruled their souls. *Both alike claimed obedience on the ground that Truth is One, and that where there is One faith there must be One government.* And, therefore, since it was this very principle of Formal Unity that the Reformation overthrew, it became a revolt against despotism of every kind; it erected the standard of civil as well as of religious liberty, since both of them are needed, though needed in different measure, for the worthy development of the *individual spirit.*"

It is most significant, however, as our author points out, that Protestantism proceeded to persecute as soon as it gained some ascendancy, and the "dominant party, . . . if it was not infallible, was at any rate quite sure it was right, and could attribute the resistance of other sects to *nothing but moral obliquity.*" What was this but a recurrence of the same Pharisaical thought that classified Jesus as "A man gluttonous, and a wine-bibber, a friend of publicans and sinners." (Matt. 11: 19.)

Notice, now, dear reader, the notable words which our author uses in summing up his conclusions on the subject of persecution: "peculiarly odious when practiced by those, who had just revolted . . . in the name of rights which they now denied to others." "If union with the visible church by participation in a material sacrament be necessary to eternal life, persecution may be held a duty, a kindness to perishing souls. But if the Kingdom of Heaven be in every sense a kingdom of the spirit, if saving faith be possible out of one visible body and under a diversity of external forms, persecution becomes at once a crime and a folly. Therefore, the intolerance of Protestants, if the forms it took were less cruel than those practiced by the Roman Catholics, was also far less defensible; for it had seldom anything better to allege on its behalf than motives of political expediency, or, more often, the mere headstrong passion of a ruler or a faction to *silence the expression of any opinion but their own.*" [Italics throughout are mine.—S. H. A.]

Yes, it is the same old story. Roman Catholicism, by dint of ecclesiastical authority, sought to compel conformity in the name of uniformity. Against this Protestantism re-

volted in the interest of the right of private judgment, yet such is the inherent weakness in every movement which seeks to use material methods in the dissemination of spiritual truth, that the numerous Protestant sects, after gaining power, sought to intimidate and persecute each other in contravention of the very right for which they had themselves originally contended.

In commenting upon this condition, Mr. F. L. Rawson, the author of "Life Understood," says: "We have to recognize that throughout the history of religious experiences we find that those previously persecuted, when lifted into a position of eminence by the action of God, if not continually protecting themselves by true prayer, become the target of evil 'thoughts' which are always trying to find a joint in the spiritual armour. A victim of personality, they in turn become the persecutors, condemning and maligning those who put forward a more spiritual view of life, and practice more closely the teachings of our Master. 'The day when the cry of "Heretic!" was potent to stir up the passionate superstition of unthinking crowds has passed away. The world is recognizing that the heresy of yesterday is always the orthodoxy of to-morrow. The same spirit accused Jesus of blasphemy, dismissed Paul as a pestilent fellow, decried Wyclif as a forger of lies, and claimed Luther was a drunken friar.' (Frederick Dixon.) What applied to the orthodox church twenty years ago applies to the leading spiritual church to-day. Excommunication without the slightest chance of defense, the constant dissemination of untruths of every kind, so vile, in many cases, as to be their own undoing; the warning (against persons) of beginners, up to that time aglow with the beauty and worth of the right understanding of God and man; the stoppage of the teaching of others, and then even of free speech, and finally of access to the material church, the secret espionage, and later the open watching and waiting, etc. . . . All these occurring to-day are only repetition of what has occurred in the past. . . . Impossible as this latter triumvirate of evil may seem, it is only a recurrence of the usual Pharisaical methods *whenever the letter of religion is divorced from the spirit.*

"Bearing the above facts in mind, let each one, trying to understand and live Christian Science, examine his inmost thoughts and see whether there is any criticism, any thought of others not being correct exponents of truth. If you find these devilish thoughts attacking the temple of the Holy Ghost, beware! Humbly, in prayer, silence the lie, realize God's man, and prayerfully, and tearfully turn to God, certain that this recognition of the evil is its uncovering, and this uncovering is its destruction and the relegation forever to outer darkness of such futile efforts to delay Truth's progress."

"The arrow that doth wound the dove,
Darts not from those who watch and love."
(*Mary Baker Eddy.*)

"The world now awakening eager-eyed, listens with bated breath and heart throbs deep to the wondrous unfolding story of ever-living man that is the love of Love, the love of God."

Let us hark back, then, once again, to the message of Jesus, ever old yet ever new, and remember always when the temptation comes to make a reality of material church organization: "The hour cometh, *and now is*, when the true worshippers shall worship the Father in spirit and in truth."

STEPHEN H. ALISON.

The Test of Our Work in Science.

When he has felt the wonderful benediction and help which comes to him from the pages of "Science and Health," a Christian Scientist, like Mary of old, ponders these things in his heart, and would solve the sacred mystery of the love and light which pour upon his life from out that book. "Unto whomsoever much is given, of him shall be much required." Day by day we unite more closely with that Church whose divine Principle is Love by casting out error and healing the sick, and we know what uplifts us until "We solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure." (S. & H., 497.)

At a time when the subtleties of error are such that they "would deceive if possible the very elect," it is necessary to keep close to our hearts the test which our Master gave as to whether our spirit and our work partake of that Mind which was also in Christ Jesus, the patient, tender and true, the altogether lovely; whether what manner of spirit we are of remembers that "whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets", and then we shall be wise enough not to hypnotize them into injuring us by fearing and hating them. Keeping in mind that the heart and soul of Christian Science is Love, we know why Mrs. Eddy counseled us to pray daily for "more grace, obedience and love," for "the letter killeth, but the Spirit giveth life."

The test of our work as Scientists as we co-operate in our mansion in the skies, in our "structure of Truth and Love", eternal in the heavens is very simple and unchangeable as the Ancient of days,—"that ye love one an-

other with a pure heart fervently," . . . "judge not that ye be not judged." "By the love of God we can cancel error in our own hearts and blot it out of others." And Science makes it plain why we need not fear nor worship our fellow-man, since "man has no undervived power, . . . the good we do and embody gives us the only power obtainable"; but can "speak and write the truth of Christian Science, . . . and leave the distinctions of individual character to the Father, whose wisdom is unerring and whose love is universal." (M. B. Eddy.) "That *man* should break the forever law of Love is Satan's biggest lie"; and we must needs love our brother whom we have seen in order to love God whom we have not seen. "Christian Scientists to the latest generations inevitably love one another, and love is the fulfilling of the law—there is no outward authority or test transcending that; which taketh not account of evil, . . . and *never* faileth. As we work on in this consciousness, we have the witness of the Spirit that our realizations reach even the world's unspeakable woe and are measured back to us in hope and joy that dissolve our own troubles and interpret the secret of the great heart through which infinite Love poured "Science and Health" upon the woes and wounds of mankind.

It was this spirit, this gift of God following upon "self-abnegation by which we lay down all for Christ Truth," which in Jesus dispersed even the mists of desertion and denial and found his disciples again after the resurrection, bringing them unbounded help and inspiration. Centuries later it lifted Washington above the Conway Cabal, enabled him to overcome and ultimately cast out the seven devils possessing Congress to stop his God-given mission. It empowered Lincoln to prove that God will make the wrath of man to praise him, and the remainder thereof he will restrain; his God, who was Love, did not even know of the self-seeking and treachery of his Cabinet, for He and His angels only are the nearest helpers of the Christian who must help and bless his fellow-man as the condition of his own existence. Nothing less than the Love which sustained the demonstration of Jesus inspired her who first saw Christian Science to hold it in human consciousness until "the earth helped the woman" and mankind everywhere was beginning to discern it, and she was released. The same test of love and loving which she met, we are meeting day by day, and know that we must meet until the much that has been given us—a knowledge of the truth—shall square with what is required of us, the destruction of the belief in evil, and there shall be nothing left which "can sin, suffer, be punished or destroyed," but all have awakened to the full enjoyment of their immortal heritage of "freedom, harmony and boundless bliss."

ALICE BOYD.

"Life Understood."

(Concluded)

In this third and concluding article on F. L. Rawson's epochal book, "Life Understood," space will only permit of a somewhat discursive analysis of some of the more salient features of Sections VI and VII, which with the twelve appendices and notes comprise that portion of the volume not reviewed in the two preceding articles.

In Section VI Mr. Rawson discusses, among other things, the "Collective Force of Foolish Beliefs," quoting Edward Kimball's terse statement on the subject: "What is the matter with this race? Everybody is afraid. They are taught as babies to be afraid. 'Don't eat that ice cream, my dear little thing.' 'Why not mamma?' 'Oh, because you will have about fifty or sixty kinds of stomach ache if you do.'"

It is pointed out that "any form of belief held by enough people in a community becomes a so-called law to that community, apparently active and seemingly affecting more or less every individual member. When this form of belief produces so-called good effects, apparently no harm worth mentioning is done; but, when the belief is a belief in evil, the members of the community, whose minds are receptive, and who do not know how to protect themselves, suffer in proportion to the condition of their so-called 'minds', and the general intensity of the belief." A remarkable illustration of this mental condition was afforded by the recent newspaper "epidemic" of so-called infantile paralysis, which indicated the power of the press to propagate a condition of mind by constant iteration of alleged statistics in the form of "bulletins" until the newspaper editor's instinct that the public eternally craves some new thing, made the papers drop the theme for something else, when interest waned and the newspaper "epidemic" was at an end.

In enumerating a few of the more dangerous "False Beliefs," Mr. Rawson rightly devotes considerable attention to "Hypnotism." There is perhaps no more subtle form of error rampant in modern times than hypnotic influence. The words of Peter applied to the Devil "Your adversary, as a roaring lion walketh about, seeking whom he may devour," are equally applicable to this abuse of so-called mental power which is unfortunately much more common than many people who are in ignorance of it innocently imagine, until their interest is quickened by a knowledge of its mischievous effects if they do not know how to protect themselves by realizing that God's ideas do not govern one another, for God governs. Mr. Rawson cites cases to show how "the wrong use of the human mind is gaining ground, and how essential it is to learn how to protect one's self, and the hypnotiser against such a devilish

system of working, which otherwise damages both concerned." Hypnotic prayer is "when a man prays for anything and then is certain that a preconceived result is going to be brought about by the action of God. We can never choose what is best for a man, and outlining desired results in this way can in any case only bring about what the person praying thinks is best, and both human beings are necessarily harmed to a certain degree, and are possibly harmed to a very serious extent." Mr. Rawson constantly emphasizes the importance of true prayer which consists in always turning in thought to God and Heaven. God, infinite Life, Truth and Love. Heaven a perfect state of consciousness, and in explaining the right method of working he says: "if a man heals by thinking of God and the spiritual world, this is the true and scientific method. If he temporarily removes trouble by thinking of the material world, it is wrong and harmful to all concerned." "When other people are said to be thinking and talking wrongly of you, malpractising, as it is called, they cannot possibly harm you if you know how to protect yourself and pray in the right way. They only harm themselves, and it is our duty, and indeed privilege, to destroy the false thoughts that are seemingly attacking and causing them to malpractise, or otherwise they will be punished. This is done by destroying the false thoughts attacking your own mind and making you picture them as thinking and talking wrongly of you" . . . "When you really understand human theories and the battle of true spiritualisation versus etherealisation, and obtain the understanding that finally subordinates all so-called human laws, how can you possibly be frightened by what have been shown to be merely high-tension electrical currents, mere human thoughts that, unless destroyed, pass over you at their predetermined time? These have no more power to harm than the cobwebs through which you pass in early dawn. The only seeming control that they have had is the hypnotic power that you have hitherto allowed them, by accepting the general belief about them." The real cure is to "awake, and through steady mental work in the right way, to break down this false power by knowing its nothingness, and realising that the only power is that of God, good."

On the subject of "Death," it is shown how "The false belief that Soul and the real man are in the body has deluded us into the idea that death is a friend, a stepping-stone into heaven. This is a lie, for death is an enemy, the result of deadly ignorance which has to be met and vanquished through understanding of Truth. . . . The fact is that there is no real death. The phenomenon is merely a false belief due to a false assumption, the general consent to which has constituted a false ethereal law, or, as might be expressed in other words, has led to the disastrous result of a universal, mistaken belief in death

as a necessary human experience with its consequent doleful manifestation." "Death is merely a passing from one state of experience to another material phase of the dream of life upon a mechanically evolved ethereal earth called matter, and an entirely needless experience."

"The pageant of this so-called material world is only a succession of fleeting dream-pictures, false views of the real world seen as what are called successive periods of history. This may be called a periodic law of repetition, although it is no law, but simply, habit, and it will shortly cease . . . History repeats itself and in a more intricate form. Whilst all the material features of these successive dream pictures are more or less different, you will find that they coincide each with the other, a steady improvement for the better continually taking place. . . At the present time we have in front of us a series of past pictures, called successive historical records. Let us look upon them as portions cut off a long cinematographic [moving picture] film, each placed one behind the other, and all hiding heaven, which is behind the last one. . . Remember that all these kaleidoscopic pictures are but varying counterfeit views of the one perfect spiritual reality, viewed either individually or collectively, and all appear seemingly at different periods, but to speak more accurately at the same moment, being merely different false views of the reality. Our work is to awake to this fact, and hasten the glad time when the material man dematerialises—that is, appears to awake and see again those loved ones who have disappeared from sight, and to see his fellow-men as they really are spiritual beings in the real world, heaven. What a glorious time awaits us. Do not our hearts 'burn within us' (Luke 24: v. 32) even at the human forecast." Yea, verily, they do, and we recall with joy the eloquent words of the Sweet Singer of Israel: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

"Our Duty" and "Our Responsibility" are pointed out most clearly in Section VII, and while it is made quite obvious to our understanding that no matter what our individual choice, the goal of eternal good will finally be attained, yet it means much to us *now* as to the immediate course we choose. Opposition to good means limitation, worry and discord, and ultimate "acceptance of the law of Life, the ever-active Principle of good, God, Spirit," after passing "through a path of needless suffering," whereas willing obedience to "The Law of Good" causes our life experience to become one of "increasingly harmonious conditions."

The sum and substance of what has been said is that "the only intelligent way of living is always to think rightly, and this can only be done on a scientific basis. Progress

demands greater scientific knowledge. We must plant our standard of thought on the rock of Christ, the spiritual idea."

"Fortunately the rule of life is absolutely simple. Whenever any wrong thought, a thought unlike God, good, comes into our consciousness, we have:

1—At once to turn our inward gaze to God and heaven;

2—Deny there the existence of the wrong thing of which we have been thinking;

3—Realise, as clearly as we possibly can, the existence of the opposite of the wrong thing thought of; and,

4—Dwell upon the perfection of that opposite as long as possible."

"Therefore turn thou to thy God. Keep mercy and judgment, and wait on thy God continually.' (Hos. v. 6), 'and be renewed in the spirit of your mind.' (Eph. 4, v. 23). Think deeply of the glorious reality, the Kingdom of God that is within

'And wake a white-winged angel throng
Of thoughts illumed . . .
And o'er earth's troubled angry sea
I see Christ walk,
And come to me, and tenderly,
Divinely talk.'

(*Mary Baker Eddy.*)"

Demonstration is the only proof. Pray without ceasing. "Our progress depends chiefly upon the length of time during the twenty-four hours that we are realizing God and heaven, and we have by constant reversal, to use every evil thought, every trouble, every twinge of pain, every sad thought, as a sign-post, directing us to God . . . By the denial the action of God, working through us as a channel, destroys the wrong thoughts; and by the affirmation, God purifies our human consciousness, and that of those for whom we are working."

After quoting from Mrs. Eddy's beautiful Communion Hymn, the well-known lines:

"'Twas the Truth that made us free,
And was found by you and me,
In the life and the love of our Lord."

Mr. Rawson concludes the seventh and last section of "Life Understood" with an eloquent tribute to the revered spiritual leader Mrs. Mary Baker Eddy, to whose wonderful book "Science and Health" he unhesitatingly in all his lectures expresses his indebtedness as the source of everything of value in his work.

The twelve valuable appendices which close "Life Understood," are by no means the least important portion of the volume and contain a mine of information for the Christian Scientist, and the searcher after Truth under whatever name he chooses to travel.

In conclusion, however, it should be made perfectly plain that Mr. Rawson believes that the present great World-War is really the Battle of Armageddon, with the prophecies of which all Bible readers are, or should be,

familiar, and it is a sign of the End of the World, meaning by that the collapse of material beliefs, which will be brought about more quickly by the collective right thinking of spiritual workers the world over. The splendid work being done by Mr. Rawson in spreading abroad a spiritual understanding of the Truth which shall help to shorten the tribulation attendant upon this great World-Change, is better known to those who are in "Active Service" on the other side of the Atlantic than it is to us here in America, although "Life Understood" is winning appreciation here also as numerous letters to the Editors of THE CHRISTIAN SCIENTIST sufficiently testify. With a full appreciation of the spiritual inspiration and earnestness of purpose which characterizes Mr. Rawson's labors for humanity and an earnest desire to help in hastening the downfall of error and its false material beliefs, and, the dawn of the era of right thinking when evil has disappeared and it is recognized that there is "Nothing but God and His Manifestation," we close this notice of "Life Understood" with these lines of our leader Mrs. Eddy, which are also quoted with approval by Mr. Rawson:

THE UNITED STATES TO GREAT BRITAIN.

"List, brother! angels whisper
To Judah's sceptred race:
'Thou of the self-same spirit,
Allied by nation's grace,

"'Wouldst cheer the hosts of heaven;
For Anglo-Israel, lo!
Is marching under orders;
His hand averts the blow.'

"Brave Britain, blest America!
Unite your battle-plan;
Victorious, all who live it—
The love for God and man."

—(Mary Baker Eddy.)
STEPHEN H. ALISON.

Class Notes Kept by a Student of Mrs. Eddy.

Argue the patient's case silently at first. After this, if you can fix the truth more strongly in thought, talk it. Inquire the supposed cause of the disease and give all the encouragement you can, consistently. Explain cautiously, and at first make the least surprising statements, for you may disgust some patients by urging too vehemently or speaking too abruptly of what they know little or nothing.

In case of a sick infant, or very young child, treat it silently, but speak to the parents, giving them such directions and scientific explanations as are requisite. It is often found necessary to take up the thoughts

and fears of the parents in silent argument and to assure them audibly that you understand the case.

In your silent mental argument, contradict the testimony of personal sense in every instance and in all its supposed sufferings. "The spiritual essence of blood is sacrifice . . . His true flesh and blood were his life," so matter is unreal, hence beliefs about impure blood or humors of the blood, etc., affecting man are all false beliefs, with no authority or power to govern man. "Man is spiritual and not material." In reality there are no hereditary diseases, for God, Spirit, is the only Parent of man, and from him no disease could ever come.

In Science, no bad effects can follow fatigue, exposure to cold or heat, from food or drink, surgical operations, etc., for no law of matter can touch Spirit and its reflection. "Entirely separate from the belief and dream of material living is the Life Divine."

Mind cannot produce pain in matter and matter cannot produce pain in Mind; therefore there is no pain. Sickness is discord, and discord is nothing; there is no reality but God and that which God created. Materiality is a myth. Truth is not material. The only reality of being is its truth, and truth is harmonious; therefore, sickness being a phase of discord, is unreal, a belief only, and that which Science with its law of infinite harmony effaces. Understanding this statement will destroy the belief, and when the belief is destroyed the sick are healed, thus proving disease without Principle; a thing of mortal mind; and because there is no mortal mind there is no sickness.

Life is never lost; there is no death; man is eternal; and because of this he is incapable of sin, sickness or death. The body is sensationless; man is reflection; God is Substance; and God is not sick, dying nor sinning,—therefore *man* is not.

To destroy the belief called consumption, take up its supposed cause, and mentally contradict it, establishing the consciousness of the opposite truth; and argue away the belief as shown on page 425 of "Science and Health."

God is the Substance or Soul of man, and Soul is not sick and its shadow or body is not sick, except to mortal mind; and there is no mortal mind, for Mind is immortal. This is the statement of Science and the truth of being that destroys its error and annihilates all the positions of personal sense, annuls the so-called laws of death; shuts out the possibility of mediumship, and is the Science of harmonious being.

God never created disease; is not the author of sin or death; hence these have no cause, for God is universal; and they are not effect, for effect cannot exist without a cause.

Call the belief or so-called disease by name when you are mentally addressing it, if it be neuralgia or any other name of belief. Realize that no such medical name for an unreality can ever make something out of nothing, and you need not think it can. There is no such thing as neuralgia or any other disease you may be treating and calling by its name.

If an aggravation of symptoms occurs we name it a chemical change, and favorable, showing that truth is destroying error as when two opposites meet. The real is taking the place of the unreal. This chemicalization should be argued down the same as other beliefs. Inflammation is nothing more nor less than fear, and fear is the foundation in mortal mind of all disease. Destroy the fear of the disease and the disease itself will disappear. Fear produces increased or diminished action in belief. Allay the fear and the action is changed and natural according to belief.

Disease is an image in mortal mind, whether a cancer or malformation, or whatever else it may be. Argue it out of belief and it disappears altogether. This is your proof that it is mortal mind instead of matter.

If the symptoms remain unchanged, it is well to startle thought by some scientific statement. Tell them they are dreaming; it is not as they think. They must arouse from this incubus or illusion.

Require your patients not to talk of disease, to name their symptoms or to wish for sympathy. Other mortal minds thinking of their beliefs as real increases the mesmerism which the patient and practitioner are trying to prove unreal. You must strive not to hold any sympathetic mesmerism over the sick; not to feel anxious about them, for this tends to perpetuate what you would overcome.

If their belief in symptoms and suffering is real to you it will be more difficult to make it unreal to them, which you must do in order to heal them. If the sick ask you to describe their disease tell them it would only injure them, and it is not possible in your mode of practice. Ask them if the doctors have healed them by talking disease to them.

If a patient is improving but stops suddenly or is growing worse, you will generally find the cause to be an opposing influence that some mortal mind holds over him; or else some moral question hinders his recovery, some sin shuts out the healing effect of Truth from the patient. Licentiousness; a belief in mediumship; mistaken views on religion; believing in a corporeal God; resentment or hate or indulging in any known sin retards the process of recovery through metaphysical treatment.

The mind that heals should be imbued with Truth; should be upright, strong and purified. Repeat often so as to make it real and understood the keynote of Science, the scien-

tific statement of being. Mind alone is able to heal the sick, *matter cannot do it.*

Permit no use of drugs or applications of any sort if you would heal the sick. To use those would prevent your success. Your whole trust must be in Spirit.

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BY F. L. RAWSON, M. I. E. E.,
OF LONDON

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"Nota Bene."

"The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it."

Mary Baker Eddy, on front page of *Christian Science Journal*, Vol. xii, No. 4, July, 1894.

"Let Patience Have Her Perfect Work."

"The soul loses command of itself when it is impatient. Whereas, when it submits without a murmur it possesses itself in peace, and possesses God."

In these words did Francois de la Mothe Fénelon, Archbishop of Cambray, exhort mankind to be acquiescent in the will of God. Mere stoical submission to the will of God, without a spiritual understanding of God, would not be in accord with the teachings of Christian Science. It is only when we fully realize that God is our infinite Father-Mother, whose tender mercies are over all his works, to whom evil is non-existent, there being no place for it in the universe of an infinite all-good God, that we turn from the false belief in evil and seeing its nothingness as a mere illusion of mortal mind, attune our consciousness with the God thought, thereby attaining "the peace of God which passeth all understanding." Phil. 4:7. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4.

Marcus Aurelius, Epictetus, and other non-Christian philosophers have taught the virtue of patience and self-control, but there clings about their thought a sort of self-conscious sense of heroism in suffering which tends to make a reality of trials and calamities. There is somewhat of this spirit in the oft-quoted lines of Henley:

"It matters not how strait the gate,

How charged with punishment the scroll;

I am the master of my fate,

I am the captain of my soul."

Brave, high-sounding words these, but just a little boastful! The present writer remembers being much impressed when young with the truly satanic sentiment which Milton ascribed to Satan: "Better to reign in hell than serve in heaven." This is the rebellious state of mortal mind which desires either to rule or ruin, and while not always so insanely imperious as in Lucifer, yet in degree it too

often manifests itself in some form or another in the human consciousness, bringing misery and distress to those whose minds become enslaved to its subtle suggestions.

Love implies service, we serve those whom we love; but tyranny is destructive of love, because it is based on a belief in material methods, in the might of human will, or in other words it postulates the existence of a power apart from God. Hence impatience, irritability, the desire to control others, or even to control ourselves by the mere exercise of human will power, are all in a degree associated with the satanic attitude of rebelliousness against God, and although self-destructive such beliefs are—unless scientifically dispelled by being uncovered—productive of much human sorrow and suffering.

Patience has been humanly defined as that quality or state of mind which enables a person to meet affliction, trouble, calamity, provocation, etc., with calmness and composure; endurance without murmuring or fretfulness; freedom from discontent or peevishness; quiet; perseverance in waiting for anything. Patience scientifically understood is susceptible of but one meaning which may be expressed in the scriptural phrase "Wait on the Lord." The Psalmist says: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." (Psalm 55:22.) "Fret not thyself because of evil-doers, . . . Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. . . . Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him: fret not thyself."

"The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. . . . Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land." (Psalm 37.)

These blessed scriptural promises are embodied in the first sentence of the Preface to "Science and Health": "To those leaning on the sustaining infinite, to-day is big with blessings," and the lesson to be learned from them is to place unflinching trust in God, "for he hath said, I will never leave thee, nor forsake thee." Wait on God, fret not thyself.

STEPHEN H. ALISON.

"Love suffereth long and is kind; love envieth not; seeketh not its own, is not easily provoked; rejoiceth in the truth; beareth all things, hopeth all things, endureth all things. Love never faileth. And now abideth faith, hope and love, these three; but the greatest of these is love."—1st Corinthians.

How We May Help One Another.

As workers together with God in the Science of Christianity, we become keenly alive to the help which may be given or withheld by our fellow-Scientists and of the blessedness which comes of obeying the sweet counsel, "Bear ye one another's burdens, and so fulfil the law of Christ."

After Moses left his people and Jesus left his disciples and Mrs. Eddy left her followers there was something of the same history. Now that the Holy Ghost or divine Comforter has come as promised to abide with us forever, to bring all things to our remembrance and guide us into *all* truth, we can be saved from the mistake toward any fellow-worker of the good author of "Rock of Ages" toward equally good John Wesley and his work—of thinking of it and treating it as "of the devil." There is more than one kind of burning at the stake, and it is now fortunately clear to mankind that it was not "that Mind which was also in Christ Jesus" which impelled Calvin to connive at that destruction for Servetus, because one of them thought Jesus was "the eternal Son of God" while the other was equally sure that he was only "the Son of the eternal God." It is now quite simple and easy to see Peter and John and Toplady and Wesley with equally loving and impartial eyes; and doubtless the angels are already viewing in the same way those Christian Scientists who have one temporal sense of the Church, of the "one Lord, one faith, one baptism," as those who have another sense. But at present for Scientists it takes some daily work to keep from hindering ourselves and one another with the limitations of a new shape of the old uncharitableness.

This much we are all equally sure of, that if we would really follow Christ we must truly "love one another with a pure heart fervently" and daily prove that we do, by thinking and working in a way that is helpful, first to our brethren in Science and then to all mankind. Before we prove that we are actually good to one another we cannot be sure that we are good at all, in a wider and more impersonal way; it is ours first to show practically that we love our brother whom we have seen before we can do works still more Christ-like. "The real Christian compact is love for one another. This bond is wholly spiritual."

If a Christian Scientist of the present day thinks more like his Baptist brethren as to the merely practical wisdom and method of preaching Christ to mankind, judging it is enough for the congregation to answer to their own sense of Christ as "the Head of the Church and the saviour of the body," he is doubtless good and sincere in his conviction, and it ought to be easy to love him as such; if the practical wisdom, as more Scientists conclude, is like that of our Methodist friends, still to have a strong central body oversee-

ing them all as more helpful to the ends every Christian has in thought, Scientists with this point of view are equally sincere, and towards them it should be equally easy to demonstrate the great essential, "that ye have love one to another." We need to be grateful that there can be no difference as to the test of discipleship for us who have enlisted to prove the scientific statement of being and establish on earth the spirit of Christ's Beatitudes. "By this shall all men know that ye are my disciples, if ye have love one to another." "Love is the heart and soul of Christian Science. Without this, the letter is but the dead body of Science, pulseless, cold, inanimate."

Since for all Christian Scientists the human authority we obeyed so gladly because it had proved itself so clear a reflection of the divine went with Mrs. Eddy, we have had to look, as did the early Christians, alone to the Comforter, then promised and now come in its fullness, "underlying, overlying and encompassing all true being." There are statements of truth which have been proved, and we can hold fast that which is good, of equal moment with proving all things; and so establish a consciousness toward one another which meets the test of the Golden Rule:

Church, like man, is spiritual, "the structure of Truth and Love"—any other seeming is a passing suffer-it-to-be-so-now. "Except the Lord build the house they labor in vain that build it." "Its only priest is the spiritualized man." Its only Head is Christ, knowing "no ecclesiastical monopoly." Only "that Mind which was also in Christ Jesus," the patient, tender and true, that which is "unspotted from the world," can ever represent Christian Science; and the one and only Manager, Director and Superintendent of the universe and His truth of Christian Science, by His all-presence drives out the money-changers from the temple—lets not worldliness, bigotry and Pharisaism pass as followers of the meek and lowly Jesus. His children are forever "the honest, unselfish, loving and meek," and "to the latest generations inevitably love one another." Forever does the Christ Truth unknow the mortal belief that "the Jews have no dealings with the Samaritans."

In order to help one another resist the purpose of malicious error, to scatter the sheep by the aggressive mental suggestion that Science is something partly material and partly spiritual, is anything but the exact knowledge of God demonstrated in the spirit of Christ: we need to know very clearly that "God hath no respect of persons;" that divine Love is impartial and universal in His adaptations and bestowals; "with what judgment ye judge, ye shall be judged." Justice, freedom and charity are great things—our birth-right from our Father-Mother, and cannot be taken away. Rules and regulations are little things. Jesus seemed not to know much about them. His approximation to Christ-

liness is the *only* test of the Christian; no material belief about Science can divide the one Mind of Scientists, nor separate the children who know but one Father-Mother, who gave them Christian Science. "Unity is unity with divine Principle," and the only "error of division" is the unloving heart, the carnal mind, by which "they know not what they do... Father, forgive them." "In my Father's house are many mansions... other sheep I have which are not of this fold, these I must bring also."

To Christian Scientists has come the revelation which "excludes all error and includes all truth," and we remember that "the higher Truth lifts her voice the louder error will scream." We have to silence "the seven thunders of evil in finding our way . . . self-knowledge, humility and love." Since it is Truth alone that makes us free, making good our Declaration of Independence conferring all the rights of man as endowed by his Maker, we cannot afford to relegate authority and power away from Christ who is our Head; nor give the material belief as to what Science is—the present anti-Christ to us—any life by giving it body for good or for evil, for help or for hindrance, because "in Science divine Love alone governs man, and the angel of the Lord encampeth round about them that fear him, and delivereth them."

ALICE BOYD.

"The Christian Scientist."

We reproduce in part an article on THE CHRISTIAN SCIENTIST, written by F. L. Rawson (author of "Life Understood") in Sept. 30 issue of *Active Service*, published in London, England:

"We have received from the publishers, of 622 Audubon Building, New Orleans, La., the first number of THE CHRISTIAN SCIENTIST, which is edited by Stephen H. Alison and Miss Alice Boyd, two Christian Science practitioners, living in New Orleans.

In the Foreword they write: "The world is on the eve of a momentous mental revolution, the culmination of years of spiritual evolution, and the aim of this journal is to aid and encourage those who are enlisted under the banner of truth to fight the good fight, so that they may become 'more than conquerors through Him that loved us.'" "The tremendous happenings of the last two years are sufficient indication that we are rapidly approaching a 'Big Change,' which many believe will eventually result in a re-birth of mankind, and a universal recognition of the great truth that 'As in Adam all die, even so in Christ shall all be made alive,' which properly understood simply means that man must die to the material sense of things and awaken to a knowledge of the spiritual or Christ truth."

We know that there is only one Truth, and that this Truth never changes, but man's

idea of Truth is always evolving. The Directors of the Mother Church believe that despite their faith in the action of God in protecting the movement and preserving the purity of their teaching, the world is not yet sufficiently ready to allow their members' ideas of Truth to be freely evolved and circulated. This is against Mrs. Eddy's own teachings. She wrote:—

"Let the word have free course and be glorified . . . Truth cannot be stereotyped; it unfoldeth forever" ("No and Yes," p. 45).

"A few books . . . which are based on this book ['Science and Health'] are useful" (Science and Health, p. x.).

"Christian Science is not copyrighted. A student can write voluminous works on Science without trespassing if he writes honestly. . . . If one's spiritual ideal is comprehended and loved, the borrower from it is embraced in the author's own mental mood, and is therefore honest" ("Retrospection and Introspection," pp. 75 and 76).

Mrs. Eddy thus clearly pointed out that material organization would do harm if continued after it had served its time. The only question that arose was when would thought become sufficiently spiritualized. We believe that the field is ready now.

There are hundreds of thousands of spiritual workers only desiring to understand Truth better, and to know better how to help their fellow men, and thousands craving for a more spiritual basis for their work, recognizing that material work must be left to those who are on a material basis, and that everything must be done by treatment, by conscious communion with God. When they recognize the short time left before the final end of all matter, the only thing that they will care about is how to help in the most efficient manner to reduce the coming evils.

The paper contains a review of Mr. Rawson's "Life Understood," drawing attention to the consistent theory of material phenomena put forward by the author. They find no fault with his method of prayer, but, on the contrary, write: "The most valuable portion of this section, and the keynote of the whole volume, is Mr. Rawson's luminous unfoldment of the right way of working, and the true method of treatment so as to attain the best spiritual results in the 'study and practice of the Science of Mind, by the correct use of the two-edged sword of truth,' i. e., the denial and affirmation as applied to the reversal and destruction of wrong thoughts."

This breaking away from the Mother Church is one of many that have taken place gradually, thus leading to a widening out of a knowledge of the Truth. Many now are quite ready to join with those who pray in the way that Mrs. Eddy has pointed out, namely, by the realization of God, but do not care to be bound by what they call the limited ideas of the Christian Science organization.

Fortunately, those interested in THE CHRISTIAN SCIENTIST are endeavoring to help their fellow men and lead them to a better knowledge of Truth, so that we give them our very best wishes and hold out the hand of fellowship to both staff and readers."

The Reality of Religion.

In a recent issue of a well known denominational paper appears an editorial, under the title, "The Problem of the Church," in which one may read the following statements, characteristic of what one may find in much of the denominational journalism of the present day:

"It is not an easy task to make an indifferent age different. We press on with our work against a dead and deadening inertia. . . . It appears that men have lost their sense of the importance, even the reality, of religion. A very great many see no use for it, and place no value upon it. . . . And it is evident that a serious thought of the church never enters the minds of many of those in active life, unless the coming of death in the family calls for the service of the minister." In discussing the cause for this state of affairs, the same editorial goes on to say that, "The problem is due in part to the laxity of the ministerial leaders. Laxity in conviction, in definition and statement." Here, no doubt, is uncovered the root of the trouble; but the editorial does not set forth how clearness of definition and convincing statement are to be gained.

The writer has not found, anywhere in printed literature, a description of God and of religion that is compellingly clear; so he is minded to try his hand at penning a brief statement that will add something to the solution of the problem. He is emboldened to do this, because the gist of what he is about to offer has been tried, by oral presentation, on quite a number of professed agnostics and atheists, and has never failed to bring any one of them to a clear conviction and confessed understanding of the existence and presence of God, and of his or her vital and necessary relation to the God thus known.

How is God known? First, let us prepare the way by an illustration. Gold is known by its manifestations or so-called qualities. Whenever or wherever we behold a piece of substance manifesting a certain shade of yellowness of glittering character, opacity, a certain degree of hardness, and of malleability and ductility, we say and know that it is gold. Anything presenting a different set of characteristics will not be recognized or admitted by us to be gold. All things that are knowable to us are knowable through characteristic manifestations that are within the reach and range of our human apprehension.

The fact is, that as gold is known to us by its manifestations, so is God. All normal

humans who have passed beyond infancy have some knowledge and experience of justice, truthfulness, liberty, peace, strength. These are some of the manifestations of God, and to the degree that any person has experienced them, he has experienced God.

Other people, more advanced spiritually, have a degree of knowledge and experience of spiritual purity, spiritual love and joy, spiritual intelligence or apprehension of metaphysical truth. These people have a fuller and clearer apprehension and experience of God.

We talk about the yellowness, and hardness and malleability of gold separately; but, though we talk about them separately, they are, in fact, inseparable. No one can show you the yellowness of gold without showing you also its hardness and opacity. Likewise, though we talk about justice, liberty, purity, peace, joy, love, strength, harmony, etc., separately, they are, in fact, inseparable. No person can possess himself of a large degree of any one of these without possessing himself of a large measure of all of them. As the manifestations of gold cohere in one and as one, so these mental or metaphysical manifestations cohere in one and as one, and that One is God, whose name among English-speaking people is a shortened form of the word "good." Since all the manifestations of the infinite One are illimitably good, the One which they manifest is illimitably good, and is properly named Good, or God.

If the universe were full of gold, it would be full of yellowness, hardness, opacity, malleability, ductility. The universe is full of God, in the sense that it is full of the multiplication table. A man could not be placed on a mountain so high, in a cave so deep, on a plain so wide, in a desert so drear, that, then and there, it might not be possible for him to learn, if he did not previously know, any fact of the multiplication table, because it is there to learn. There is no getting away from anything that is metaphysically true. Many people have not learned the presence of many spiritual facts. Nevertheless, those facts are closer to them than the air they breathe, just as the fact, "two times three equals six," is within the immediate mental reach of any and every man, no matter where he may be, whether or not he is aware that such a fact exists. The universe, being full of God, is full of spiritual intelligence, love, joy, peace, purity, strength, harmony, liberty, justice, mental beauty, life.

If any man would admit that he had some knowledge of yellowness, hardness, opacity, malleability and ductility, and yet contend that he disbelieved in gold, we should know at once that his disbelief was due to the fact that the meaning of the word "gold" had never been made clear to him. We should know that, to his sense, this word stood for some vague, mysterious notion, with regard to which he could not be blamed for being

in doubt. Make known to him what the manifestations of gold are, and he will at once recognize that he is acquainted with it.

If any man will admit that he has some knowledge and experience of justice, liberty, truthfulness, peace, purity, loving-kindness, and so on, yet disclaims knowledge of God, it is simply because he has not yet been taught what God is and how he is manifest in the human realm. He has merely attached to the word "God" some undefined, mystical notions which do not appeal to his rational sense, and it is to the credit of his intelligence that they do not.

It is easy to see that the facts of the multiplication table are facts which exist in the nature of things. They are not man-made facts, but would be true whether or not there were a man in the world, and they are simply man-discovered. This is proven by the fact that all races and nations, of all centuries, have a uniform sense of these fundamental mathematical facts. If men invented them, they would have invented widely differing statements, diverging as much as do the words or vocalizations which they have invented to express various ideas.

Since all nations and races, of all centuries, have a uniform sense of what liberty, justice, purity, truthfulness, loving-kindness, etc., are, this strongly suggests, and is capable of proof by more extended analysis, that these virtues or standards of thought, feeling and conduct, exist in the nature of things, and are not human inventions, nor is the human sense of them developed primarily out of experience. The fundamental sense of them is innate, or born in men; and when they come to react upon their environment, the mental part of that environment is such that their enlarging ideas of these standards constantly tend to approach a uniform type, whereas anything that is humanly developed—like languages, for instance—tends to wider and wider divergence in detail.

As soon as any person can see that such standards or manifestations as justice, purity, liberty, peace, joy, loving-kindness, strength, harmony, spiritual intelligence, executive power, exist in the nature of things, independently of the knowledge or apprehension of any human man or group of men, and that these cohere in one and as one, and that, in consequence, that one is manifest in the human world by and through these standards, his knowledge of the existence, presence and necessity of God has become clear, convincing, and inevitable.

Can a man be found anywhere who thinks that he can live in relation with his fellows without a measure of justice, truthfulness, honesty, peace? If he cannot, and does not, then he cannot and does not live without God. Is there any so-called atheist or agnostic who wants to try to live without some measure of purity, joy, loving-kindness, mental beauty? If he wants these things in his experience, it

merely means that he wants God in his experience; for, unless God were at hand, he could not experience these manifestations of Good.

The fact is, that the majority of people have something of loving-kindness, something of purity, something of peace and joy, something of liberty, something of harmony, in their homes quite as surely, definitely, and recognizably, as they have bread, chairs, coats and dresses; and, if they do, to the extent that they do, they have God in their homes, and in their hearts and minds.

Unfortunately, God, evidenced through these various manifestations, does not appear unclouded in the human world; but He appears in our human world in part, just as the light of the sun appears to us, in part, on a cloudy day, not because of the clouds, but in spite of them. To sweep away the mists of opposing sense in human consciousness so that these virtues or standards shall appear unclouded in human experience, is the whole process of salvation, and the only salvation needed.

For this purpose, we need to know God as Love, opposed to and destructive of hatred, malice, envy, jealousy, revenge, fear, and fleshly or natural so-called love; we need to know God as Life, opposed to and destructive of decay and death; we need to know God as Truth, opposed to and destructive of falsehood, error, delusion; we need to know God as Principle, opposed to and destructive of discord, lawlessness, misrule; we need to know God as divine Mind, opposed to and destructive of so-called carnal or mortal mind; we need to know God as Soul (spiritual sense), opposed to and destructive of physical sense, or the testimony of the five senses; and, lastly, we need to know God as Spirit, opposed to, and ultimately destructive of, the false sense of substance, named matter.

Spirit, Soul, Mind, Principle, Life, Truth, Love. In the symbolic language of the Apocalypse, these are "the seven spirits of God," "the seven Angels of the seven churches," "the seven lamps of fire burning before the throne," "the seven Angels of the seven trumpets," "the seven Harvest Angels," and, finally, "the seven Angels of the seven vials" (libation saucers), having the "finishing strokes" for error and evil, and clothed with the full measure of God's redemptive power.

Since nothing can come out of a source which is not first in it, the universe, the man, created by God (proceeding from Him as Source), must forever be like their Source, spiritual, eternal, perfect, infinite; and, since God is the only creator, this is the only universe, the only man, that is. If, therefore, any seeming universe or man appear, unlike God in character, they cannot be created by the sole creator, and so are to be recognized as false, and persistently denied until, little by little, they disappear from experience.

To recognize on such grounds as this that the real universe, the real man, must be spiritual, eternal, perfect, infinite, and that any appearances named material, temporary, imperfect, finite—all ungodlike—are, therefore, unreal and insubstantial, is to be borne out of the old, false sense of what constitutes substance, reality and life, and to be borne into a new and higher sense of the same, and thus "born again," or "born from above." This is "regeneration."

To know the presence of God, manifest in human consciousness as spiritual intelligence, love, joy, peace, harmony, justice, truthfulness, purity, strength, honesty, and the like, and to bring thought, feeling and conduct more and more into the manifestation of these standards, dispossessing their opposites from experience—this is to be progressively washed and purified, and this is baptism—the only baptism that amounts to anything. Said Jesus: "Verily, I say unto you, Except a man be born of the washing of the Spirit, he can in no wise enter into the kingdom of God." This process of baptism is bringing the consciousness, the life, more and more into at-one-ment with God. This is the only atonement, the only communion. This is progressive sanctification, and the end thereof is salvation, justification, righteousness, eternal life.

In all this, there is nothing hidden, nothing mysterious, nothing far off, nothing impracticable. Practically all men are now, in some measure, in process of such baptism, communion and progressive sanctification, but are unaware of the process or do not know what it means. The necessity is to show them what the process is, what it means, and to induce them to carry on the process consciously and purposely, thus hastening and amplifying it. That is a religion that all men are capable of understanding, immediately it is presented to them, and the writer has never found a man or woman who would not immediately accept it as comprehensible, satisfactory and worthy to be practiced. He makes bold to say that this is the only religion that is genuine, the only kind that is worth time and effort. He knows that, if generally so presented by the professed teachers of religion, there will soon be no more talk about indifference to religion, or the loss of a sense of its reality, or about laxity in conviction, definition or statement.

When men clearly know what God is, and how they are related to Him here and now, they will understand and admit that it would be as easy to get along without shelter and raiment as to get along without God in their lives; for, as a matter of fact, even now nobody does it or can do it. Even the falsehoods of human life could not persist, were it not for the persistence of the divine truths which they reverse.

Make the truth of being clearly known to men, and they will join with one accord in declaring: "My heart and my soul cryeth out for the living God."

(Rev.) G. A. KRATZER.

Animal Magnetism Uncovered.

(Copy of a letter written by Edward A. Kimball, C. S. D., to a student, and widely circulated in manuscript.)

The very worst form of animal magnetism is that which offers itself to us in the guise of good. Through the avenue of recent circumstance (in belief) it presents itself to you in the disguise of an accusing angel. I dare say that whenever you declare that you are a child of God, perfect and holy, it immediately suggests that you are a child of Satan, rather—unworthy to claim any relationship with God and incapable of realizing any of the truth that is for the child of God. It haunts you with a personality all distorted by mortal suggestions, makes it hideous and hateful to you, urges you to adopt this as being yourself, and to consider this kind of an *I* as an outcast from God, bereft of hope and merit. If it suggests all this and much more, then, dear friend, you have followed my experience and that of many others who have stood face to face with the queer total of indescribable evil, the aggregation of envy, hatred, malice, and revenge, called malicious animal magnetism. Surely we need the armor of God to meet this son of perdition.

The claim of evil is bad enough when it appears in its own appropriate ugliness, but when it seeks to dethrone God and reason, to stifle the benevolent and tranquillizing voice of divine Mind, then does the heart seem sick indeed. I have been through it all and discovered that it is nothing, and so you will discover it after you have on the armor of God. What you want to do is to recognize all this trash as the statement, argument or suggestion of evil, and not the voice of God. Think you that God who is infinite Love would make himself known to you in any such damnable way? that your loving Saviour would harass and torture you thus and afford no gleam of hope, no avenue of escape, no reward for your honest intentions and endeavor, no justice for and fruition of all your holy desires and aspirations?

You and I did not quite understand the divine mind and His idea when we accepted and made real the apparition and fictitious, supposititious mind, which is offered as yourself. This so-called mind calls itself matter: it outlines itself in belief as a material personality with laws, shapes, conditions, circumstances—all the phenomena that are embraced in the term material life, and yet not

one atom of this testimony is true, to one of its so-called events.

There is not one solitary fact back of this whole fabric of error. Now, can this caricature of a mind that has no particle of truth in it say anything that is true about you? Not a thing, and yet this is what has been deceiving you.

Animal magnetism offers you a dream of material self, arrays it in a certain amount of belief of imperfection, and bids you to accept it and follow out its supposed self, but you remember that this is only a supposed self. It is the self of animal magnetism and not you that says: "I am a sinner. I am unworthy." Mrs. Eddy says that when we are perplexed as to whether we are hearing the voice of Truth or of error, we may use this guide to a conclusion—"If there is any doubt whatever, we may know that it is animal magnetism. Truth is peaceful and certain. It leads us with a loving hand. The voice of Truth never pains or causes despair or doubt to him whose affections are fixed on God." The knowledge of this rule has enabled me to detect and uncover the enemy. It rescued me from much misery and protected me against any similar suggestions. Just as soon as I realized that all this stuff was a bold imposition and that God, Truth, had nothing to do with it, I rejected it and very shortly the whole claim subsided. I had met this claim of evil, and the simple uncovering of it, which the Truth made possible utterly destroyed it. I was harassed a long time before I heard of this rule, and it seemed to me that I would carry a consciousness of sin throughout all eternity. After my demonstration I concluded to take Paul's instruction and forget those things which are behind, I knew I was trying to lead a sinless life, but I was actually keeping alive my sense of sin, by poring over my old beliefs of sin and making them real. Now I am losing my sense of evil, which is according to Science. Penance is not Christian Science. God demands that we destroy our sense of sin and not perpetuate it by mourning over and distracting ourselves with what has never happened. I now refuse to dwell on the past, and am having much success in "putting off the old man." There is no virtue or good in this habit. The demands are that we address our thoughts to the eternal *now*, and not to the dead past. Now the voice of Christ, our Saviour, says to you through his demonstration, and through the demonstration of Christian Science, and through his word, "You are created by a good God. There is no evil in infinite God, and this infinite God is omnipotent and therefore there is no power but the power for good!"

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Mary Baker Eddy, on front page of *Christian Science Journal*, Vol. xii, No. 4, July, 1894.

Christian Science Versus Hypnotic Suggestion.

We live in an age of hypnotic suggestion. Subtly worded advertisements insidiously suggest to mortal mind that which it is expected to do. Efficiency "experts" tell us that "if we think we can, we can, whereas if we think we can't, we can't." "The triumph of the man who acts" is the slogan of the hour, for nothing succeeds like success. Most alert observers are acquainted with the genial person who greets you during the day with a pleasant smile, and when some current topic of interest becomes a subject of discussion blandly proceeds to paraphrase an editorial which his mind absorbed at breakfast from his morning paper, and which he innocently appropriated, and, like a phonograph, reproduces automatically without the necessity of thought. The great facility with which most persons absorb the opinions of those around them, should make the thoughtful pause and reflect. The capacity of the average untrained human mind for receiving suggestions is enormous, and the trained advertising man is fully alive to this interesting fact, and painstakingly endeavors to feed it with the appropriate mental pabulum that will arouse interest in the particular nostrum he seeks to exploit. Suggestive advertisements meet our eyes in the street cars, in shoe-shining parlors, on the hoardings, in shop-windows, on theatre programs, and last, but not least, in the newspapers, and the most effective are those that quietly and emphatically assume that the viewpoint presented will be assimilated without argument. To suggest argument is to nullify the force of the advertisement. A categorical assertion is much more effective, and the knack of wording this in such a way as not to affront the intelligence of the person to be reached is the chief qualification of the expert advertiser.

Everyone who has ever spoken in public is aware of the difference between addressing an audience whose thought is friendly

apocalyptic vision attributed to John on the isle called Patmos has furnished a fertile theme for theological commentators and interpreters, whose mathematical and chronological conclusions fill the shelves of the great libraries of the world. From the days of Dr. John Cumming to Prophet Baxter, however, these prognostications of the future supposedly based upon the Biblical prophecies have partaken more or less of the materialistic character of the old theological beliefs, and it is only during recent years since a better spiritual understanding of existence has been manifested that an enlightened effort has been made to unfold to the "receptive thought" the true meaning of the end of the world in the sense of the destruction of all material beliefs, and the understanding that the Kingdom of Heaven is within you.

Following in the footsteps of Mary Baker Eddy, to whose writings he has unequivocally acknowledged his indebtedness, F. L. Rawson of London, England, published in 1912, the first edition of "Life Understood," the second edition of which published in 1914, was reviewed at some length in the three first issues of THE CHRISTIAN SCIENTIST. In this notable book, published before the beginning of the great World War, Mr. Rawson breaking through the "grave-clothes of the letter" succeeded in giving to the world a scientifically spiritual unfoldment of prophecy, which was more fully yet succinctly set forth in his later admirable lecture on "The War and the Great World Change to Follow." In our April issue under the caption "The End of the World" was published a synopsis of Mr. Rawson's conclusions, so that they need not now be recapitulated.

The purpose of the present article is to direct attention to an able and timely book by Rev. G. A. Kratzer of Chicago, entitled "THE END OF THE AGE," embodying an address, delivered by him on June 3, considerably enlarged and amplified. The method of prophecy and the signs of the times with the mental process by which the Bible prophets and others have been able to foretell future events is clearly explained by Mr. Kratzer, with an eloquent description of the wonderful new age or cycle that is coming, together with a helpful explanation of how to work mentally and spiritually in such a way as to minimize the seeming evils that seek to terrorize humanity during the transition period from the false material sense of things until the spiritual understanding of the Truth that makes man free shall have finally emancipated him from his mental bondage and enabled him to enjoy his spiritual heritage as a child of God.

Referring to the great conflict now waging, Mr. Kratzer truly says: "The present world-wide war will cease, sooner or later, from physical exhaustion, if for no other reason; and then men will cease to fight that which is in sight. But when the famine

and the plague come upon them, in the measure that they are likely to, they will wake up to the fact that there is no help on a material basis. Then they will do what men generally do, when all material means have failed. They will turn to God, the Spirit, which is the source of real power. Then, indeed, 'man's extremity' will prove to be 'God's opportunity.' Men and women, all over the world, will be ready to learn how to *intelligently* 'call on the name of the Lord, and be saved.' The Science of God, and of His law and power, is already known, and widely disseminated in the world, through the discovery and teachings of Mrs. Eddy, founded upon the teachings of the Bible," and modern facilities are such that when mankind is ready for the truth, "the scientific method of its application, could be made known to practically the whole world in a single day, if desired. So, when under the pressure of necessity, men come to 'hunger and thirst after righteousness' (right-wisness), the conditions are such that they can be given the needful knowledge without delay. And so it seems very likely that the prophecy of Jesus will be fulfilled, that 'this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end [of this age, and the commencement of the next one] come.'"

What in brief then is the wonderful message to mankind, what is this "Sun of righteousness with healing in his wings"... "for the healing of the nations"? In a sentence it may be summed up by saying that it is the full realization of the truth that "THERE IS NO POWER APART FROM GOD," (S. & H., p. 228), or as Mr. Rawson has phrased it so aptly in "Life Understood," "THERE IS NOTHING BUT GOD AND HIS INFINITE MANIFESTATION."

Under the sub-caption "How super-consciousness is gained" Mr. Kratzer says: "The progressive attainment of higher mind is brought about by learning to know God as fully and as much in detail as possible, and by living as close to the Absolute in thought, feeling and action as possible, and as continuously as we can. The process may be hastened by scientifically knowing that man really thinks by the action of infinite Mind, and never by the action of brain lobes; that man is the reflection of infinite Spirit, and is never a form of matter; and that any appearance to the contrary is absolutely false, and without divine power." The scientific statement of being given by Mrs. Eddy in "Science and Health" concisely states this great truth in words constantly repeated by every Christian Scientist the world over: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all." The spiritual understanding of this paramount truth which alone is able to save mankind

to the uttermost is being brought home to the minds of people as never before by the colossal happenings of these latter days, when the whole system of material belief is tottering to its fall. To it may be applied with new understanding the lines of Shakespeare:

"Like the baseless fabric of this vision,
The cloud capp'd towers, the gorgeous
palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a wrack behind."

The fullness of the time has come. No thinking person can fail to discern that the whole world is in the throes of the great transition. The dawn of the new era foreseen by prophets, seers and poets is rapidly approaching. The age of cut-throat competition and exploitation of each other which made Burns so sadly write:

"Man's inhumanity to man
Makes countless thousands mourn,"

will be superseded by an understanding of the Truth which makes man free. Not only Isaiah but Tennyson "Saw the Vision of the world, and all the wonder that would be." The great poet of the Victorian era not only in prophetic vision

"Heard the Heavens fill with shouting, and
there rain'd a ghastly dew
From the nation's airy navies grappling in
the central blue;"

but with that love of man which is the truest manifestation of the love of God, and with that divine optimism and faith in God which is one of the chief characteristics of prophet and poet alike, he foresaw the inevitable dawn of the divine order which would evolve from the chaos of mortal beliefs, which will disappear like morning mists before the sun, the Sun of Righteousness:

"Till the war drum throbb'd no longer, and
the battle flags were furl'd
In the Parliament of man, the Federation
of the world."

Then shall the "wicked forsake his way and the unrighteous man his thoughts," and by collective right thinking will be ushered in the new age of peace and righteousness on earth, and we can truly say:

"Thy kingdom come; . . . as in heaven, so on earth,—God is omnipotent, supreme."

STEPHEN H. ALISON.

THE JAIL-BREAKER.

I caught my happiness and chained it fast,
It laughed and slipped the fetters, and I
knew

My prisoner had been a dream, a breath,
A hint of mignonette, a drop of dew.

—Richard Wightman—*Ashes and Sparks*.

Mary Baker Eddy and Her Relation to Christian Science.

Mrs. Eddy is now gone where our faithfulness in being ready to watch with her one hour or our "sleeping for sorrow" at this great hour cannot affect her earthly hopes and peace, and our great need to keep the nexus right between the message and the messenger is not for her dear sake but for our own, lest we forget the words she understood and passed on to us, 'Ye are the light of the world' which must "radiate and glow into noontide glory."

After a great man or woman has gone from the world the animus of envy and jealousy everywhere infecting mortal mind dies down like a flame with no fuel to feed it, and the majestic outlines of the character become clearer to human view. In talking with those who knew Mrs. Eddy one is impressed with certain features in the portrait of her which they all retain in common, qualities of mind and heart which made her equal to so great a mission. "The simplicity which was in Christ" marked all her ways, a transparency for elemental good. They all bear witness also to her possessing in a wonderful degree the sympathy, tenderness, kindness of heart which have been the soul of all really great women. One who heard her last public address to Scientists told me that a heavenly compassion breathed through her voice and presence, a palpable comfort and protection, as if the infinite Mother-love had found its way to their waiting hearts. The vast loving which pulsates through the writings of Mrs. Browning and George Eliot one feels as a glowing warmth through all that Mrs. Eddy wrote, but with added beams of light and wisdom from the one Love that feeds the famished affections.

If any one asks why it must needs be that all Christian Scientists hold Mrs. Eddy in remembrance so loving and grateful when there is nothing new under the sun and truth is from everlasting to everlasting, we answer that we have found love and work for God to be measured in terms of love and service to man, and we only understand what we prove and prove what we understand. Gratitude may be "the least of virtues," and "damning with faint praise" may not be one of the seven deadly sins, but if we love not our brother whom we have seen how can we love God whom we have not (otherwise) seen? As the rays are to the sun the message and the messenger are one. Her character and works are the best vision we have seen with our eyes and touched with our hands of our brother man made in God's image, and even to have seen what we are to love and serve lends sanity and sweetness to existence, of itself goes far toward making religion intelligent and a real and present salvation.

In fitting together the mosaic of Christian Science history and its great figure, it is well

to keep in mind Emerson's wisdom that no one can do anything out of character,—in inspiration of it all. Mary Baker Eddy was a normal woman of extraordinary intelligence and sweetness of nature, and every human in her senses knows that all that is human and personal in the real woman wants and seeks affection and happiness and by the law of her nature must find it in the well-being and happiness of those she loves,—a center for the affections whence the light of love radiates to all mankind. A woman who knew her well said that her eyes filled with tears, though fifty years had passed, whenever she spoke of the young husband she loved so dearly and the loss of her child. If Mary Baker's heart was so large and her soul so great—and it was—that she was not daunted when she knew that winning their real security and reunion with them would involve finding and pointing the way for all mankind, but bravely set out to do it,—this was our blessed good fortune; as clearly so as the beautiful fact that there has been another woman of heart and soul divine enough to make her the mother of Jesus. It could only be the world-evil, the red dragon envy which would ever try to blind one's eyes and harm him with the suggestion that sordidness, worldliness or self-seeking had ever dwelt in the white light of such a character—that opposites could dwell together in Christian character.

Mrs. Eddy also possessed "wit, humor and enduring vivacity" which she noted as characteristic of all genuine Scientists. The tramp who found his sob story that "Me old mother has not seen me face in twenty years" met with the rejoinder, "Yes, doubtless, why don't you wash it"—caught a glimpse of the quick sane common sense so far from the ponderous stupidity which must needs have been hers had she created or set in motion any religious conspiracy against American ideals of free press, for the suppression of other inspired writings when mankind has profited so much by her own. No one ever knew and proved better than she that authority is with God in the individual conscience. To suppose that a spirit so rich and free could do otherwise for herself or others is to make the mistake of the dear cat taken by her mistress to see the queen but saw only the little mouse under the chair. To mix the large and the petty in our concepts of people and things is the absurdity of the small boy who could never believe that a certain man who had been called very rich was really so because he had watched the man pass the candy and peanut stand many a time without buying anything—conclusive evidence to a certain point of view.

Mrs. Eddy once told some students that if the three disciples had only been faithful through the hard crisis in the Garden on that dark night, not sleeping but watching and working with him, they might have guarded

and kept him with them, learning and following him even then in his demonstration of God and man in His image and likeness, and have spared mankind the dark ages, their long bitter experience before the final awakening. A day before she went, when she knew that much as she loved us and willing as she was to stay and help us still, she would not be able to remain, she sent for a student and helper who is now gone also and told him the human reason of her departure—again were students of a great teacher less than faithful to the vision shown them in the Mount and to the Seer; we did not help her as we might have done—"not that her work was finished"; and told him to let us know how it was whenever we were ready to know and it would do us good.

Many things have transpired to teach us and make us ready since her lips were closed, to dry our tears and make us faithful enough at last—almost enough to show us we can prove we really love one another—as she once smilingly said to earlier Scientists who had closed a difference and clasped hands for united endeavor on earth as well as in heaven!

The Christ Truth which inspired and sustained Mrs. Eddy is no respecter of persons, and

"Every day is a fresh beginning,
Every morn is the world made new,"—

the same voice speaks to us, and the test of our love and service is ever the same, "If ye love me, keep my commandments."

ALICE BOYD.

Christian Science Healing.

(A Paper read before "The Healing Circle" at "The League for the Larger Life," 222 W. 72nd Street, New York City, on June 14, 1917, by Mrs. Flora Stewart McGraw, C.S.)

The most absorbing and vital subject before us to-day is that of Healing. Under this head is classed "physical disease," "poverty" and "sin." We all desire to be healed of disease and poverty, and a few of us desire to be healed of sin. Personally, I have done everything I could to push others into the Kingdom of Heaven, forgetting, as most of us do, that no one was ever *pushed* into the Kingdom. But many are *drawn* into Heaven. And to draw another into this Blessed Abode, means that we have got to be there ourselves first.

And while this is generally acknowledged in regard to sin, it is less often remembered that the same rule applies to the overcoming of disease and poverty in others. Rev. G. A. Kratzer, in his book entitled "Dominion Within" calls his readers' attention to a most important factor in the healing work of Jesus. He says:

"The most frequent mistake made by many who are trying to be Christian Scientists is attempting to demonstrate peace without before they have demonstrated peace within." And:

"We must be sufficiently acquainted with God, good, and sufficiently able to dwell in the 'secret place of the most High,' so that in our own consciousness we have become largely impervious to the darts of error, before we are strongly enough placed in good to be of very much service to other people." Furthermore:

"Beginners in Christian Science need to follow the example of Jesus. Before he entered upon his ministry, he went apart, for forty days, into the wilderness, to pray. He saw that each should have his own consciousness closely and firmly united with God, good, before undertaking the problems of the world. During these forty days there were sick to be healed, there were devils to be cast out, there were wrongs to be righted, but for the time Jesus paid no attention to them; he was giving his entire attention to getting so firmly placed and grounded in the abiding consciousness of God, good, that he would be able to attack these evils all the more successfully later on, and without being himself overthrown in the process."

This reminds me of something Mr. Kimball, a Christian Science teacher, has been quoted as saying: "If I knew some people were treating me, I would sit up nights and watch them."

As the quotation is separated from the context, I do not know exactly to what he referred, but I know what construction I put upon it, and I feel exactly the same. I felt that way before I studied about electricity, the ether, thought-transference, etc., and now I know of a certainty that one needs quite as much protection from would-be healers who have not grounded themselves in what constitutes the *Absolute Truth Of Being* as from any of the so-called material laws of disease and contagion.

Mr. F. L. Rawson in his book "Life Understood" shows that he has a thorough knowledge of both human mind-healing and true spiritual Mind-healing. (This book is now possessed by the League and can be read by anyone here who desires so to do.) Mr. Rawson says:

"From a natural science point of view the ether, which is the basis or apparent false origin of all evil, consists of lines of force at right angles to each other. These lines of force are what metaphysicians call thoughts. These so-called thoughts may be spoken of as high tension currents right above the Marconi wave."

He explains the necessity of rising above the human mind-healing. Mr. Rawson is a member of the Institute of Electrical Engineers, and is considered an authority in the

city of London, England, on new inventions and discoveries.

If this be true, what he tells us about the ether, etc., then every *human* thought, directed or undirected, is a line of force in the ether which, physical science tells us, surrounds us. In fact, we are living in an ocean of voices. It is with difficulty, then, that we can separate the suggestions of good and evil that come to us, from what may be our own thoughts of good and evil. We are thinking, everyone is thinking, all the time, *and always from some basis*.

And here is the most important factor to consider. It is: *What is our basis? From what premise are we thinking?* For upon the quality of our own thought, upon the quality of our own thinking, depends the quality of the thought, the quality of the thinking that reaches us.

There is nothing of which to be afraid, but everything over which to be joyful. Knowing this, we can begin to exercise our God-given dominion.

Dominion over what and whom? Ourselves first. Then to all evil that appears to us, for it must follow, as the day the night, our God-Mind will be a consuming fire to all that is unlike itself.

Since the ether is conceded to be the basis of all material phenomena, hence the material world, and since the Bible tells us that "All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll," (Isa. 34:4) and "I (God) create new heavens and new earth; and the former shall not be remembered, nor come to the mind," (Isa. 65:17, Revised Version) it seems to me that our work is to be directed towards dematerializing everything of a material nature.

I believe we are taught by some New Thought teachers that the universe, our bodies, etc., *just as we see them*, are spiritual. There is no Bible authority for such teaching. There is no logical reasoning by which I, personally, can arrive at any such conclusion. Neither can I agree that so-called evil is "good in the making," or "relative good." But neither am I willing to concede that evil is an entity, or thing-in-itself. If there were no happy middle-ground, I would take the teaching that evil is relative good, and then throw my Bible away.

But there is an explanation of evil which explains it and then explains it away. There is a teaching which talks it up, only to talk it down. To-day my time is too limited to go into detail but with Moore I will say:

"This world is all a fleeting show,
For man's illusion given."

Webster's Dictionary defines "illusion" as follows:

"An erroneous perception caused by a misinterpretation—of a true perception."

In the First Chapter of Genesis and up to

the fourth verse of the Second Chapter, we are given an account of Creation. Verse 31 in the First Chapter and verse 2 in the Second Chapter, makes it perfectly clear that God was satisfied with His creation.

"And God saw everything that He had made, and behold, it was very good."

"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made."

Then follows another account of creation which the Bible scholars know is a different account and not a reiteration of the first. In studying the subject I was impressed with the fact that the second account of creation was preceded by the statement that a *mist* went up from the earth. There is no doubt in my mind but that this "mist" was a misapprehension of God, man, and the universe. In a copy of a Christian Science journal I read something from the pen of Frank Sprague which is well worth considering. He says:

"Adam.—In this story we find an intimation that evil has its origin in the recognition of a relative standard of existence." And:

"Metaphysically considered, evil is the complement of a relative conception of good."

Mr. Sprague saying so does not make it so but it appeals to me and, if it does to you, I hope you will join me in forever doing away with relative thinking and treating.

And I call it "relative thinking" and "relative treating" when we undertake to treat persons and bodies and conditions.

If the First Chapter of Genesis is correct, God's work is finished and it satisfies Him. Therefore, it satisfies us. We do not have to make it over. But what we have got to do is to dissolve the effects of that misty creation which isn't a real creation at all but only a foreign so-called substance which relative thinking has imposed upon a perfectly real and spiritual universe. And we are not going to succeed in this by acknowledging anything short of Absolute Good.

Until the glass through which we seem to see darkly has been destroyed and until we awake in His likeness, we must do the best we can from a relative standard. Whatever concessions the human conditions call for, we must make, in the line of right. This calls for gentleness, love, patience, and purity, and so far as we exercise these qualities are we letting God's will be done on earth as it is in Heaven. But as far as we are able, we must try not to conform our thinking, let alone our treating, to even what the world calls perfect and good. Let us take for our standard only the Absolute. And when we think and treat from the Absolute, we cannot hold in thought, consciously or sub-consciously, anything human or material.

After we stopped doctoring the body with drugs in our Larger Thought, we began doc-

toring it with Suggestions. The process is too well known to those present to require any amplification. Dr. Hudson and others in authority tell us that the subjective mind governs the body, even human life itself, and we learned that it was our duty to see that the subjective mind received only good suggestions. When we began to learn that not only our own suggestions but those of others reached us, it gave us some concern; or should.

I am not going to dispute any authority which you respect, and, in fact, so far as it applies to the material appearance of ourselves, it is undoubtedly true. But I believe there is an easier and more satisfactory way of getting results.

Metaphysical healing should rest on some basis and use some method or principle which does not take into consideration anything physical. It does not lessen the practical use of figures because the principle of mathematics does not recognize errors made by a false mathematical consciousness, nor take into consideration blackboards or slates or pads. There are no errors in mathematics for the principle to recognize, for anything outside the principle which governs numbers is not properly "mathematics." An error in mathematics is unreal and untrue. "Two times two equals four," is a statement of truth, but can you say that "two times two equals five" is true or real?

I want you to be as scientific in regard to *your own being* as you are in mathematics, and in following me to the realm of Spiritual Metaphysics, (and consciousness can go where it will) I hope you will see the necessity of leaving out of your thought any concept of physicality or even shape.

Since it is generally conceded that God is Mind, His creation must necessarily be mental, that is, *ideas*. In the Realm of Ideas, God holds you and to Him you are one of His precious ideas.

As this is a Healing Circle, we will stop long enough to leave behind us all material concepts of ourselves or those we wish to help. Do not longer think of yourself, or those you have in mind, as needing help.

In this Enlarged Consciousness, this consciousness in which there is nothing to be healed or changed, since it is Reality, you and all others exist to God. In journeying Here, you have passed "Through The Gates Of Gold." Mabel Collins says, in her book by this name, that "One thing is soon perceived * * * those who have gone before have not found that the Gates of Gold lead to oblivion."

Because of the glass through which we seem to see darkly, we may not be able to discern what each divine idea is, in divine Mind, but we may be sure there are no changing, decaying, dying ideas there. There is no man There whose health, supply, and goodness depend on giving suggestions to

his subconscious mind. *God's Man exists at the point of perfection and completeness.*

"I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together.

Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, (is-real) to give thanks unto the name of the Lord.

Peace be within thy walls and prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good." (Ps., 112, verses, 1, 2, 3, 4, 7, 8, 9.)

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

If we have *consciously* entered the Holy of Holies, our faces must shine, as did the face of Moses. You cannot mistake one who consciously lives in Reality for there is always a soft light in his eyes. And, so protected are we, if we are wise and observing, we will instantly recognize one who is using hypnotic power, or human mind-force, by the steely glitter in his eyes. Such a one deserves our compassion, for if it is wilful, his sufferings will be great against the day of his enforced awakening. If it is ignorant, as it is many times for there are people who call themselves healers and whose object is in itself good in so far as they desire to heal disease, then the suffering will not, of course, be so great.

I am sure if you will use the method of treatment outlined below, you will find it far more effectual than any form you have heretofore used. I cannot claim any originality for it as it is one presented by Mr. F. L. Rawson.

"Watch and pray." "Pray without ceasing."

"This means that directly we think a wrong thought, we have to drive it out of our mind and cease thinking of things material, raising the level of our thoughts until we are thinking only of God, and things spiritual. One method of doing this is to split up our thoughts into three heads.

First. *Turn in thought to God and Heaven.* This is absolutely essential. It does not matter much what your concept of Heaven is, provided it is your best idea of the glorious world called Heaven.

Second. *Deny the existence in Heaven of the wrong thing thought, seen, or felt.* When, for instance, you see any angry man, or feel angry, realize, after first thinking of Heaven, that there is no such thing as anger in Heaven, Reality. This is called the denial, or Angel Michael.

Third. *Realize the existence of the opposite, namely, in the case of anger, whilst still*

thinking of Heaven, realize that in that perfect world, the world of reality, all is peace and love. This is called the affirmation, and is the Angel Gabriel."

Mr. Rawson says we are not to take this as a hard and fast rule but to "Prove all things." And he said, too, that the only test of a theory is in results.

In closing I will read from the Christian Science Text Book, "Science and Health." Page 572, beginning on line 19 and continuing to line 2 on page 574. Last Edition.

BOOK REVIEWS.

"THE END OF THE AGE," dealing with "the method of prophecy and the signs of the times," telling in vivid language of "the wonderful new age or cycle that is coming," is a timely book by Rev. G. A. Kratzer, B. A., author of "Dominion Within," and other well-known works on Christian Science. Mr. Kratzer is an indefatigable worker, and had no sooner finished his arduous task of editing and publishing the Kimball book, than he devoted himself to giving to his wide circle of readers, this eloquent exposition of a subject which is all-absorbing in its interest.

As Mr. Kratzer's "The End of the Age" furnishes the theme for our first editorial in this issue, all that is necessary to add here, is to say that the book makes an unmistakable appeal to everyone who wants to arrive at an intelligent understanding of the tremendous world crisis now impending during succeeding months, and the throes of transition incidental to the dawning of the wonderful new age or cycle that is coming, are fully discussed in every phase, in the lecture itself.

The work, which is well printed and bound, embodies an address, covering the subjects above outlined, given at Oregon, Illinois, June 3, 1917, the lecture having been considerably enlarged and amplified.

A supplement has been added explaining how Instantaneous Transportation, as recorded in Acts 8:39, 40, and as mentioned in "Science and Health" 90:8-12, is accomplished, and showing how this knowledge may be used to increasingly free those who understand it from the limitations of time and space.

Appendix I gives the text of several of the most remarkable and interesting of the Prophecies, by Biblical and other writers, dealing with present and coming conditions in the life of mankind.

Appendix II bears the title "Brain Mentation, Mediatorial Consciousness and Absolute Mind." It shows what is the obstacle which so narrowly limits ordinary human mentality and beclouds it with ignorance; how freedom may be rapidly and increasingly gained; and how knowledge, human and divine, may be had without the labor of study.

It explains how to treat, in Christian

chemists call on your knowledge of chemistry to work out intricate problems, or as those of you who are musicians call upon your knowledge of Harmony and rhythm to bring forth an acceptable rendition; those of you who have acquired what St. Paul, in the Greek, called "*epignosis*," the full, exact knowledge of God, and who, instead of believing in God blindly, *know* God, and, therefore, know the Truth, and call upon your knowledge of God as being omniscient Mind, as being the only power, the only remedy for every human ill, shall be saved. * * *

BOOK NOTES.

A limited quantity of the leatherette binding, India paper edition of "Life Understood" by F. L. Rawson, has just been received from London, the price of which, while they last, is \$6.00.

A complete file of twelve numbers comprising the first volume of THE CHRISTIAN SCIENTIST, including the present issue, will be supplied to those who may wish same for binding to suit themselves, at \$1.50. Bound

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"Nota Bene."

"The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it."

Mary Baker Eddy, on front page of Christian Science Journal, Vol. xii, No. 4, July, 1894.

Spiritual Freedom Demonstrated

With this issue THE CHRISTIAN SCIENTIST completes its first annual volume, the first number having been published twelve months ago. The publication of this independent paper devoted exclusively to the dissemination of the spiritual truth enunciated by Mary Baker Eddy in Science and Health, without admixture or adulteration of any kind, and under the distinctive title of THE CHRISTIAN SCIENTIST, has demonstrated that as Mrs. Eddy very plainly said: "For this Principle there is no dynasty, no ecclesiastical monopoly."

The effort to build a fence around this Truth, and to circumscribe or control it by means of a conspiracy of silence, or a policy of boycott, addressed to the timid and suggestible minds of those who are afraid to think for themselves, and are, therefore,

readily coerced by a show of authority, has utterly failed to defeat the purpose of this publication to demonstrate that Christian Science does really stand for spiritual freedom. Despite the subtle efforts of those who have arbitrarily sought to control its books and publications, and following the most approved methods of the commercial and business organizations known as trusts and combines, have endeavored to discourage and discredit that which does not bear the *imprimatur* of their own publishing monopoly, this paper has independently voiced Mrs. Eddy's great message to humanity, without the support of boards of directors or officialism of any kind, and that its efforts have been appreciated is evidenced by numerous letters from Scotland, London, England, Canada and even from far Japan, not to speak of most encouraging communications from all parts of the United States, North, South, East and West. These letters all show of what spirit the writers are, and for their further encouragement we repeat the words of our Master: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." "The kingdom of God is within you."

Thanking our friends and subscribers who have been fearless and independent enough to stand for the truth, we conclude our first volume.

STEPHEN H. ALISON.

Analysis of Our Working-Basis.

It is the object of THE CHRISTIAN SCIENTIST, and of the helpers and friends who are aligned with its purpose, to work together with God in bringing to pass in human consciousness the revelation of Science and Health, to prove for ourselves and all mankind the full meaning of the promise now fulfilled, the Second Coming of the Christ, "to abide with you forever."

It is certain that the clearer our vision of the truth we have yet to prove, and of the "mere negation possessing neither in-

understanding of what constitutes Christian Science.

It is in no un-Christian spirit that these remarks are made, but solely in the interest of truth, as error uncovered is two-thirds destroyed, and Mary Baker Eddy in the text-book of Christian Science said: "As in Jesus' time, so to-day, tyranny and pride need to be whipped out of the temple, and humility and divine Science to be welcomed in. The strong cords of scientific demonstration, as twisted and wielded by Jesus, are still needed to purge the temples of their vain traffic in worldly worship and to make them meet dwelling-places for the Most High."

It will be remembered that the disciples of Jesus, or one of them, with that misplaced zeal which would have qualified him for membership on an ecclesiastical Board of Directors, came to Jesus, complaining as a member in good standing, "Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us." Jesus replied: "Forbid him not: for he that is not against us is for us." The whole life and teaching of Jesus was a continuous protest against this sectarian spirit, characteristic of mean and narrow natures, deficient in culture and eaten up with zeal in behalf of their own petty shibboleths. These carping critics are always busy denouncing someone or another to the "powers that be" of worldly authority, and they invariably deem themselves in "good standing." Every member of some petty human organization is in good standing if he does what he is told, and keeps his dues paid, and no doubt those who "join" such mutual admiration cliques may keep each other sufficiently amused, if not instructed; but, whether they are in "good standing" with the truth, or have not like Esau sold their birthright for a mess of pottage, is another question. One thing is sure, and that is that Christian Science is something altogether apart from such material considerations.

Having seen then, what Christian Science is not, as a preliminary to understanding what it is, a succinct statement of the principles of Christian Science is now submitted, reproduced from a standard work of reference for the information of those who while having access to its text-book "Science and Health," yet may wish a synopsis of its teaching convenient to give to those who are seeking for the truth.

"*Christian Science* is the explication of Truth, reducing to human apprehension and demonstration the infinite Principle, divine Love, God—manifested in the annihilation of sin, sickness and death.

"*Christian Science* is Christ-science or Emmanuel-knowledge, and involves the ultimate of all reason, revelation and inspira-

tion. This Church is built on the spiritual interpretation of the Scriptures.

"In *Christian Science*, God is demonstrated as infinite Love, omnipotent, omniscient and omnipresent Spirit; the only Life, Substance and Intelligence, and man as his idea or reflection. This at-one-ment of man with God Jesus demonstrated. *Christian Science* unites Science and Christianity, basing its scientific character upon demonstrable Truth. In theology it worships God as eternal Love, the universal Father and Mother, thereby establishing the brotherhood of man. The Scientific Creation is the infinite expression of infinite Love, entirely spiritual. Its medicine is the divine Mind. The ultimate of *Christian Science* is the establishment and recognition of spiritual harmony—to this end it heals the sick and sinful as Jesus did. In logic *Christian Science* is indisputable. In demonstration of the power of Mind over matter it is mathematical, irrefutable and biblical.

The foundation truths of *Christian Science* are—the *reality and allness* of God, the *unreality and nothingness* of matter, the spirituality of man and the universe, the omnipotence of Good, the impotence of evil. The demonstrative actuality of *Christian Science* essentially distinguishes it from all other religions of the age."

I think it was Professor Huxley, than whom there was no clearer thinker during the last half of the nineteenth century, who said that science was simply exact knowledge, and Christian Science is a logical statement of the exact truth about God as manifested to us through the life and teaching of Jesus Christ. Those who accepted the teaching of Jesus were first called Christians at Antioch (Acts XI, 26), and as Archbishop Trench long ago pointed out the word Christian was first applied to the early followers of Jesus by their adversaries. The all-embracing teaching of Paul the great apostle to the Gentiles taught the universal application of the Christ-truth: "put on the new man, which is renewed in knowledge after the image of him that created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision. Barbarian, Scythian, bond nor free: but Christ is all, and in all." This teaching broadened out the sense of the word Christian and made it apparent to all that the word was not merely applicable to a Jewish sect, but designated a religion absolutely "freed from nationality or from locality" making an appeal to all mankind, for as Paul told the Athenians: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things: and hath made of one blood all nations of

men for to dwell on all the face of the earth. . . . that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being."

The sum and substance of what is here set forth is, that Christian Science is not subject to an ecclesiastical board composed of a few men *without even a woman among them*, notwithstanding that the textbook of Christian Science was written by a woman and that two-thirds or more of Scientists are women, which would certainly seem to be "taxation without representation"! The only real directors of the Christian Science movement are "Life, Truth and Love" and as the author of "Life Understood" has cogently remarked: "Other directors have simply to endeavor to subordinate their temporary power entirely to the action of God. We must 'support the directors,' but this we can only do by living Christian Science," and then only shall we be found *having the name and the life of a Christian Scientist* irrespective of organization, for the "only priest is the spiritualized man."

"Of making many books there is no end" and it is very requisite that ye "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." As Christian Scientists, followers after the truth, we have the true principles of Christian Science set forth in our textbook "Science and Health" which is accessible to all. For an ecclesiastical body to seek to be sole interpreters of this book is merely to repeat the tactics of the Roman Catholic Church and impose human authority upon mankind, and it is necessary for every true Christian Scientist to repudiate this Jesuitical thought and realize that it "has no legitimate mandate." As Christian Scientists we can submit all teaching to the test of the principles enunciated in "Science and Health," "prove all things; hold fast that which is good."

"Ye are complete in him [Christ] which is the head of all principality and power. . . . blotting out the handwriting of ordinances that was against us, and having spoiled principalities and powers, he made a shew of them openly. . . . which are a shadow of things to come; but the body is of Christ. . . . wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world are ye yet subject to ordinances, (touch not; taste not; handle not; [unauthorized literature] which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship." "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." In short, let us "stand fast therefore in the

liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage."

STEPHEN H. ALISON.

"Feed the Famished Affections"

"For Love transcends the bounds of time and space;

It's essence is impalpable as light;
And all created things in its embrace
Do lie, the while it spinneth day and night,
The warp and woof of Being. Oh, its might
Is universal. Round it too doth turn,
As round some central sun, the order bright
Of all Intelligence; like planets yearn,
All good thoughts, to their light, fit homage
to return."

It was not accidental that this inspiration of Heine's should have appeared in an early edition of "Science and Health," where its truth was being brought all the way from Heaven to earth, revealing God as Love, to mankind, actually healing and comforting the poor suffering heart in desperate need of "its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness."

All Scientists who have reached a working-basis in Principle have also seen that everything means something; that even errors by reversal serve as way-marks to Truth; it is better to hatch an egg than to smash it. Merely calling attention to wrongs and evils and condemning them, brooding and grieving over them, instead of working and praying steadily to find and apply the remedy or the solution—this is a waste of time, especially just now when we cannot afford to lose even a moment from our work of realizing and voicing the truth destined to free mankind; and quickly, for it has reached the pass where man's extremity is God's opportunity and the signs of the times have shown that every thought counts and much more sensibly and sooner than even a year ago. At last, all have come to see that "thoughts are things, endowed with bodies, breath and wings; guard well thy thought, thy thought is heard in heaven."

The counterfeit world is now disappearing so rapidly before Science and suffering that the perfect world God made is shining through, and the faint vision of what heaven will be like lends cheer and joy enough to pass the darkest hour of the night that just precedes the dawn.

Because it has seemed that the world which is passing away has been mortal man's world and hence in its government lacking in the qualities woman specially embodies,—intuition, affection, virtue, refinement,—now at its judgment day is her opportunity to exercise the fullness of "woman's rights, to point to heaven and lead the way." At last the measure of love—which is service—can

be filled to the brim. The last trump—the cry of desperate human need—now wakes her fully for she is called and wanted for what she really is. In this final cataclysm of error destroying itself, the first last and the last first, we glimpse the reverse of the mortal lies, sex-hypnotism and sex-antagonism, with their scars on history, of moral madness and utter desperation under blind injustice to the weak till the cry went up, “God was cruel when He made woman.”

Behind these dark shadows we discern and now can demonstrate the meaning of woman, typifying the spiritual reality of God’s motherhood; can work and pray with understanding enough to realize our vision that of “the male and female of God’s creating,” man reflecting intelligence and strength and woman love and tenderness in a united spiritual consciousness, “where no partings are for Love,” for it is indivisible; and “its wavering image here” has melted into the eternal fact it shadowed forth, immortal bliss.

“Love illumines, designates and leads the way; . . . imparts the clearest idea of Deity, and in letting it shine through our heart, we feel that “its manifestation or object” cannot be separated from it, but is secure and happy. Working more, we lose idolatry and grief—the “mere negation possessing neither intelligence, power nor reality,” and become conscious as we reach the heart of God, that our loving has there its Source, and is not a frail human sense, but is the smile and presence of Omnipotence loving our loved ones as we fain would do, and saving then, to the uttermost as we dreamed we could not do. Then we learn how to realize as God is Love and God is all, our God does all the loving that is done, leaving no power or existence to jealousy, monopoly or tyranny, for in having infinite Love, such insanities disappear, with no reason to be, much less to starve the heart of mankind with husks. The heart must be satisfied as well as the intelligence, since God is Love as well as Truth and man His perfect likeness; and the realization that one Mind is the conscious source and substance of all thought is reinforced and inspired to achievement only by the happiness born of feeling that God loves by means of man, and all love is one in the heart of God, whose omnipotence will soon leave “nothing that can sin, suffer, be punished or destroyed; and spiritualization will follow, for Love is Spirit.”

ALICE BOYD.

Realizations of Truth.

“You know God is all wisdom and all Love; then nothing can come to us His children, that is not dictated by wisdom and prompted by Love. Nothing can come to man but good: Man is surrounded by divine Love, therefore man knows there is nothing to fear.”

“This is so, ever has been so, ever will be so, of God’s world, Heaven, the real world, there we all agree; but the vital point is this:

every time we pray, that is turn in thought to God and realize the perfection of His world, then the action of Love takes place, and destroys some of the evil in the cinema pictures, which is all this world consists of, making them appear a little more like Heaven. How close to Heaven they grow depends solely on the number of seconds in each twenty-four hours we spend in true prayer, in treatment. Treat for everything, every moment you spend in doing anything else but ‘treating’ is comparatively wasted. Human action is but an attempt to juggle with shadows; none works but God; there is no action but that of God destroying the illusion termed evil.”

“God is the Principle of all knowledge, and man the consciousness of God governed by Mind; therefore man knows instantly everything he needs. This realization can give every man the power of knowing consciously what he already knows sub-consciously. That is anything and everything in connection with the material universe, past, present and future, if it is for a good purpose—for there is only one sub-conscious (so-called) mind, and that mind itself IS the material universe; or, by other name, the cinema pictures of delusion.”

“There is none but God, no mortal mind only one Mind, God. No cinema pictures, only God’s world; no mortal man; nothing but Heaven and man in God’s likeness.”

“Man is God’s consciousness, as infinite as God himself. Nothing can prevent man doing perfect work, or prevent man from knowing that man’s work is perfect. Nothing remains but the good—the good, the true, and the beautiful.”—*Active Service.*

Spiritual Freedom.

“As long as the members of a church will consent, for an indefinite period, to be spoon-fed in matters of religion, that church will not grow beyond spiritual infancy, no matter how great its outward growth. Such a process, long submitted to, mean arrested spiritual development and resulting loss of spiritual life, both for individuals and for the church. The true Church of Christ encourages those who have become fed to become feeders, the healed to become healers, students of books to become writers of books, hearers of truth to become preachers of truth, disciples of Christ to become apostles of Christ—each one expressing Truth and Love as the Spirit gives him utterance.”—G. A. S.

Dwell with these, and lose
Convention. . . O, lift your natures up;
Embrace our aims; work out your freedom.
Knowledge is now no more a fountain
sealed;
Drink deep, until the habits of the slave,
The sins of emptiness, gossip and spite
And slander, die.

Original from Tennyson.

"The End of the Age."

REV. G. A. KRATZER.

(Excerpts from a new book by the author of
"Dominion Within.")

RELY ON THE CHARACTER OF THE LORD JESUS CHRIST.

Those of you who acquaint yourselves with the *character* of the Lord Jesus Christ, and then *confidently* rely on your detailed knowledge of that character, as your guide for thought, feeling and conduct, every day in time of trouble, as you rely on your knowledge of arithmetic when you have a problem to solve,—if you have a detailed knowledge of that character, and rely on it in the same confident way, you will be saved, and you will come through, at "the time of the end," to live in that glorious millennium which is to follow.

FUTILITY OF MERE BELIEF.

A man might *believe* in arithmetic. He might be fully convinced that there is such a science and that it is very important. He might go out on the streets of the Town, shouting and proclaiming, "*I believe in arithmetic. Formerly, I did not, but I have been converted and I believe in arithmetic*"; and still, if he did not *know anything* about it in detail, it would not help him a bit and he couldn't solve one problem. Anybody could cheat him in a deal, any time.

I want to tell you that, if you are relying on a *belief* in God or His Christ to save you in this world or the next, without a knowledge of the nature of God and of the character of Jesus Christ, you are leaning on that which will prove a broken reed. It will not help you a bit. You will never get anywhere with that. But if you learn to *know* your God, to *know* His characteristic manifestations in detail and to know that each one is all-powerful and specific in its own realm, and to know that, when confidently relied upon and intelligently applied, it is a law of annihilation to all that opposes it in human experience, then you will understand the character and nature of the Lord Jesus Christ, and your reliance on that will save you in this time and every other time if you intelligently practice such reliance in sufficient degree.

THE METHOD OF PROPHECY.

Now, in order that you may understand the whole situation a little more clearly, and that you may have more confidence in the forecastings given us by the prophets, and in order that you may understand your own way, both now and in the time of dread that

is coming on most people, I am going to uncover to you, in a few minutes, how it is that the prophets were able to forecast the future and how you can learn to know what is coming and so to prophesy. To do that, it is necessary for us to get a clear understanding, which we can do quite briefly, of the three levels in which human consciousness works or may work.

THE THREE LEVELS OF CONSCIOUSNESS.

Our starting point is the level of what may be termed *brain-mentation*; that is, the ordinary, every-day, "natural" consciousness of the vast majority of men and women. Below that is the great realm of *sub-consciousness*, of which I shall have more to say later on. Above the level of brain-mentation is the level of *super-consciousness*, *divine Mind*, God. The terms "above" and "below" have nothing to do with directions in space, but refer to lower and higher mental qualities. Those are the three levels in which we work, or may work. * * *

THE MORE EXCELLENT WAY.

The prophet Isaiah has well said: "And when they shall say unto you, Seek unto them that hath familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? to the living (God), instead of to the dead?" (Isa. 8:19).

It is much the better way for every kind of knowledge that one may need; for if one, neglecting for the time being the region of the sub-consciousness, will go higher, reaching up toward God, becoming acquainted with God, with the boundless Light,—that is, becoming acquainted with universal love, with universal intelligence, with universal joy, with universal peace, with universal liberty, with universal justice, with universal purity, and dozens of other divine manifestations that I might mention, all of which are illimitable, but all of which have identity with boundless light, getting into that higher realm, getting command of that light, which is the sunlight of God, you can cause it to energize in your mentality so that it serves the purpose of a powerful spiritual reflector and concentrator, catching light from higher Light and concentrating that light upon the cloud realm, upon the mist, upon the fog of brain-mentation and the limitations of carnal mind, and if you succeed in doing this, you will be released, for the time being and as long as you succeed in doing it, from the cloud realm, from the limits of brain-mentation. Then what? All the earth-order of knowledge is spread out before you more clearly than to him who descends to sub-consciousness. You go higher and get all, even of the lower order, spread out before you, because the intervening clouds, with

their limits, have been swept away. Not only in the earth-order spread out, but also the sky-order, the Light of the Christ, who declared, "I am the Light of the world; he that followeth me shall not sit in darkness, but shall have the light of life." No limitations. Everything pertaining to humanity, past, present and future, stretched out before you like the details of the hills and valleys to one on a high mountain; and all the joys of the illimitable God above. And then from that higher standpoint, you can read the past, present and the future; not because you went down, but because you went up. Those who read mortal mind from this higher standpoint, do so without immersing themselves in it or becoming subject to it. They read it as masters by rising above it, and in a measure control it, instead of its controlling them.

HOW THE PROPHETS FORECAST THE FUTURE.

Now, this is what happened in the case of the prophets. They were an order of men who, in order to know the past, present and future of humanity, did not go into sub-consciousness. They went up to God, and their realization and understanding and control of the light of God gave them power to sweep the clouds obscuring their human mentalities out of the way and then they knew what humanity had gone through, was going through, and will go through to the end.

As confirmatory of what I have been saying, the following words of Mrs. Eddy are interesting and illuminating:

"MORTAL MIND READING AND IMMORTAL MIND READING."

"Mortal mind-reading and immortal mind-reading are distinctly opposite standpoints, from which cause and effect are interpreted. The act of reading mortal mind investigates and touches only human beliefs. Science is immortal and co-ordinate neither with the premises nor with the conclusions of mortal beliefs. The ancient prophets gained their foresight from a spiritual, incorporeal standpoint. . . . When sufficiently advanced in Science to be in harmony with the truth of being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future." * * *

MAKE YOUR KNOWLEDGE OF GOD PRACTICAL.

Now, if you believe in God, if you believe in good, and if you believe that God is all-powerful, if you know he is, and that each

of His manifestations is all-powerful in its own realm, if you lay hold on liberty and apply it to the extermination of bondage if you will lay hold of divine Love and consciously apply it to the destruction of malice, jealousy, anger and revenge, if you consciously lay hold on Life God's truth and being, and apply it to the destruction of the argument of death, if you will lay hold on Spirit, which is the only substance that will endure, and apply your knowledge of that substance to the overcoming or controlling of matter which is but a false claim of substance, and really is only shadow, if you will stand with your God in consciously and intelligently turning down all that is unlike God in your experience, then it will not be blind faith on your part but intelligent action, and you will be saved.

A British Tribute to Mary Baker Eddy.

No one ought to attempt any "mental" working except on true scientific lines. The best way of gaining the necessary knowledge for this is from a systematic reading of "Science and Health with Key to the Scriptures," by Mary Baker Eddy. Directly I saw that there must be a great truth underlying the statements made, I determined that for twelve months I would read no books but the Bible, "Science and Health," and works by the same author; this does not include mere reference to technical literature for business purposes. I also determined that I would never read less than ten pages of "Science and Health" any day, and as much more as was possible. These resolutions I kept to, and I cannot be too thankful, as it enabled me to get a good idea of the facts without being disturbed by any other form of so-called "mental science." At the end of this twelve months, I thought I knew something. At the end of another six months I found that I was only on the border land of knowledge, and it was not for two and a half years after having started that I was absolutely certain that Christian Science presented the highest truth. And yet within a week of being retained to examine into it—and I had never heard of it until a few days previously—Truth had healed instantaneously through me.

Since this time I have never studied any other writings, though I have referred to many, not for the old purpose of learning truth, but simply to acquaint myself with the various beliefs of the human mind for the sole purpose of knowing better how to expose their fallacies, and so enable them more easily to be destroyed by the denial of their truth and reality. It will, by this time, be clear to those who have intelligently followed the statements made, that such false beliefs

merely bind one down to a submission to false, evil power until denied and so destroyed.

Never mind if you cannot understand "Science and Health" at the first reading, and there appear inconsistencies. They will all clear away as the false ideas, upon which previous conclusions have been based, disappear through the true knowledge gained, until you find that you can heal instantaneously, not only sickness and sin, but help a fellow-being out of any trouble under the sun. This power of demonstration gained therefrom is the proof of its scientific accuracy, and until a man can get these results he has no right to criticise. His failure is an absolute proof that he has not understood the teaching. "By their fruits ye shall know them" (Matt. 7, ver. 20). You will not find it a difficult thing to do, even at the beginning, and it increases in ease and simplicity in proportion as we progress in our understanding of God, until it is found that all we have to do is to live in the presence of God, to allow no false thought to enter our consciousness, and to banish instantaneously any recognition of evil by the denial of its reality, turning instantly in thought to the real world, heaven, that glorious world, the kingdom of God that is within reach of all."

—"Life Understood" (Pages 314-315).

F. L. RAWSON.

BOOK NOTES.

Bound volumes of THE CHRISTIAN SCIENTIST, Volume I., will be ready shortly, price \$2.50, and complete unbound sets (12 numbers), of first volume ready for binding will be supplied, price \$1.50, on application to the Publisher, THE CHRISTIAN SCIENTIST.

"JACK AND JILL," by Ruth Ibbotson, is a reprint of the serial story that appeared in our London contemporary *Active Service*, and, as a well-told story bringing out the essential points of Christian Science, should be widely read in the neat pamphlet form in which it is now issued. Copies may be had from THE CHRISTIAN SCIENTIST post free for 25 cents. If stamps are sent, one cent stamps are preferred.

"THE END OF THE AGE", by Rev. G. A. Kratzer (cloth, \$1.00, ornamental stiff paper cover, 75 cents) has already been reviewed at some length, and copies can be had by writing to the office of THE CHRISTIAN SCIENTIST. Some excerpts are published in this issue, which with those published from advance proofs in our previous issue, will give some idea of its contents, and the volume is well worth reading as a whole.

A supply of the third edition of "HOW THE WAR WILL END," by F. L. Rawson, author of "Life Understood," has just been received

from London fresh from the printers. In the opening paragraph of this very interesting little book, Mr. Rawson says: "I give you herewith, as far as I know them, the prophetic references in the Bible to this final war just started (written August 14, 1914) the battle of Armageddon. I have not studied these prophecies carefully, and cannot speak with absolute accuracy, as I can about the teachings of the Bible with regard to the right method of mentally working, *i. e.*, true prayer, and the forthcoming end of the material world, which is the only hell that there is, the hell caused by our own wrong thoughts. The 'end of the world' is the complete cessation of all this wrong thinking, and is the end of all matter, all sin, disease, troubles and limitations of every kind, the end of all evil, and comes through united, scientific right thinking." By writing to the office of THE CHRISTIAN SCIENTIST, sending money order (not stamps) for sixty cents you can obtain a copy of this new and revised edition of a most interesting book.

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All inquiries about these or other works on Christian Science, should be addressed to STEPHEN H. ALISON, Publisher THE CHRISTIAN SCIENTIST, 622 Audubon Building, New Orleans, La. Mr. Alison was for many years in the book and publishing business, and has a wide acquaintance with all books pertaining to Christian Science, or in any way referring to religious subjects, including many rare books which are now out of print, and he will be glad to place this knowledge at the service of readers of THE CHRISTIAN SCIENTIST.

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'Tis not in seeking,
'Tis not in endless striving
Thy quest is found;
Be still and listen;
Be still and drink the quiet
Of all around.

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