

The Christian Scientist

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

Vol. III.—No. 1. NEW ORLEANS, LA., SEPTEMBER, 1918. [Serial No. 25]

The Christian Scientist

is published the first day of each month.
It will be sent, postpaid,

ONE YEAR FOR ONE DOLLAR IN U. S. A.

GREAT BRITAIN AND THE COLONIES,
SIX SHILLINGS.

Single Copies, 10c; Back Numbers, 15c.

All communications and subscriptions should be
addressed to:

THE CHRISTIAN SCIENTIST,

P. O. Box 166, New Orleans, La., U. S. A.

Stephen H. Alison is open to book dates for lec-
tures. For particulars, address: P. O. Box 166, New
Orleans, La.

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can write voluminous works on Science without tres-
passing 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 In-
tropection," pages 75 and 76. Mary Baker Eddy.

"Let the word have free course and be glorified.
....Truth cannot be stereotyped; it unfoldeth for-
ever." "No and Yes," page 45. Mary Baker Eddy.

NOTICE.

The notice published in our last issue as to the
establishment of a Chicago office and the manager-
ship of The Central Christian Science Institute, is
hereby withdrawn, as it was not found possible to
perfect the arrangement owing to conditions inher-
ent in the situation at this time; and after six
weeks' sojourn in Chicago, the undersigned has re-
turned to New Orleans, where all mail either for
him personally or for THE CHRISTIAN SCIENTIST,
should be addressed.

STEPHEN H. ALISON.

Christian Science Versus Organi- zation.

AN OPEN LETTER TO UPTON SINCLAIR.

August 14, 1918.

DEAR UPTON SINCLAIR:

I am not writing to you officially as a
"Christian Scientist," never having "joined"
an organization, but I am writing to you as
a Christian Scientist in the larger sense, who
before coming into a sympathetic and spiri-
tual understanding of Christian Science, had
some antecedent experiences which perhaps
fit me to answer appreciatively what you had
to say on that subject in connection with the
various aberrations of a religious character
described in your August number under the
caption, "The Church of the Quacks," which
is the sixth section of your forthcoming book
on "The Profits of Religion."

I write you as a man born and educated
in Scotland, who lived in London during the
later eighties and the strenuous nineties, who
participated in the huge Home Rule Demon-
stration in Hyde Park in 1886, when Glad-
stone advocated the passage of a home rule
measure for Ireland, and in the stirring fight
waged and won by John Burns in blue over-
alls for the Docker's "tanner;" was a member
of the Social Democratic Federation, wrote
for "Justice" (Quelch's paper); was a social-
ist lecturer and also a special lecturer for the
National Secular Society, a writer for "The
Agnostic Journal" and occasionally for "The
National Reformer;" one who knew Annie
Besant in the old days when she was associ-
ate editor of that paper with Charles Brad-
laugh, and watched with the same interest, if
not same surprise, her evolution from Secu-
larism through Socialism to Theosophy, when
she assumed the mantle of Madame Blav-
atsky; who has sat on the same platform at
a Socialist meeting with William Morris,
poet and Socialist, knew Halliday Sparling—
who married the poet's daughter,—frater-
nized at the Democratic Club off Essex Street,
Strand, with John Morrison Davidson, the
staunch Scottish Radical and newspaperman
who introduced me to work on the "Daily
Chronicle;" listened to George Bernard Shaw
"soap-boxing" in Victoria Park long before
that scintillating writer had won an inter-

national reputation; lectured on "The Gospel of Socialism" in every suitable public place in London, and, in other words, as you will see from this summary, was not only sympathetic toward Socialistic propaganda, but actively engaged therein with tongue and pen ever since appreciating as a youth, the truth contained in the concise statement of John Ruskin (*Munera Pulveris*): "This great law rules all the wild design: that success (while society is guided by laws of competition) signifies always so much victory over your neighbor as to obtain the direction of his work, and to take the profits of it. This is the real source of all great riches."

As a consistent Socialist all my thinking life, as that word is understood in its largest significance, being led thereto not by the study of political economy but as a believer in righteousness and justice, I have also been vitally interested in Christian Science for some years; and as one who has read and enjoyed much that you have written because of your enthusiasm of humanity and gift of expression, permit me to say that while there is only too much truth in your indictment against religious charlatanism in your August number, your criticism of the commercialism associated with the organized phase of Christian Science, a defect inherent in all ecclesiastically organized forms of religion, yet you seem to utterly misunderstand, misconceive and misrepresent, honestly, no doubt, the great spiritual message given to humanity by Mary Baker Eddy in "Science and Health;" and I cannot believe that you do this merely because she was a woman, although your recapitulation of her various marital names does savour slightly of sex-antagonism, and is a not uncommon method pursued by writers of bourgeois literature which you so pun- gently discussed in one of your pamphlets. The slur proves nothing nor does it help to elucidate truth. Misconceived as it has been by many ignorant so-called Scientists, misunderstood as the teaching of Jesus so often was by his own disciples, you will find on further investigation far more than "the one grain of truth" which you rather grudgingly admit "*will bear fruit in future.*"

I suppose that you do read sometimes the novels of other novelists, and it is by no means unlikely that you have read "The Genius," by Theodore Dreiser, a great novel which has been ruthlessly suppressed by a tyrannical Mrs. Grundyism that tolerates so much infamous trash; but it is quite obvious that Dreiser's work was suppressed because he saw so completely through the conventional lies of our civilization and did not bow down to nor adore them. Several chapters toward the end of "The Genius" deal with Eugene Witla's experiences in connection with the application of Christian Science to the problems of his existence; and Dreiser has at least endeavored to honestly comprehend the message

of Christian Science. He does not make the mistake of confusing it with hypnotism or the operation of the "sub-conscious mind." In case you do not care to read more carefully the volume of "Science and Health" which you purchased,—to get "The Genius" cost me twice as much—if you have Dreiser's novel or can borrow it from someone who has it, for, of course, it is not to be found in the libraries,—it would be well for you to review the chapters in it dealing with Christian Science. I do not say that they are perfect, but they show a sympathetic and intelligent understanding and he discerns the difference between the spiritual and metaphysical conception of God as Infinite Mind, and the feeble counterfeit belief in the operation of human will-power, as manifested in connection with the human mind. Dreiser may be more of a realist than an artist in words, but he is at least desirous of getting his facts straight and takes pains to do so.

I have already sent you some numbers of THE CHRISTIAN SCIENTIST, and I do not think you will find any ignoring of social problems in such articles as "The Meaning of the World War," "Christian Socialism," etc., the former containing an implied reference to your own great novel "The Jungle," which I have learned to appreciate the more from a recent six weeks' sojourn in Chicago, than when I read it first as published in "the little old Appeal." Now, Comrade Sinclair, I am inclined to discuss your attitude toward Christian Science with the more cordiality because I remember once getting off some rhodomontade on the subject a good many years ago when engaged in newspaper work in connection with what Charles Edward Russell once described as the "painted ladies of the prostitute press"; but I have lived to eat my own words, and if you are the man I believe you are, the time will surely come when you will gladly admit the spiritual power and grandeur of the teachings to be found in the pages of "Science and Health," which teaching is purely non-sectarian and metaphysical, having nothing in common with the fantastic cults which you have so trenchantly reviewed in your article, the main point of which I have not missed nor the lesson it conveys.

MALICIOUS MENTAL MALPRACTICE.

I have not quite been able to understand how a man with the ability and culture of Frederick Dixon has been able to adapt or adjust himself to the procrustean methods of the Boston organization as represented by the five male directors to whom you refer, although the inducements are no doubt considerable; but while you may accuse him of truckling to the vested interests, I do not think that the newspaper he edits, nor his own writings, editorial or otherwise, in any way lay him open to the criticism of having a mentality capable of assimilating views

which were characteristic of the dark ages. I grant you that there has been much misunderstanding even among Christian Scientists as to what is meant by "Mental Malpractice" and "Malicious Animal Magnetism"; but there is no "black magic" about these phrases which are merely used to designate wrong thinking. If we think wrongly unintentionally of other people, we are guilty of "mental malpractice" although innocent of wrongful intent; if we hold or express hate thoughts toward others and deliberately wish them ill, then we are indulging in "malicious mental malpractice." To collective wrong-thinking which to human sense has a certain power unless we get a clear realization of God, good, as the only power, has been given the name "animal magnetism," and if directed with malice prepense, "malicious animal magnetism," is a very good name to call it by. Have you never felt the difference in talking to an appreciative audience or addressing a hostile one? Did you ever read that excellent book by Gerald Stanley Lee entitled "Crowds"? Have you ever reflected on the psychology of crowds? Has the murder thought infectiously spreading in a crowd at a lynching-bee ever caused you to reflect on the meaning of the mob-thought? If you will ponder this subject you will see that there is no black magic, but humanly speaking a good deal of suggestive psychology about the phrases of which you make so much. That some half-educated Scientists may possibly in some instances have made entities of these names given to erroneous modes of thinking is not to be wondered at, when we observe more cultured minds misunderstanding what is meant by such phrases and adopting the cruder rather than the philosophical interpretation of the meaning they are intended to convey and do clearly convey to the intelligent mind. Is any one iconoclastic enough to suggest destroying the Statue of Liberty on the plea that liberty is not a woman? Such literalism would be absurd. I have not given up Socialism properly understood, and neither have you, despite the fact that some well-meaning socialists have indulged in vagaries or made fools of themselves.

If you will read Prof. Huxley's essay on "Sensation and the Sensiferous Organs," or his admirable essay on "Bishop Berkeley and the Metaphysics of Sensation," you will find in these an excellent argument for monistic idealism, without having to resort to a superficial generalization based upon a supposition as to what "Platonist and Berkeleyan and Hegelian and other orthodox collegiate metaphysical magi can prove to you in a minute." Poor Mark Twain, always delightful as a humorous writer, did not shine as a philosopher, and his pathetic attempt to be funny at the expense of Christian Science culminated at the last in the pessimistic nihilism of "The Mysterious Stranger" and of his

"Essay on Man" published posthumously, which showed that his failure to make a philosophical and religious synthesis had embittered him to the verge of despair, and elicited a cynical satire eclipsing Voltaire and almost equal in its intensity of bitterness to Dean Swift. If you can refute what Prof. Huxley has so lucidly and succinctly set forth in his inimitable style in the two essays referred to, I will give you leave to sling as much verbal ridicule as you please at "Science and Health."

I agree with you that the self-styled Christian Science organization has commercialized Mrs. Eddy's writings, and from the article entitled "A Centralized Despotism," published in THE CHRISTIAN SCIENTIST for November, 1917, you will see that it is possible for a person to be a Christian Scientist and yet disapprove of the very things you have so caustically criticised. Your article is so written as to throw a large measure of discredit on Christian Science because of the commercial greed of those who are exoterically identified with it as an organization. You might just as well damn the Sermon on the Mount because of the arrogance of the Roman hierarchy as condemn Christian Science because of the Boston hierarchy. There are thinkers and writers on Christian Science in the United States and Great Britain who have recognized its spiritual truth and value without reference to its ecclesiastical organization, which is not in any way countenanced by "Science and Health" in which it is clearly taught by Mrs. Eddy that "the only priest is the spiritualized man." Christian Science, as formulated in "Science and Health," should be considered on its merits as a form of teaching, and not judged by the perversions of organization, the inherent vices of which have been the deformities and excrescences of religion which the truly religious thought has always protested and will continue to protest against until that time cometh of which Jesus spoke when he said that neither in this mountain nor yet at Jerusalem shall ye worship the Father, but ye shall worship the Father in Spirit and in truth.— The kingdom of God is within you. Christian Science is demonstrable and it would be just as sensible to find fault with Euclid or the multiplication table because a professor of mathematics got drunk, as to hold that form of teaching known as Christian Science responsible for the despotic abuses of the organization which masquerades under its name.

I have read very much that you have written, and admire your propagandist spirit and enthusiasm of humanity, which will, I think, cause you to fully endorse the following passage from "Science and Health" by Mary Baker Eddy, with which I bring this letter to a close:

"God has built a higher platform of hu-

man rights, and He has built it on diviner claims. These claims are not made through code or creed, but in demonstration of 'on earth peace, good will toward men.' Human codes, scholastic theology, material medicine and hygiene, fetter faith and spiritual understanding. Divine Science rends asunder these fetters, and man's birthright of sole allegiance to his Maker asserts itself." (Science and Health, p. 226.)

"Citizens of the world, accept the glorious liberty of the children of God, and be free! This is your divine right." (S. and H., p. 227.)

I am, dear comrade, yours in the service of God and humanity,

STEPHEN H. ALISON.

An Uncovering of "Sub-Conscious Mind."

LETTERS FROM EXPERIENCED SCIENTISTS.

DEAR MRS. _____

I am glad that you wrote me frankly as to the thoughts that came to you regarding my book; for I think that I can show you that there is nothing unscientific about the article referred to.

When Mrs. Eddy was writing her books, the term "sub-conscious" was not in current use, and I doubt if it had been coined. That phase of mortal error had not yet come to the surface and been named; hence, Mrs. Eddy did not deal with it *by that name*. However, witness the following quotations:

"Many are willing to open the eyes of the people to the power of good resident in divine Mind, but they are not so willing to point out the evil in human thought, and expose evil's hidden mental ways of accomplishing iniquity." (S. and H., p. 71.) Are you going to refuse to use my book because therein I "expose evil's hidden mental ways of accomplishing iniquity?" Where could "evil's hidden mental ways" be located, as long as they are hidden save in a supposititious sub (underneath) conscious mental realm?

"The march of mind and of honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing occultism of this period." (S. and H., page 570.) The belief in sub-conscious mind, and the belief on the part of many that it can be made a power for good, for healing the sick and the like, constitutes largely "the growing occultism of this period." Are you going to turn against my book because, through uncovering to working Scientists and the people generally the hidden workings of this false claim, I am helping them to chain it with fetters?

"The present apathy as to the tendency of certain active yet unseen mental agencies will finally be shocked into another extreme mortal mood,—into human indignation." (S. and H., page 570.) What word could bet-

ter describe "active yet unseen mental agencies" than the word "sub-conscious"? I have no doubt that Mrs. Eddy would have used it, had the word been in current use at the time she wrote.

"The belief of sin, which has grown terrible in strength and influence, is an unconscious error in the beginning" (S. and H., page 188); that is, it is beneath the realm of conscious recognition,—i. e., sub-conscious." Again, I have no doubt that Mrs. Eddy would have used the word had it then been known by her to be in the English vocabulary.

"Unconscious mortal mind—alias matter, brain—cannot dictate terms to consciousness nor say, 'I am sick.' The belief, that the unconscious substratum of mortal mind, termed the body, suffers and reports disease independently of this so-called conscious mind, is the error which prevents mortals from knowing how to govern their bodies." (S. and H., page 409.) In this paragraph Mrs. Eddy recognizes in the current language of her day the same working of error that in my article I uncover by the use of a slightly more modern terminology. Her statement, while recognizing the false claim, is a statement of truth with which to meet it. Please observe how similar it is in tone to the last paragraph in my article: "God, who is immortal Mind, never created any mortal mind, whether conscious or sub-conscious. Hence, in reality there is no sub-conscious mind. Therefore, it cannot be a channel for the transmission of beliefs of heredity, and it cannot be a storehouse for erroneous beliefs or a seat of evil habits. It cannot be a medium for the transmission of mortal thought, feeling or will-power. It cannot misgovern the body. God alone governs."

The sentence which you quote from page 137 of my book, might have been written: "The (so-called) intelligence which (in belief) controls the (so-called) bodily organs and functions is spoken of by students of the human mind as sub-consciousness." The words enclosed in parenthesis are implied, or should be, from the context. If the above sentence were objected to for the lack of such qualifying words, hundreds of sentences from "Science and Health" could be objected to on the same ground. I think it is generally conceded that to name an error is not necessarily to recognize its reality. It makes sentences cumbersome to be always inserting "so-called" and "in belief," and the like. The context shows when these are implied.

You are well aware that the mental atmosphere of our time is filled with a *belief* that there is a sub-conscious mind which is real, and that it has power which is real,—just as the mental atmosphere of our time is filled with the belief that there is a science called *materia medica* which is real, and that it has power which is real. Both these beliefs are,

of course, false; but I doubt not that, in your mental work, you handle the claim of *materia medica*. If you do, you recognize it, though you recognize it as false. In this period of human experience, for a Christian Scientist not to recognize (as false) the claim of *materia medica* at certain times, would be as foolish as for an ostrich to hide its head in the sand in an effort to escape its enemies. Since, in our day, human conversation and the columns of the press are filled, from time to time, with the asserted power and laws of the sub-consciousness, is it not equally foolish to ignore that phase of asserted error? It is generally conceded that a particular phase of error is most directly and readily met by handling it under the name which mortal belief gives to it. "You may vary the arguments to meet the peculiar or general symptoms of the case you treat. * * * You may call the disease by name when you mentally deny it." (S. and H., page 412.) Also, on the same page, we find: "To heal by argument, find the type of ailment, *get its name*, and array your mental plea against the physical." I do not see any reason why the false claim of sub-consciousness should not be first exposed and then handled *by name* just the same as the false claim of disease, do you?

In present experience, there is no harm, but often great gain, in recognizing a claim, if we recognize it *as false*. If my bookkeeper should make a wrong entry in my account book, I could not correct it without recognizing it; but I must recognize it as false and apply the truth. When it no longer appears, then I do not need to recognize it even as false. When the false mortal claims incident to the false belief of sub-consciousness no longer appear in experience and conversation, we shall no longer need to recognize them even as false; but, until that time, we shall need to recognize them as false, in order to demonstrate the truth.

(REV.) G. A. KRATZER.

The Church of To-Morrow.

Realizing that religion is a fact and not a theory, the Church of To-morrow will make an effort to link that fact with the idea of democracy. It will assert no special privileges for any, but a common privilege for all. The worth of man—that is, the true principle of democracy, and so it is a fundamental of religion, and the Church of To-morrow will be the Democratic Church. Germany is not the only place where Kaiserism has been rampant. It has reigned supreme in churches, and in the orthodox churches not alone. I know many twentieth-century Kaisers who rule over so-called liberal churches. It is rightly felt to-day that men deserve liberty because on the whole and in the long run they will make a worthy use of it. They who oppose democracy do so because they dis-

trust their fellow men, and hold a low opinion of them. The belief in democracy means confidence in people; it places a high estimate on them. What is this democracy, then, but an expression of religion based on the eternal verity of the brotherhood of man under the Fatherhood of God?

Democracy is a growing force in the thought and life of the world. Modern history in its general drift is a series of lessons in human freedom. Men are fast learning that they are capable of governing themselves, and more and more they are insisting upon doing so. In our new world we long since rid ourselves of the tyranny of non-representative government. Here the experiment of political democracy has been tried on an unprecedented scale, and in spite of shortcomings and dismal prophecies of failure it is proving largely successful. It is time we applied these principles to the unifying or religious aspirations, the aspiration that is common and that is independent of sectarian vesture.

In things essential, unity, in things doubtful, liberty, in all things, charity.

What an exhilarating picture of unity, not uniformity, acceptance of this idealistic concept holds out.

Nor are we disappointed as we make even a cursory survey of the teaching and influence of the world's greatest teachers, of the men who stand out in the religious history of the race like great mountain peaks. They are at one in a grand simplicity. Truth is simple. They are the clear seers of Truth, and the fearless proclaimers of what they see. Theirs is the grand teaching that he that doeth righteousness is righteous, and that there is no religion but in goodness, and no salvation but in saving others. They bear witness to the common source of all goodness, truth and beauty.

THE PROPHETIC VISION.

The Church of To-morrow will assume social obligations because of the integral part which the social life of the community forms of the greater entity which is human service, human service as a part of the service of God. The Bible to-day is not only the book of the Christian, nor yet is it the book of the Jew, but a book to which the whole race, of which Jews and Christians are both a part, made contributions of the best that it had to give. It is because we are reading it in a new way that it is going to create a new religion. It is not a discovery to postulate the ideal of human service. The prophets postulated it a long time since, but for centuries men forgot it; but recently they have rehabilitated the prophetic teachings and reduced them to a science which they call "sociology," and the Church has commenced to apply them and calls the process "social service," but the prophetic instinct

was not for the social service which means the forming of a society and the election of a president and the tossing of a coin. The prophets postulated "human service," which means *freedom, liberty, justice*. Israel was called by Isaiah to be the servant of God, not in favoritism, but "in righteousness." To be the servant of God one must be the servant of man.

The Church of To-morrow will be based upon the prophetic vision. It may not be of the vision of a common faith, but at least it will be the vision of fellowship. The Church of To-morrow will realize that it must give us an opportunity *to compare our best thoughts with the best thoughts of others. Priest-craft was built upon the fact that the earlier priest very well understood that men desired confirmation of their thoughts, hence hierarchy and a slow building-up of an autocratic system, which meant not a church for the many, but a church for the few.* Mrs. Browning put the same thought into very simple words when she said: "Men get opinions as boys learn to read, by repetition chiefly." It is from this unvarying condition of human life that the so-called orthodox churches have continued to be in these latter centuries.

Men have accepted the church as it was because they were frightened to question it. Mather Arnold shows us this also in his poem on "The Buried Life."

"I knew the mass of men concealed
Their thoughts, for fear that if revealed
They would by other men be met
With blank indifference, or with blame reproved.
I knew they lived and moved
Tricked in disguises, alien to the rest
Of men, and alien to themselves."

A TREMENDOUS UPHEAVAL.

There has, however, in the last ten years, been a tremendous upheaval, and this has, by the grace of God, been speeded by the war. Our hope of gathering men into the Church of To-morrow is based upon our progressive realization that they are sharers in the divine life. In this vision of unity, men belong together, each one of infinite preciousness because the divine potentiality is in him. When we postulate this, we must not forget to include every baby born in the slums as well as those born on the boulevard; every baby born to the negro in the Mississippi Delta as well as to the descendants of the Puritan Fathers resident in Vermont; we must include the baby born to the negro in South Africa as well as the baby born in the large apartment houses (when one is born, which is very rarely) which front the park on Fifth Avenue. It may be that some of those babies less favored, may be destined for something higher than a mere hewer of wood and a drawer of water. Realizing the divine spirit in all men, the Church of To-morrow will allow them all the upward

look and open for all the gates of the upward road; will tell them all, that there are no longer colors and sects and creeds, but that all are strangers and sojourners in this earth and fellow citizens with the saints and all of them of the household of God. But above all, the Church of To-morrow, demanding human service, must demonstrate that this citizenship with the saints does not mean only equal privileges in a heaven beyond the grave, but equal privileges here in this planet, in this life, in this hour, in this realization of Fatherhood.

I am perfectly well aware that we are some distance from the concept, but in the measure in which we make an effort to attain the concept, we will be building accurately the foundation stone of the Church of To-morrow.—*Rabbi Emmanuel Sternheim in The Universalist Leader.*

Letters from Experienced Scientists

NEW ORLEANS, LA., August 14, 1918.

DEAR FRIEND:—

After some delay your letter with inclosure was received, and I thank you very much—more for the insight and appreciation even than for the more tangible sign. Your demonstration gives me a good deal of happiness, as I see it has been based on Principle, and so held in God.

I have given your situation a good deal of thought, as there are individual Scientists in different parts of the country, whom we hear from through the paper, situated just as you are; have outgrown the mesmerism of belief in material organization as power or as unity and support, and have to overcome the envy-jealousy thought of such of their acquaintances in Science as still believe (practically speaking) that the Church and Science are more or less material. You are of the number of "the very small remnant," who have been at the spiritual forefront of humanity's battle for liberty since the dawn of time, and of whom Mrs. Eddy reiterated: "Blessed are ye; * * * rejoice and be exceedingly glad, for so persecuted they the prophets who were before you."

It is true that "one with God is a majority," but experience has taught us who make up the Society here, how to "be wise as a serpent and harmless as a dove," in proving it. Since you have seen above the claims of the Boston hierarchy, if you retain "the rags of Romanism," and allow yourself to be known as a "practitioner," you give reality to the priest-craft sense of things, and "a house divided against itself cannot stand." "The only priest is the spiritualized man" has to be carefully demonstrated, else the envy-rivalry thought believes we are poaching on its preserves, since it claims the exclusive right to be called "practitioner" in Science, and we give ourselves too much to meet. The

way we have overcome the dilemma since we have reached the consciousness that Christ alone is the Head of the Church, its Directors are Life, Truth and Love, its Headquarters in infinite Spirit, and its priest is the spiritualized man,—is to think of ourselves as working for God, as ready to “help” as neighbor or brother to our fellow-man; but physical healing has been so thoroughly proved as the effects of Truth that we adopt in our lectures and consultations the phrase of Misc. Wr., “we heal by teaching and teach by healing,” showing people how to apply the truth, how to attain a working-basis, but avoiding the persistent persecution which accompanies the retaining of the name and authority supposed to belong to the so-called “practitioner.” The suffer-it-to-be-so-now of officials and their material accoutrements, as you know, disappeared with the disappearance of the Pastor Emeritus, as the *sine qua non* of all official existence and its products, was “the written consent,” “over her own signature” of Mary Baker Eddy (see Church Manual); and the camouflage of assumed authority in the name of Christian Science, is pure usurpation, without human or divine right to be; and hence is hypocrisy and tyranny; and under such guise we could not really succeed, for at this hour of mankind’s terrible travail for freedom, this empty assumption over others’ conscience is the wickedest error, and “the nothingness of error is in proportion to its wickedness”; so we need to come clean, and demonstrate the spirituality of Science, and *where* all its power and authority come from, and in no direction make a reality of the unreal thing.

You know how to avoid making a reality of mortal family relationships, which is important in these days of our transition, when we have to prove our real identity to be “the good we do and embody”; and this our individuality as one with what is like it and with nothing else; the ties or relations among God’s children (all we really are) wholly spiritual, since our Father-Mother is Spirit; “Truth and Love the only legitimate and eternal demands upon man;” the only togetherness as oneness of thought and feeling; our not living in a material locality, but “every man in his own order,” in our place as thought-and-feeling, in the realm of Mind; communication among Gods ideas, wholly mental and spiritual, despite, not assisted by, material sense. You know the line of knowing or realization, and it is necessary to do good genuine work for ourselves daily, so that the collective wrong consciousness arrayed against the spiritual ideal we embody (symbolized in Rome-Berlin-Boston “strong-organization” thought), cannot seem to mesmerize us, or catch us napping or fooled by “it.”

Yours lovingly,

EXTRACTS FROM THE FIRST EDITION OF SCIENCE AND HEALTH.

(By Mary Baker Glover.)

Creation.

Prof. Agassiz asked: What can there be of a material nature, transmitted through these bodies, called eggs, themselves composed of all the simplest material elements, by which all the peculiarities of ancestry belonging to either sex, are brought down from generation to generation. (266).

Heaven and earth, together with every animal, mineral and vegetable that God hath made, are harmonious and eternal. The belief of life in matter produces its own kind, for it is predicated on error, that brings forth that which is sinful, ferocious, impure and mortal. Vertebrates, articulates, mollusks and radiates are simply what mind makes them. They are technicalized mortality, that will disappear when the radiates of Spirit illumine sense, and destroy forever the belief of Life and Intelligence in matter. (270).

The harmonious and immortal heavens, earth, and man, will be revealed and understood when science shall take the place of personal sense, and error yield to Truth. (271).

Prof. Agassiz has given the origin of mortal and material man; he has traced what we term animal existence, through various stages of its embryology, and with most important observations that ought to awaken thought to the higher and purer contemplation of man’s origin that must precede the understanding of being. (274).

There is but one Principle and its idea, hence, the oneness of God and Soul, and the brotherhood of man; this idea is named man, it has infinite expressions, all of which are members of the body of Christ, Truth. (222).

To America.

Gigantic daughter of the West,

We drink to thee across the flood,
We know thee most, we love thee best,
For art thou not of British blood?

Should war’s mad blast again be blown,
Permit not thou the tyrant powers
To fight thy mother here alone,
But let thy broadsides roar with ours.

O rise, our strong Atlantic sons,
When war against our freedom springs!
O speak to Europe through your guns,
They can be understood by kings.

—Tennyson.

Hatred does not cease by hatred at any time: hatred ceases by love.—Dhammapada.

What to Strive For.

As with the single soldier or sailor who pays his part of the price for the thing worth all it costs, so with the whole group of humanity fighting for a something which the world must have. We call it Democracy, the Kingdom of Heaven, Universal Brotherhood. We are not any of us just sure what it is, but we see the possible reign of love and justice among men, and we long for the coming of that reign, when individuals and nations shall treat each other fairly and seek each other's good. We know what it will mean to humanity when Love, the greatest thing in the world, is really supreme, and so in the spirit and feeling the impulse of that love, we are willing to pay the price. That is what we are at war for; no matter what its beginnings, who or what was to blame, we have grown in the striving, and to-day we have glimpsed a real Kingdom of Heaven possible here upon earth, and had a vision of universal peace when all the forces now used for destruction shall be used for construction, and this vision is worth in its realization all it costs.—*Selected.*

Perhaps a memorable day will come when a nation, renowned in wars and victories, distinguished by the highest development of military order and intelligence, and accustoming to make the heaviest sacrifice to these objects, will voluntarily exclaim: "We will break our swords," and will destroy its whole military system, lock, stock, and barrel, * * * from a loftiness of sentiment,—that is the means toward genuine peace.

Better to perish than to hate and fear, and twice better to perish than to make oneself hated and feared—this must some day become the supreme maxim of every political community.—*Selected.*

You will not compass your poor ends
Of barley-feeding and material ease,
Without the poet's individualism
To work your universal. It takes a soul,
To move a body: it takes a high-souled man,
To move the masses, even to a clearer style;
It takes the ideal, to blow a hair's-breadth off
The dust of the actual.—Ah, your Fouriers
failed,

Because not poets enough to understand
That life develops from within.

—Elizabeth Barrett Browning.

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The Christian Scientist

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Vol. III.—No. 2. NEW ORLEANS, LA., OCTOBER, 1918. [Serial No. 26]

The Christian Scientist

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ideal is comprehended and loved, the borrower from
it is embraced in the author's own mental mood,
and is therefore honest." "Retrospection and In-
trospection," pages 75 and 76. Mary Baker Eddy.

"Let the word have free course and be glorified.
... Truth cannot be stereotyped; it unfoldeth for-
ever." "No and Yes," page 45. Mary Baker Eddy.

"Another form of inhumanity lifts its
hydra head to forge anew the old fetters; to
shackle conscience, *stop free speech*.*...
Shall religious intolerance, arrayed against
the rights of man, again deluge the earth?
... The advancing faith and hope of Chris-
tianity, the earnest seeking after practical
truth that shall cast out error and heal
the sick, wisely demand for man his God-
given heritage, both human and divine
rights namely, that his honest convictions and
proofs of advancing truth be allowed due con-
sideration, and treated not as pearls trampled
upon."—"*Miscellaneous Writings*," page 246.

* Italics ours.

Metaphysics, Socialism and Religion.

A SECOND OPEN LETTER TO UPTON SINCLAIR.

September 20, 1918.

DEAR UPTON SINCLAIR—

I am just in receipt of your kind letter
dated September 13, referring to my open
letter to you under the caption, "Christian
Science versus Organization," published in
the September issue of this paper. As your
letter clearly indicates the root of your mis-
understanding of Christian Science, it pre-
sents me with an opportunity for discuss-
ing the metaphysical issue, which so many
matter-of-fact people profess to ignore,
although they never succeed in doing so. Your
letter reads as follows:

"DEAR COMRADE—I have read with inter-
est your friendly open letter. I could not say
all I had to say about Christian Science in
the Magazine. You will find more in the
book. I have read Science and Health. I
cannot go with it because I don't believe in
any sort of metaphysics. I have given my
reasons in the latter part of "The Profits of
Religion." I went through the whole game
when I was in college—the metaphysics game
I mean. There is nothing in it for me.

"Sincerely
"U. SINCLAIR."

It is precisely because so many people have
regarded metaphysics as part of a college
curriculum rather than as the science of life,
that the world has become the huge battle-
ground which it is to-day; thus affording
propagandists, agitators and reformers the
delightful opportunity which they seem to so
much enjoy of trying to set it right. The
very Prospectus which you enclosed with
your letter, outlining "the faith of the fu-
ture, a creed of science and social justice," is
based entirely upon a belief in the reality of
justice and right as essential principles which
have to be lived up to; and this is a dis-
tinctly metaphysical concept, whether you

are pleased to call it so or not. It is quite obvious that you have confused metaphysical teaching with "other-worldliness"; and as it seems to involve a sort of mental gymnastics against which your artistic nature revolts, it appears easier to pass it up than to endeavor to arrive at a full understanding of truth, which can be only perceived metaphysically, for "truth spiritually discerned is scientifically understood," and only scientific understanding will enable us to eliminate the evils which have resulted from centuries of wrong-thinking.

To ignore the metaphysical is to make a reality of the physical; and those who adopt such a view-point would be logically committed to the materialistic concept of existence involved in the saying, "Let us eat, drink and be merry, for to-morrow we die." If this were our daily outlook, then "we are of all men most miserable"—"having no hope, and without God in the world." It is this very materialism which has resulted in the cannibalistic mis-called civilization, which is based on the selfish sense of "every man for himself and the Devil take the hindmost"—a dictum against which you so eloquently protest, even while disavowing metaphysics! You have referred to the Hebrew and Christian prophets as preaching social revolt, and I would commend to your attention what one of the greatest of these prophets said: "Let the wicked forsake his way, and the unrighteous man his thoughts: . . . for my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." This beautiful statement, to be found in the book of Isaiah, the greatest of the Hebrew prophets you so honor, voices a great spiritual or metaphysical truth. Are you going to say of it, in the words of your letter, "There is nothing in it for me"? This Hebrew prophet, or metaphysician, recognized that thought preceded action, and that the first step toward righteousness or right acting consisted in right thinking.

Metaphysics, according to the American Encyclopedic Dictionary, "is a term popularly employed to denote a science dealing with subjects incapable of being dealt with by physical research. Broadly viewed, the Aristotelian metaphysics was the science of the first principles of being, the science of the first principles of knowing, and the science of God, as the beginning and ending of all things." Professor Ferrier, the Scottish writer, says: "Metaphysic is the substitution of true ideas—that is, of necessary truths of reason—in the place of the oversights of popular opinion and the errors of psychological science." As Sir William Hamilton pointed out, it "is a science, or complement of sciences, exclusively occupied with mind," that is to say, with thinking; and as all your own writing in the

cause of humanity is the product of thought, it is to that extent necessarily metaphysical, whether you like the expression or not.

I am sure that you will not regard Professor Thomas H. Huxley as either a visionary or a dreamer, but a practical scientist, and I, therefore, commend to your attention these words from him on the great subject which you so perfunctorily dispose of in your letter:

"The maxim that metaphysical inquiries are barren of result, and that the serious occupation of the mind with them is a mere waste of time and labor, finds much favor in the eyes of the many persons who pride themselves on the possession of sound common sense; and we sometimes hear it enunciated by weighty authorities, as if its natural consequence and the suppression of such studies, had the force of a moral obligation.

"In this case, however, as in some others, those who lay down the law seem to forget that a wise legislator will consider, not merely whether his proposed enactment is desirable, but whether obedience to it is possible. For, if the latter question is answered negatively, the former is surely hardly worth debate.

"Here, in fact, lies the pith of the reply to those who would make metaphysics contraband of intellect. Whether it is desirable to place a prohibitory duty upon philosophical speculations or not, *it is utterly impossible to prevent the importation of them into the mind.* And it is not a little curious to observe that those who most loudly profess to abstain from such commodities are all the while unconscious consumers, on a great scale, of one or other of their multitudinous disguises or adulterations. With mouths full of the particular kind of heavily buttered toast which they affect, they inveigh against the eating of plain bread. In truth, the attempt to nourish the human intellect upon a diet which contains no metaphysics is about as hopeful as that of certain Eastern sages to nourish their bodies without destroying life. Everybody has heard the story of the pitiless microscopist, who ruined the peace of mind of one of these mild enthusiasts by showing him the animals moving in a drop of water with which, in the innocence of his heart, he slaked his thirst; and the unsuspecting devotee of plain common sense may look for as unexpected a shock when the magnifier of severe logic reveals the germs, if not the full-grown shapes, of lively metaphysical postulates rampant amid his most positive and matter-of-fact notions.

"By way of escape from the metaphysical Will-o'-the-wisps generated in the marshes of literature and theology the serious student is sometimes bidden to betake himself to the solid ground of physical science. But the fish of immortal memory who threw himself out of the frying-pan into the fire, was not more

ill-advised than the man who seeks sanctuary from philosophical persecution within the walls of the observatory or of the laboratory. It is said that 'metaphysics' owe their name to the fact that, in Aristotle's works, questions of pure philosophy are dealt with immediately after those of physics. If so, the accident is happily symbolical of the essential relations of things; for metaphysical speculation follows as closely upon physical theory as black-care upon the horseman."

I would again commend to the attention of yourself and every other reader, who is in any way disposed to make little of the science of metaphysics, for a science it is, "the science of the first principles of knowing and the science of God, as the beginning and ending of all things"—the wonderful essay on Sensation and the Sensiferous Organs, by Professor Huxley, to which I have already referred in my first letter and from which the foregoing passages are quoted. In the course of this most luminous essay, which proves the writer of it to have been one of the foremost champions of idealism instead of the materialist some have supposed, it is most clearly shown that the fundamental basis of our knowledge is essentially metaphysical. One or two more quotations will be sufficient to indicate this:

"Even the common-sense philosopher, *par excellence*, says of smell: 'It appears to be a simple and original affection or feeling of the mind altogether inexplicable and unaccountable. It is, indeed, impossible that it can be in any body: It is a sensation, and a sensation can only be in a sentient thing.'"

Commenting upon this statement of Reid who has been called the common-sense philosopher, Huxley says:

"For want of something more than that 'common sense,' which is very common and a little dull, the contemner of genius did not notice that the admission here made knocks so big a hole in the bottom of 'common-sense philosophy' that nothing can save it from foundering in the dreaded abyss of Idealism." Amplifying on this, it is shown in the same essay, "that muskiness, inasmuch as the term denotes nothing but a sensation, is a mental state and has no existence except as a mental phenomenon," although when this "is first brought under the notice of common-sense folks, it is usually regarded by them as what they are pleased to call a mere metaphysical paradox and a patent example of useless subtlety... That which is true of muskiness is true of every other odor. Lavender-smell, clove-smell, garlic-smell, are like 'muskiness,' names of states of consciousness, and have no existence except as such. But, in ordinary language, we speak of all these odors as if they were independent entities residing in lavender, cloves and garlic; and it is not without a certain struggle that the false metaphysic of common sense, thus ingrained in us, is expelled... The most elementary study

of sensation justifies Descartes' position, that we know more of mind than we do of body; that the immaterial world is a firmer reality than the material... *Immediate knowledge is confined to states of consciousness, or, in other words to the phenomena of mind.* Knowledge of the physical world, or of one's own body and of objects external to it, is a system of beliefs or judgments based on the sensations... Whoso has mastered the elements of philosophy knows that the attribute of unquestionable certainty appertains only to the existence of a state of consciousness so long as it exists; all other beliefs are mere probabilities of a higher or lower order. Sound metaphysic is an amulet which renders its possessor proof alike against the poison of superstition and the counter-poison of nihilism... *All that we know about matter is that it is the hypothetical substance of physical phenomena—the assumption of the existence of which is as pure a piece of metaphysical speculation as that of the substance of mind...* This is all that just metaphysical criticism leaves of the idols set up by the spurious metaphysics of vulgar common sense."

If you have had the patience to read thus far in the metaphysical disquisition into which I have inveigled you lest a mere reference should be perfunctorily dismissed as being in the category of college curriculum, you will see that "the metaphysics game" must necessarily have something in it for you and for every person else who thinks, whether you, or they, wish to acknowledge it or not. To say otherwise, is to act like the sulky schoolboy who pouts over his arithmetic problems as has been expressed in his doggerel:

"Multiplication's my vexation;
Division's just as bad;
The rule of three it puzzles me,
And fractions drive me mad."

Yet this very schoolboy finds it necessary to employ these arithmetical principles in almost every detail of his adult life.

As was pointed out in the commencement of this letter, to limit oneself to the so-called physical and to ignore the metaphysical, would be to accept the frankly materialistic interpretation of existence, which would lead to the super-mah conclusions of Nietzsche, and the German kultur of material efficiency. This is the very thing which has been one of the primary causes of the present world-war and is also the basis of our present competitive unsocial system, if system it can be called, with its concomitant wage-slavery based on what Wordsworth described as

"The good old rule—the simple plan,
That they should take who have the power,
And they should keep who can."

Nature, as Huxley pointed out in his famous lecture on "Evolution and Ethics," is non-moral. Physical laws do not discrimi-

nate between the good and the bad. If a good man stands under a steam-hammer when it is descending, he will be ruthlessly crushed. Natural law, so-called, is inexorable. Natural law says:

"Thou makest thine appeal to me;
—I bring to life, I bring to death,—
* * * * *
—I care for nothing, all shall go."

Material efficiency, based upon the struggle for existence and the survival of the so-called fittest, not the ethically fittest but only those types best-suited to their material environment, has been used repeatedly as an argument to justify the industrial struggle, utterly inhuman as that struggle is, for "Man's inhumanity to man makes countless thousands mourn." Material efficiency is satisfied to push the weaker to the wall, and for some to rise to success upon the shoulders of the less fortunate. Now, there is nothing in the merely physical outlook on existence to discountenance this. It seems to be nature's method, and as nature is non-moral, why "nothing succeeds like success"!

Now, the moment the metaphysical concept of God, infinite Life, Truth, Love, over all and all, intervenes, we are brought face to face with a higher and nobler concept; we are confronted with the message of Jesus the Way-shower, the Fatherhood of God and the brotherhood of man. From each according to his ability, to each according to his needs. This is the ethical or religious outcome of the metaphysical concept; and the ecclesiastical materialistic perversions of it cannot invalidate its truth, for it must be reckoned with as the only sound basis upon which to build for the future. *The recognition of right as might is not physical, but metaphysical.*

The French Revolution was a revolt against the feudal pomp, luxury and injustice of the vested interests; but having no metaphysical basis, the reign of terror supervened, and was succeeded by the military despotism of Napoleon. The mistakes of the past should serve as warnings for the future; and the world will not be won "For a clean peace and the Internation" by disregard of those principles which form the fundamentals of Christian Science teaching; nor are these principles to be summarily dismissed as merely metaphysical. The Scottish Catechism has the question, "What is the chief end of man"? and the answer is, "To glorify God and enjoy Him forever." Of course, this does not mean any anthropomorphic belief in a corporeal God, but in God as the Principle of all good. The acceptance of good as the ultimate ideal, recognizes only that as right which enables man to realize that divine ideal; and it is the work of the true reformer to help to dispel the mists of ignorance, so that man, recognizing

his divine heritage as a child of God, shall be no longer content to gaze upon the ground like the man with the hoe or the man with the muck-rake; but, realizing his high calling, and forgetting those things which are behind, and reaching forth unto those things which are before, shall press toward the mark, resolving "this one thing I do."

To make mere material prosperity an end in itself, would mean even if that end were attained, complete satiety, hence, the absolute necessity of recognizing an eternal Principle governing man. For permanent happiness, man has to realize his divine birthright, and that he is not living in time, but in eternity. He is not striving for mere worldly success in itself, even when he insists upon justice for all mankind. This is not "other-worldism," if we fully recognize that now are we the sons of God, even though we know not yet what we shall be. The ideals to be set before humanity, which will let the ape and tiger die, must transcend the merely mortal and material sense of existence, looking through the mist of matter to the infinite unfoldment of spiritual truth. The socialistic ideal, insofar as it is merely concerned with facilitating the welfare of mankind, has genuine meaning only when it is thoroughly understood that all obstacles have to be removed which would in any degree hinder from striving after spiritual perfection. To "make the world a decent place to live in," is certainly a very desirable object to strive for; but, to think of it only as a decent place to die in, will not take us very far, and would be the stultification of socialism. The old theological belief that we must die in order to become immortal, has to be replaced by an understanding that man is immortal *now*; and that in God he lives and moves and has his being. I have known many honest and earnest reformers of the positivist or materialistic schools, who failed of achieving that to which they had devoted their lives because of failure to recognize the reality of religion divested of its ecclesiastical counterfeits—disgusted as you have been with the shams and quackeries with which it has been surrounded. They made the sad mistake of confusing the shadow with the substance, and so discarding the most fundamental influence in the regeneration of mankind.

I have sought, in this letter, to show that one of the keenest scientific and philosophical intellects of the nineteenth century satisfactorily demonstrated that *metaphysics is absolutely essential to a comprehension of the problems of existence.* I have also sought to show that the metaphysical concept of existence necessarily involves the religious concept as the ultimate reality which is recognized by Christian Science.

Yours cordially,

STEPHEN H. ALISON.

Letters from Experienced Scientists.

622 Audubon Building,
New Orleans, La.,
September 13, 1918.

DEAR FRIEND—

Your question is certainly one that should have a right answer, and as truth comes by revelation and inspiration, under the law, he that seeketh, findeth, our waiting on God will enable us to see what is the way of wisdom in meeting the urgency of the Scientists there who are wanting your help in beginning and carrying on regular meetings.

Everything means something, and in human experience we attain to the normal before we reach the purely spiritual; and for Christians to meet together for mutual help and worship—"forsake not the assembling of yourselves together"—seems as clearly a phase of normal human existence as our satisfied need of light and air and human companionship; and divine Love which meets our every need, has promised, "all these things shall be added unto you."

Your problem seems to be how you can demonstrate a harmonious basis of co-operation in Science with those who practically identify a material organization with Christian Science and are giving weight to their Mother-church membership, class-teaching, etc., though they are rather inconsistently asking you, who have understood Mrs. Eddy's counsel about our next building being on a purely spiritual foundation, "than which there is no other," and our next Leader, "the spiritual idea,"—to take the initiative in organizing them materially with the Quarterly Lessons for the Sunday service. The human sense of church, what she called a suffer-it-to-be-so-now, proved its inadequacy in showing itself unable to sustain her, but verified her prophecy that organization would have to be laid off with our advancing understanding; and the way a certain exponent of the material sense of Science has been used by "It" to rob you and yours, is proof positive that you would better be entirely guided by your own intuition and more spiritual vision, than persuaded to do what might make mortal sense more safe and comfortable at the cost of inevitable oppression to yourself. Whenever we are tied up in any form of organization with thought more material than ourselves, we are made foot-balls and door-mats because material sense hates the spiritual idea we are embodying, and in its nature it is (even when guised as Science) "a liar" and thief, which will "break the Ten Commandments to get its own way." Hence, "To thine own self be true, . . . usefulness is doing rightly by yourself and others."

It is quite important in making your demonstration to go always in the direction of freedom and justice, to stay under your own

vine and figtree, where you can reflect the divine leadership and control of circumstances to which your greater spirituality entitles you. Doing this, would perhaps manifest as the Scientists who want you to help them, meeting in your home at first, where you and Mrs.—or Mr.—could read from the Bible and Science and Health, and give talks or instruction in Science. We read about three pages from Science and Health and some chapters from the Bible, and in addition give lectures for about a half-hour on Sunday mornings, and on Wednesday evenings, Mr. Alison giving one talk and I another; embodying all the instruction possible to give a correct effectual working-basis.

The only reality of "organization," since God is Spirit and the knowledge or Science of Spirit is wholly spiritual, must needs be our agreement or mutual understanding as Scientists, to work together, "shout together" until the walls of Jericho (stubborn error) have all fallen down in the spirit of the Sermon on the Mount, steadily demonstrating Science and Health in our individual and collective experience, "keeping the forty per cent of good in each" in the best and happiest possible accord with that in every other worker; which is our concept of "unity," rather than any material ties and bonds, officers, committees, etc. Only so can we follow the counsel, "Every one should build on his own foundation, subject only to God. . . , organization and time have nothing to do with Life."

It is more normal or natural to meet and work together, as it better shows forth the glorious fact of man's oneness in and with God, the brotherhood of man under the Fatherhood of God, and the suggestions of discord to "scatter the sheep" are always from the one evil or evil one, that would make us forget that "Love is the heart and Soul of Christian Science" and "Christian perfection is won" as we learn "to pour in truth through flood-tides of Love." Because the material concept or lie about Science, having an axe to grind, condemns this spiritual standpoint, and the belief that material organization is real has constituted itself a regular lynching-bee or mental assassin of the spiritual idea of Science, which acknowledges no other priest (practitioner) but "the spiritualized man," you will have to prepare to meet the test to yourself and your work which Jesus gave his disciples;—if Satan cometh and findeth nothing in you, then are ye free indeed—then you are able to work alone with God and for God, if need be, without any affinity of selfish purpose or desire; but only "to abandon so fast as practical the material, and adopt the spiritual, . . . to make rapid transit to heaven."

Since the only "Pastor" the Christian Science "Structure of Truth and Love" ever had can no longer give her requisite "written consent" to officialism of any kind, and God

never leaves Himself without a witness, the demonstration that her "successor" would be, as she said, "spiritual man"—Christ, "the Head of the Church and the saviour of the body"—has been made; and the signs following are much clearer than before ecclesiasticism was eliminated from their concept of Christian Science. For instance, the workers here have found that since discerning the spiritual reality of organization or unity as their oneness of thought and feeling and purpose embodied in their agreement (to give an example) to watch the daily papers for the leading error needing to be handled, they are enabled to change wrong to right weather-conditions, to stop storms, cold waves, untoward River conditions, etc.; and the collective understanding that "heat is hate," interpreted through prayer the excessive, record-breaking heat over eastern America as the come-back of Prussian anger and consternation over our turning the tide of victory at Chateau-Thierry and so (it thought) for the whole mighty struggle; we saw that a big effect (widespread, record-breaking heat) pointed to a big cause,—our first hand-writing on the wall of its defeat; and handling its consternation manifesting physically, the heat-spell was broken within three days. "A tree is known by its fruits," and if you have the courage of your convictions, God hath no respect of persons—the workers there will obtain just the same kind of results. "Preach the Gospel, heal the sick, and lo, I am with you in all ways or conditions, even unto the end of the (material) world." Right motives are God's angels, which give pinions to thought and strength and freedom to speech and action.

Yours lovingly,

ALICE BOYD.

As a Man Thinketh.

A picture of strife and struggle called "War" is presented for acceptance to the minds of mortals. Failure to grasp the fact of the wholly mental nature of the presentation leads to harshness, criticism, and unjust judgments, one of another; and so adds to the picture of strife rather than reducing it.

One type of thought (conscientious objection) looks upon the horrible thing in dismay, believing it to be quite real. Fear grips him, and he thinks he sees himself at once in a position where he may be forced to act against his highest convictions. He resists.

Another type, reviewing the scene also as quite real, conceives a situation where responsibility may be shirked, and thereby the desirable issue of annihilating the ugly thing is frustrated, or at any rate greatly hindered. Hence, he would unduly influence or use force.

Both outlooks reveal a lack or limited understanding of Principle.

Fear, which argues "What will happen if this or that should accrue?" is the chief instigator of strife; and the devil's argument to disunite, though not generally so recognized.

Fear used in a broad sense, and in its deepest significance, is responsible for the expression of all the despotic tendencies of the carnal mind. Human will, with its tyrannical propensities and malicious purposes is induced and maintained by the fear of loss of power, place, or precedence; and this is not common to one type of thought only. The unsuspecting conscientious objector often becomes as much a victim of this subtle argument as the ardent volunteer, the fear of domination raises the same fighting spirit of resistance to control, and fosters the same spirit of opposition; thus propagating the very qualities of thought and feeling which engender war.

Hence, as long as others' deeds appear offensive, and can raise a hostile response in thought or deed, can one claim exemption from the "war spirit," or really be said not "to believe in war?" Until these workers of strife have been ousted from each individual mentality, and the belief that one mind has power over another has been met and overcome, so that peace reigns consciously within, is it possible to expect or look for peace without?

The somewhat trite illustration of the non-resister who will stand by and see his child, or someone dear to him, attacked by a malicious invader, is a subtle suggestion to be resisted. As a matter of fact, it is mere futile speculation to premeditate a course of action, for one cannot foresee under what circumstances a supposed catastrophe might occur.

In case of such a crisis, who can say beforehand how he would act? The occasion might bring forth his highest grasp on good, sufficient to overcome all the evil for himself, his own and his supposed antagonist; or he might be so "taken unawares" as to be unable to do more than protect himself and others by what human means offered at the moment. Opinion, superstition, and emotion, are not safe guides. Obviously a more accurate understanding of Principle is needed as a solution of the problem.

The broad, all-inclusive term Principle indicates a fundamental source, or governing law of right as a basis of all existence—Omnipotent, Omniscient, Omnipresent. If Principle is this—and it either is or is not—it is absolutely incontrovertible and imperative in every activity and operation, and cannot be thwarted by mortal will, opinion, or desire. It stands entire, complete, perfect, instantly available to every man in every hour, as entirely so as is the principle of mathematics. It is generally conceded that the nature of omnipotence is good, true, loving—"above all that we can ask or think." So that

no man can be placed in any situation, apparently agreeable or disagreeable, where good is not instantly available to him, if he cares to make his appeal to it; and he will certainly be freed and delivered from any supposed power less than omnipotence, in proportion to his understanding and full allegiance to it.

Mrs. Eddy, on page 390 of "Science and Health," writes to the point:—"It is our ignorance of God which produces apparent discord, and a right understanding of Him restores harmony." Also on page 340 she says: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars."

When ignorance is corrected by a right knowledge, the ills to which flesh is heir will diminish and disappear. This is being proved by many to-day, and is provable to all who are open-minded enough to test it fairly; for God, Principle, is no respecter of persons. "*Thou openest thine hand and satisfiest the desire of every living thing*" (Ps. 145:16).—*Active Service.*

QUESTIONS AND ANSWERS.

Q.—I wrote you how greed and selfishness had seemed to do so much stealing, while it hid its tracks from me. Yet, the one who seemed to go on robbing me while I was helping her appears so unconscious of it all I sometimes blame myself as too suspicious, though the facts are too stubborn to move. How can I use Science for the situation?

Ans.—In pondering how to show the application of Science to the ever-recurring phenomenon of error trying to rob the Scientist, but appearing very sweet and good through all it is doing, I am reminded of the saying that every true follower of the Master has also his Judas who continues still to betray him with a kiss. Experience shows us why Jesus told his disciples to be wise as serpents while they were harmless as doves, and why Mrs. Eddy emphasized the parable of the five wise and the five foolish virgins, and said: "Let human justice *pattern* the divine."

That "crossness" you have complained of in yourself probably came from the suppressed protest in your heart against your mistaken sense of duty to shut your eyes to the scheming worldliness and ingratitude which claimed the right to dominate the whole situation to its own advantage, because it had married into your family and was making a big reality of mortal ties; while the genius of your thought was for freedom and justice (the present "time-spirit"), taking Jesus' view of who is our brother and sister and mother and how to treat them.

But remember, "error let alone will multiply. . . and submission to error superinduces loss of power." On Principle, we have to "rise in the strength of Spirit to resist all

that is unlike God." Because Resistance to tyrants is obedience to God, and the tyrant of to-day, whether Prussian or Roman or Boston, is a more than ever "bland lie," you need to "hold fast that which is good," the truth which applies to the universal and the individual situation of the spiritual idea,—which is: we are exponents of Christ's promise, the truth shall make you free; and whether in Europe or Science this fact is gaining such rapid ground in human consciousness that its and our natural enemy is everywhere driven to use its last and worst weapon, terrorism; so we have to prove correspondingly for ourselves that "moral courage is. . . king of the mental realm, . . . error is a coward before truth." You have so often proved of evil that its nothingness is in proportion to its wickedness, that you should not hesitate to follow the scientific counsel to withhold not the rebuke or explanation which destroys error, whenever it confronts you. You know the difference between being good and being goody-good. One, is doing right from Principle, from love of Truth for its own sake, for which we are sure to "encounter storms" and cannot even wish "to escape the exalting ordeal of sin's revenge on its destroyer." While being goody-good is doing the way selfish mortal sense, usually "married into our family", wants us to do; it is making a reality of the Adam-man and the Eve-woman, and devoting our truth to helping them get what they want and keeping them comfortable in their Adam-dream or deep sleep. By this dreamer, "your good will be evil spoken of; this is the cross. Take it up and bear it, for through it you win and wear the crown." We understand in Science that when needed we must tell the truth about a lie, and this one in your family has been built up so big and for so long, you will need to make your demonstration thoroughly, as evil always turns the lie on us when we uncover it, which makes "it require the spirit of our blessed Master to tell a man his faults," since somewhere along the way the error which we are having the love and courage to resist, is sure to try laying all the blame of what has gone wrong on us; and we have to be proof against angry accusation upon us becoming self-condemnation to confuse and paralyze our high endeavor. But all true hearts are at war with the same evil, visible and invisible, and Christian Science is so full of martial music, it will keep you glad and happy, and the cup you drink will not seem bitter, since the end we are battling for, is very sweet, justice and freedom now and always, and we are sure of victory since we work with God.

"Judge not the future advancement of Christian Science by the steps already taken, lest you yourself be condemned for failing to take the first step."—*S. and H., page 459.*

EXTRACTS FROM THE WRITINGS OF
MARY BAKER EDDY.

"Science and Health makes plain to all Christian Scientists that the manhood and womanhood of God have already been revealed *in a degree** through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor, is man in the image and likeness of God."—C. S. *Sentinel*, May 23, 1901.

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Vol. III.—No. 3. NEW ORLEANS, LA., NOVEMBER, 1918. [Serial No. 27]

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trospection," pages 75 and 76. Mary Baker Eddy.

"Let the word have free course and be glorified.
... Truth cannot be stereotyped; it unfoldeth for-
ever." "No and Yes," page 45. Mary Baker Eddy.

"The author [Mrs. Eddy]... has made no
effort to treat in full detail* so infinite a
theme."—*Science and Health, Preface,*
page x.

"To-day, though rejoicing in some prog-
ress*, she still finds herself a willing disciple
at the heavenly gate, waiting for the Mind of
Christ."—*Preface to S. and H.,* page ix.

"Everyone should build on his own founda-
tion, subject to the one builder and maker,
God."—*Retro. and Intro.,* page 48.

* Italics ours

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"The Simplest Thing in the World."

"The Simplest Thing in the World" is the
title of a delightful little book by A. C. Ken-
rick, published by The Crystal Press, of Lon-
don, England, a copy of which has just been
received from the author. Mr. Kenrick is
already favorably known to many of our
readers because of his contributions to *Active
Service*, and some of the best of these articles
are embodied in the volume before us, which
has a sweet, mystical charm all its own, the
outcome of the spiritual consciousness of its
author, whose book indicates a sympathetic
understanding and vital appreciation of the
writings of Mary Baker Eddy.

It was said of Benedict Spinoza, the great
monistic philosopher, that he was a God-in-
toxicated man, and Mr. Kenrick's conception
of the Unity of Good, in God and His idea,
perfect Spiritual Man, is so simply ex-
pressed in language which is both eloquent
and poetical, as to indicate that he sees God
in everything;

"Finds tongues in trees, books in the run-
ning brooks,

Sermons in stones and good in everything."

THE ADAM DREAM.

We have always admired the metaphysical
subtlety hidden away in the pages of "Alice
in Wonderland," and its equally delightful
sequel, "Alice Through the Looking Glass,"
and Mr. Kenrick has utilized one of the
incidents to elucidate the illusionary nature
of the Adam dream.

In "Alice Through the Looking Glass" we
read of the Red King lying asleep on the
damp grass. "I'm afraid he'll catch cold
with lying on the damp grass," said Alice,
who was a very thoughtful little girl. "He's
dreaming now," said Tweedledee. "And what
do you think he's dreaming about?" Alice
said, "Nobody can guess that." "Why, about
you!" Tweedledee exclaimed, clapping his
hands triumphantly. "And if he left off
dreaming about you, where do you suppose
you'd be?" "Where I am now, of course,"
said Alice. "Not you!" Tweedledee retorted
contemptuously. "You'd be nowhere. Why,

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you're only a sort of thing in his dream.' 'If that there King was to wake up,' added Tweedledum, 'you'd go out—bang!—just like a candle!' 'I shouldn't!' Alice exclaimed indignantly. 'Besides, if I'm only a sort of thing in his dream, what are *you*, I should like to know?' 'Ditto,' said Tweedledee. 'Ditto, ditto!' cried Tweedledee. He shouted this so loud that Alice couldn't help saying: 'Hush! You'll be waking him, I'm afraid, if you make so much noise.' 'Well, it's no use you talking about waking him,' said Tweedledum, 'when you're only one of those things in his dream. You know very well you're not real.' 'I *am* real!' said Alice and began to cry. 'You won't make yourself a bit realer by crying, Tweedledee remarked, 'there's nothing to cry about.' 'If I wasn't real,' Alice said—half-way laughing through her tears, it all seemed so ridiculous—'I shouldn't be able to cry.' 'I hope you don't suppose those are real tears?' Tweedledum interrupted in a tone of great contempt."

"That [says Mr Kenrick] is a pretty good description of the Adam dream, the dream of good and evil, of life and intelligence in matter, called the material universe. Instead of not wanting to wake Adam up, that is just what we want to do, because, directly the dream ceases, all evil will "go out—bang!—just like a candle." But we shan't go out with it; on the contrary, as St. Paul says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye."

SCIENCE OF RIGHT THINKING.

As our author points out, this great change is brought about by thinking rightly, for "as a man thinketh, . . . so is he."

It is not sufficient to say, as some do, that there is no good in the material world, which might seem to imply that there is a material world, but that it is not good. We have to understand that *there is no material world*, but that "all is infinite Mind and its infinite manifestation, for God is all-in-all."

The old gnostic belief in a dualistic antagonism between so-called matter and spirit was the parent of asceticism and the effort to conquer matter by material pain, thereby making a reality of it, which is merely a phase of the old dualistic belief in Ormuzd and Ahriman, God and Devil, good and evil, with all its brood of accompanying errors. Christian Science, spiritual monism, meets this hideous error with an unequivocal denial of the reality of matter, and an affirmation of God-good, as omnipresent, everywhere present, and the substance of all that really is.

Heaven is not a place, it is a perfect state of consciousness. As Jesus phrased it, "the kingdom of God is within you," or as Mr. Kenrick expresses it: "What good we are conscious of is God and is this kingdom

within. If, through ignorance, this good is located in the objective world, that is to say, in material objects and people, it is lost sooner or later in discord and death. If we recognize the true source and nature of good as Spirit, having nothing to do with matter, and not seen away back of matter, nor shining through matter, but purely subjective, in fact our own consciousness expressed, this recognition is God with us. It is God. It is Life eternal."

"THE SIMPLE WAY."

"Cast out first the beam out of thine own eye.' Why? . . . Why not help the other fellow to get the mote out of his eye? Surely that is much easier and more interesting? Yes, but it is putting the cart before the horse, because his seeming mote is part of our beam. Why is this? The reason is because there is only one creation. [One reality.]

"We are looking at heaven, that is God's perfect creation, here and now. We see it in more or less perfection—to some it is hell, and to others, practically heaven, according to our state of consciousness; according to how much or how little it is distorted by the beam in the eye. 'That which sees the true idea is the true idea which it sees.' God is of purer eyes than to behold evil.' (Hab. I, 13.)

"God can only see good. Love can only see love, and its own lovely ideas. This is the unalterable law of Mind. Mortal mind claims to invert this law and holds us in thrall as long as it is believed in, whether we knowingly believe, or submit to it through ignorance. That which sees the false idea is the false idea which it sees. That which sees evil is evil. That which sees jealousy is jealousy. That which sees criticism is criticism, and so on. What does this mean put into practice? If A see B doing anything wrong, the wrong A sees is his wrong sense of God's idea, and if he corrects this by knowing the truth about B as God's idea, this part of his beam is destroyed, and both he and B are set free. For instance, if A thinks B is jealous of him or anyone else, A may not be conscious of being jealous, may even congratulate himself on being above jealousy, and pat himself on the back. Nevertheless, the jealousy he sees in B is his recognition of jealousy, and is his own beam, and it is his business to help to destroy it in his own consciousness. When he has done so, B is free. Of course, B, if he knows how, should help too. So it is with all trouble, sin and limitation. We have to destroy these in our own consciousness, until it is quite purified, so that 'the prince of this world cometh and hath nothing in me.'"

By the simile of a leaking boat, Mr. Kenrick brings it home to his readers, that it is wise to get busy and bale, as by right thinking we not only help others, but also our-

selves, and thereby get out of all our fancied troubles into heaven, a perfect state of consciousness. "Fortunately, we can't sink when 'leaning on the sustaining infinite.' The more we lean the more we are buoyed up; such is the law of good."

Jesus said: "What I say unto you I say unto all, Watch." "Watch what? The thoughts that come crowding into consciousness. We must rebuke, cast out by the denial, all thoughts which are not about God and His perfect manifestation, and only entertain those which are fit for the temple of God. If we let this Mind be in us which was also in Christ Jesus, it is our Mind. When we claim this as our only Mind we shall no longer have to strive and watch, because we shall all be of one Mind, the Mind which is God. . . . This Mind is always declaring Its own nature—I am Love. I am Truth. I am Life. I am That I am."

It is when we realize that God, Good is the only Mind, that we can truly say with the old-time poet:

"My mind to me a kingdom is;
Such present joys therein I find,
That it excels all other bliss
That earth affords or grows by kind."

STEPHEN H. ALISON.

Letters from Experienced Scientists.

New Orleans, La., October 19, 1918.

Dear Mrs _____

There seems an opportunity this afternoon to put together the realizations Scientists have gathered to dispel the epidemic or thought-panic, more in evidence, or more listened to and believed, in your community than where there are more workers, in Science.

In the sense that water is H₂O, so "the flu" is a fear multiplied or accumulated, like a fire catching from house to house. Since all is thought, it is scientific to see it as panic; then to unsee it by lifting your thought to discern and abide in the infinite opposite, perfect omnipresent Love leaving no room for the nightmare fear—proves practically that "perfect Love casteth out fear," and keeps you free.

In doing your universal work, to dissolve the lie for our country, it is worth knowing that the sturdy little Scientists who have friends attending mass and confession say that these are imbued with a strong mesmerism of condemnation toward Wilson and the United States Government for not accepting the suggestion (approved by the Vatican with so much at stake) for an armistice and easy peace, insisting that this plague is the judgment of God upon America for continuing this awful war, when it rests with her to make peace! You will see one lie to

handle—collective hatred—the anathema of "the Beast sitting in the seat of God."

The evidence seems conclusive that (humanly speaking) it was started by the germs being deliberately introduced—a phase of the enemy's cruelty—at the various camps in America from which it was intended to spread. The "determination to hold Spirit in the grasp of matter," to rule mankind at whatever cost of suffering and horrors, on the part of the built-up opposite of the Christ-Truth chemicalizing against "the still small voice," in Central Europe—requires the very spirit of the Beatitudes, to be neutralized successfully. Jesus and the author of Science and Health have given us the key. He used it on the cross, and she when she proved "greater love hath no man than this, that a man lay down his life for his friends"; so the Sermon on the Mount and the Apocalypse (in S. & H) will have to show you how you can lift your thought above this mist and keep you there.

The medical belief that every disease, including the current one, is a microbe in the blood, can be easily handled by knowing the fact that every tiniest creature has but the one Life which is Love—"in whose hand is every living thing and the breath of all mankind"—and "understanding the control which Love held over all, Daniel felt safe in the lion's den, and Paul knew the viper to be harmless," harmless as the millions we drink in a glass of buttermilk and keep breathing in till we shall finish proving that Life is Spirit, neither the smallest creature (though it be a microbe) nor the largest (though it were an elephant) has any undervived power; God made and governs all; hence all living things reflect Love one to another, and fear is a foolish liar when it suggests otherwise—we do not have to hypnotize anything into hurting us. The Love that is Life is also Spirit, and is never in its creation and there is no cause or process to the opposite appearance.

If you keep consciousness clear that man is a spiritual being only, a body of ideas, there is no matter—the medical suggestions born of assuming the reality of physiology, hygiene, and material appearances, will not mesmerize you. It is well to keep clear in thought the spiritual reality of whatever organ or symbol-shadow of spiritual fact—seems affected in those you are helping. For instance, the truth about blood is "joy circulating throughout consciousness," and matter is but a mist that cannot hide the truth or reality back of appearance; lungs, never anything but reflection of God as Life, and throat, etc., but the channels in consciousness through which God's ideas pass to and fro.

You speak of the gloomy weather and excessive raining, the atmosphere around the funerals. It was observed during the Civil War that there was always heavy rain-fall, as if the very heavens were weeping, after a

great battle, and there were several material theories about the cause of the phenomenon. Science explains how the shadow or physical appearance of things always conforms to the actual or mental fact back of it. If you will handle the general mesmerism of grief and depression (tears manifesting as rain) the weather will clear. You know that "rain is the vivifying action of God, by which man becomes aware of multifarious ideas"; that every form or phase of God's action is harmonious and perfect, never too much nor too little, and the mortal mesmerism of grief and fear is the material lie which cannot touch the spiritual fact, cannot affect the action of God, nor keep the visible appearance from conforming to the underlying reality. "There is no material rain in heaven," but the "vivifying action of God" as it appears through the mist of human belief becomes right, is shaped as it ought to be, when you deny the lies which would hide the fact, and realize the government of the Principle supreme over all, "from a blade of grass to a star," and knowing nothing but perfection.

Where your brother is concerned, I have realized the truth again, whose demonstration will spell harmony for the whole situation. Where the consciousness for him that "now are we the sons of God" is hidden by a mist seems to be in the direction of family pride and selfishness in his mortal environment giving seeming power to one whom he visits. You know that (to sense) we can hypnotize others by thinking that they can do or undo things; and as scientific workers, we have to translate matter into Mind in our family relationships by transforming our sense of family affection to and from those we love, by holding steadfastly to the underlying fact that there is but one Father-Mother, and we are real kin only to those of the same thought and feeling as ourselves; the reality of every human being is spiritual and there are no material or mortal ties among God's ideas; hence, Jesus' words, "Who made me a judge over you?" Our fundamental work toward our loved ones to whom ties of the flesh are an illusion still seeming real, is to establish a sense that the active Principle which is both Intelligence and Love, alone has the power or right to govern man, so as to destroy the push and pull of family mesmerism and reveal the correct sense of our responsibility to them—"man's response to God's ability." In Science, "truth goes no farther and no faster than love goes as a companion," and Mrs Eddy said that all the practical good she had been enabled to do was made possible through "unfaltering tenderness"; and you will find that if you can disabuse his mind of the suggestions of error which invariably try to work between Scientists and their relatives to create mortal family malice, and can demonstrate affection and wisdom enough to convince him that you always have had his

interests at heart, and never said or did anything purposely where he was concerned that hadn't his best good for its motive, you will open the channel of positive affection and communication, and let in much of the infinite Love and Truth to help him indirectly. Serious mistakes are mostly made when the human heart is lonely and desperate. Science and Health says, "The poor suffering heart needs its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness;" and many are not strong enough to become conscious of this at first by their own prayer and communion with God; and we who know Him better can reflect enough of it to help and comfort and point the way, if we keep trying and are impelled by unselfish affection and compassion. You already know the specific realizations of truth which have destroyed his particular claim for many a man when whatever error dominated the situation was seen as such, and melted away. In this direction you already have a loving thought, so in working to break the spell, it would be well to work for more light, more wisdom, more scientific understanding, in order to transform the personal and mortal view of the people and circumstances in the picture, until you see them more as they are in the infinite Mind; and then your prayer for him will let in the one real Power.

Lovingly yours, A. B.

Protection Against Mental Workers.

BY F. L. RAWSON.

Mr. Kimball has said that if some practitioners he knew were about to work mentally in order to help him he would sit up all night to protect himself. In other words, many mental workers, with the best intention, actually harm those whom they are trying to help. The reason for this is that they have not yet understood the basis of the material world, and how to work.

Mental working has shown a steady evolution now for over one hundred years. Originally the mental workers used various forms of hypnotism, the commonest being to put a person into a trance and then to mentally suggest things to him. This was found to be most unsatisfactory, and in some cases harmful. Indeed, the method got much abused, and was used as an instrument to compel people to do what the hypnotists wanted. The results obtained by many of the witches were of the same nature.

Some of those practising hypnotism will tell you that you cannot hypnotize anyone so as to make them do what is wrong. This is not the case. Others say that you cannot hypnotize them to do wrong unless in the ordinary way they would do that wrong. This is a little more accurate, but it is not quite correct, because if you mentally mal-

practice on a person or mentally try to make him do what is wrong, if his mind is perfectly right in respect of the point on which he is being malpractised upon, you can have no effect upon him; even a million people would not have the slightest effect. The natural science reason for this is that the cell in the sub-conscious mind which responds to the vibration of the particular evil thoughts is perfectly clean, and will not vibrate. If, however, there are small electrical particles on the surface of the cell, then the cell will vibrate with evil thoughts of the particular kind, if the thoughts are sufficiently strong. In some cases the person's mind may not be quite right, but very nearly so; in this event it may be a thousand to one that in his life he will not be attacked by evil thoughts strong enough to make him go do the wrong; but if a sufficiently strong mental worker, or a sufficient number of people mentally work against him simultaneously, they will cause the particular cell which is the cause of the trouble to vibrate, and the man will do what is wrong. This is why it is so important to work every day against your weak points. Even smaller things like pride, jealousy and carelessness, should be worked against, and if this is done continually there is much less chance of your being hypnotized into the particular trouble that is your difficulty.

You can work directly against hypnotism by realizing that "there is no hypnotism, God is the only power and the only ruler! man cannot possibly harm his fellow man by thought, for when man thinks, God thinks, as God thinks by means of man; therefore man's thoughts are always helping his fellow man and benefiting his fellow man. There is no animal magnetism, all is Spirit, the Principle of purity and holiness. There is no mental suggestion, the only thoughts are God's thoughts; no mental assassination, all is Life eternal."

At the time of the Swami trial, the fact that they acted upon others mentally was brought out in court, and so evident were the evil results that Sir Richard Webster, then Lord Chief Justice, asked me whether I would prepare a bill to stop a mental worker malpractising with his human mind on another person. I replied that the remedy suggested was worse than the disease, and that the time might come when this was necessary, but at present the result would be merely to let thousands of people know that they could harm others by using their human mind, so that the harm done would exceed the good. I told him that if the matter was left alone the mental workers who were working in the right way by the realization of God, would more or less keep down the harm, as those who are working properly work every day against hypnotism; later on, I concluded, when it was common knowledge that one person could affect another by thought, then it might be necessary to bring in a bill.

When that time comes it is quite likely that there will be some method of proving in court when one person is mentally harming another. One can sometimes tell now by treatment. I was once asked to give help by treatment in a case where some Christian Scientists were being mentally attacked. After about five minutes' working the thought of three people as attacking came into my mind, and I asked the Christian Scientist who had requested help whether these three were the people attacking, and he replied that they were. It would have been quite a different thing to prove this in a court of law.

The time will, no doubt, come when one can read a person's thoughts in the way that our Lord did. When this time comes, people will be just as careful about what they think of you as they now are about what they say to your face.

THE DIFFERENT EFFECTS OF THE TWO METHODS OF WORKING.

When a man is a mental worker with his human mind, and thinks that he is being attacked by other mental workers, he is in a terrible position, for he will often wake in the middle of the night, and, thinking that he is being attacked, start at once either to protect himself or to attack the other person. This probably wakes up the other, and the immediate result is a mental duel, leading to harm on both sides. I have seen a mental worker perspiring all over, simply from fear that he was being attacked.

When one knows how to pray properly, how different it is! If you are awakened by a feeling that someone is attacking you, all that you have to do is to turn in thought to God. If you can keep thinking of God or of heaven no harm can take place. "*Thou wilt keep him in perfect peace whose mind is stayed on Thee.*" (Is. 26:3). The only difficulty is to get away from the thought of somebody attacking you, and to realize God. It is easier to do this if you are actively thinking of God, and are treating by the realization of what takes place in heaven. As direct protection you can work against the worst forms of evil; for instance, you can realize "there is no mental malpractice, man is surrounded by divine Love; no aggressive mental suggestion, only God's thoughts can come to man; no hypnotism, God is the only power and the only ruler; no mental assassination, all is Life eternal; no animal magnetism, all is Spirit and the manifestation of Spirit, the Principle of all purity and holiness."

NO PERSON CAN HARM YOU.

The great mistake people make is in thinking that when a person is apparently mentally attacking them, and trying to harm them, there is an individual harming them. There is no person doing anything of the sort. What is really happening is that wrong

thoughts about God's man are coming to them, and to the person apparently attacking them, and he is being just as much attacked and harmed thereby as they are. In fact, I think the result to the person attacking is worse than it is to the person apparently being hypnotized, even if they do not know how to pray rightly so as to protect themselves. In any case, all that they have to do is to deny the whole thing and dismiss the other person from their mind. He is the victim, not the executioner, and if anyone is regularly attacking you, one of the first things to do is to treat until you have a feeling of absolute love and kindness towards him. Half the battle is then won, and afterwards you will find that it is far easier to get rid of the evil thoughts that are attacking, and tempting you to believe in a power other than that of God.

ALL EVIL MERELY OUR OWN FALSE CONCEPT.

It may enable you more easily to understand what the position is when you recognize that there is nothing but God's world, heaven, and our false concept of it. When a material being is apparently attacking you mentally, all that is wrong is that you are forming a false concept of God's man and thinking that concept is mentally attacking you. You then call it a material man endeavoring to harm you. When you recognize that it is only your false thoughts and that there is nothing else at all, it is much easier for you to change these wrong thoughts and think rightly, when the evil at once ceases.

PREDESTINATION TRUE.

Remember also that this attack was fixed in the cinematographic pictures thousands of years ago, at the so-called start of the material world, and it was inevitable that you should be attacked unless in the meantime you had so improved your mind by treatment that the evil thoughts attacking you could have no power. "*The prince of this world cometh, and hath nothing in me.*" (John 14:30). The only way in which you can alter your future is by true prayer. This is why every day, in your treatment for yourself—which should be morning and evening—you should work against the worst forms of evil, such as mental malpractice, hypnotism, animal magnetism, mental assassination, and malice against the truth. If perchance old theology is one of your difficulties, then you should work against false theology as well, realizing for the affirmation, for instance, that "man loves Truth, rejoices in Truth and desires Truth, for God is Truth, and there is nothing but Truth, nothing but God." Try to amplify the affirmations as much as you can, as the affirmation is the permanent changing or purification of the human mind, making you permanently less susceptible in the future to any evil thoughts attacking you.

THE VALUE OF FEAR.

Fear, when a man knows how to pray rightly, is of great value, because fear is your recognition of the evil thoughts that are attacking you, or are going to attack you. If when you feel afraid you mentally work until all fear has gone, and you feel perfectly peaceful and happy, you know then that the evil thoughts that otherwise would harm you are destroyed through the action of God. People sometimes say, "I am never afraid of anyone attacking me mentally." This they merely say through want of knowledge or through the fact that their mind is so little intuitive that they cannot feel the thoughts that are ahead. They little think that some of the troubles from which they suffer are simply due (apparently) to others thinking wrongly of them, which troubles would have been overcome if they had worked systematically against mental suggestion and hypnotism.—*Active Service.*

A Scottish War Story.

The following story, told by Captain Leslie Dunbar (author of "The Slave Drivers of Germany"), was recently published in the *People's Journal*. It is full of human and psychological interest, apart from any metaphysical interpretation, and will thrill the heart of every patriotic Scot, because of its testimony to the bravery, and humanity of the Scottish people, with whom Mary Baker Eddy was glad to trace her kinship according to the flesh.

"Examining a batch of prisoners who were being passed through our clearing stations recently I came across a real romance of the war. I was attracted towards a young lad of barely 18, who stood out from the rest of the prisoners by reason of his delicacy of feature and his refined, intellectual face. There was something un-German about him, and yet he was wearing the badge of the Hun, and, for all I knew to the contrary, was as much given to the practice of Hunnery as any of the coarse-featured crowd around him.

This is the story he told:—

"I am only German on my father's side. My mother was a Scot of the name of Duncan. She came from Leith. She met my father in 1894 when the Kaiser was on a visit to the British Isles. It was a case of love at first sight, and she left her Scottish home and friends to live among the German people.

AGAINST THE SCOTS.

My first experience of war was to take part in the battle which opened our offensive of March 21st. I was with the storm troops who attacked your lines around Cambrai, and I was one of those who sampled the bravery of my mother's people of the 51st Division.

It was my first sight of Scots, and it was one calculated to impress me.

"We attacked them in force, for the order issued on the eve of the offensive was that as the troops in front of us were Highlanders we were to keep always in the actual fighting zone in a numerical superiority of at least eight to one. This superiority was maintained in spite of our heavy losses, for strong reserves had been massed behind the lines, and these were continually being thrown into the battle.

"By-and-by our troops began to work round the positions, and the Highlanders were cut up into small sections, who held on to the very last. One of these groups of super-men we had to attack, and it was then I realized why my mother was so proud of her race, and had refused to take the side of the Germans in the struggle. I went to the attack on a body of these men holding an isolated position. We fought our way into the trench in superior numbers. Near me was a giant officer, who had only a revolver and a sword. He was surrounded by enemies, but was fighting like a demon. He had killed about ten of my comrades, and the survivors were beginning to think it would be better to leave him alone.

"I was then aflame with the lust of battle, and I ran at this brave officer. I was so excited that I did not notice what was under my feet, and when I made a desperate thrust at him with my bayonet I tripped and fell over the dead body of one of my comrades, my bayonet slightly grazing the arm of this brave officer. I lay at his feet, and he could have killed me with ease where I lay. I did not expect mercy, for had I not done my best to kill him? I lay with half-closed eyes waiting for the end.

TOO YOUNG TO BE KILLED.

"Instead of running his sword through me, the giant just looked at me out of his kindly, twinkling eyes, framed in a blood-stained face, and beckoned to me to get up. 'You are a brave lad,' he said, 'and much too young to be killed.' As he said that, and I was trying to rise to my feet, some devil incarnate fired, and the brave officer fell on top of me, his life blood spattering across my face.

"When we were taken out of the line to refit because of our heavy losses, to my great sorrow I received news of the death of my mother. Later came her last letter, in which she told me of the grief at her heart to think of the war against her race, and of the fact that I should be fighting against her people. I asked for leave to see her buried, but was told that at a time like this German soldiers had no time for private grief, and that my duty was with my regiment in the trenches.

A DIM, WHITE FIGURE.

"I had no choice but to obey, and that night I was in the trenches once more. We were

holding a line ready for the spring that was to carry us right into Amiens, and opposed to us were the Highlanders. In the dead of night I was awakened from my slumber by the sound of strange music. At first I could not make it out, but gradually all my mother had told of the Highlands came to me, and I realized that I was listening to the pipes from the Scottish troops across the shell-swept ground.

"I began to hate the surroundings in which I had been for so long, and as I lay in the darkness there, listening to the strains of the pipes, I saw a white-clad figure take shape in the dim surroundings, as though wafted there by the music. As it became more clearly defined I recognized it for the form of my mother, and her sad face thrilled me through to my soul. I tried to get up to run to her under the first impression that she was there in the flesh, but reason soon told me that it could not be so.

"I stood spellbound for a few minutes taking in the strange vision, and then I saw her beckon to me, as though drawing me towards the lines where her countrymen were holding on against the Germans. At the same moment the pipes began to play more fiercely than ever. It was martial music—music that sent the blood pulsing through my veins, music that made me feel that I was Scot rather than German.

HIS MOTHER'S VOICE.

"To me the music was my mother's voice calling to me to be true to the blood that was in me, to forget the Prussian military caste and its foul teachings.

"From that moment I had no doubt about where my duty lay, and I smiled back to the vision of my mother, and rose to make my way to the British lines. As I went forward the figure receded, until it disappeared behind the British lines in a white cloud, smiling with the happy smile of one who realized that a dearly cherished wish had been realized."

"The Subconscious Mind."

London, England, September 30, 1918.

To the Editor of THE CHRISTIAN SCIENTIST:
DEAR SIR:

With reference to the letter from G. A. Kratzer in your September issue, it is quite true that when Mrs. Eddy wrote *Science and Health* the term subconscious mind was not in use, but Mrs. Eddy clearly pointed out the difference between what we now speak of as the conscious mind "and the subconscious mind." Soon after I came into *Science*, 18 years ago, I used the term "subconscious mind" in explaining the action of mortal mind so that people could understand better how to get rid of their false beliefs. The lady, through whose class I went, one day blew me up for using the term, saying that Mrs. Eddy

did not use the term, therefore I should not use it myself, and then went on to say that I was wrong in my facts, which have since become common knowledge. My reply to her was that I was sure that, although Mrs. Eddy had not used the word subconscious mind, she referred to it somewhere in Science and Health, although I could not at the moment say where. The lady then said that she was sure that I was wrong. I thereupon treated, realizing that God is the Principle of all knowledge, and that man knew instantly everything he needed, and then opened

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Science and Health on page 377. The first line that I read was line 21. You will see there that she calls the "subconscious mind" the "lower mind." This subconscious mind religious people call the devil, scientific people call it the ether, spiritualists call it universal consciousness, theosophists wrongfully call it cosmic consciousness, as cosmic consciousness is really the spiritual world.

It is also called the subliminal self, and lower self—in fact, there are about twenty or thirty different names for it. It is the cause of all our troubles, and has to be got rid of, but can only be got rid of by the denial of its existence whilst thinking of reality.

Yours truly,
(Signed) F. L. RAWSON.

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NEW ORLEANS

The Christian Scientist

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

Vol. III.—No. 4. NEW ORLEANS, LA., DECEMBER, 1918. [Serial No. 28]

The Christian Scientist

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"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," pages 75 and 76. Mary Baker Eddy.

"Let the word have free course and be glorified.Truth cannot be stereotyped; it unfoldeth forever." "No and Yes," page 45. Mary Baker Eddy.

Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor, is man in the image and likeness of God.—*Mary Baker Eddy.*

"Everyone should build on his own foundation, subject to the one builder and maker, God."—*Retro and Intro., page 48.*

"A few books... which are based on this book (Science and Health) are useful."—*Preface to S. and H., page x.*

The Parliament of Man.

The end of the world war has brought measurably nearer the dawn of the new era known to Christian Scientists, socialists and other idealists, as the brotherhood of man, which, if it is to have any permanent significance, must necessarily be based, as Jesus taught, on the recognition of the Fatherhood of God. The belief that might is right, and that the end justifies the means, has gone down in inglorious defeat before the metaphysical realization that right alone is might. The abject surrender of the great German fleet to Admiral Beatty, in the waters of the North Sea off the coast of Scotland, and its internment in the Firth of Forth, pending further disposition, marked the end of Germany's effort to impose its "Kultur" upon the world. It now remains for the great peace conference to determine the details whereby universal harmony can be maintained among the peoples of the earth. "With malice towards none, with charity for all, with firmness in the right as God gives us to see the right," it remains for the chosen representatives of the people to address themselves to the great task of reconstruction so that humanity may reap the full result won by those who have sacrificed their lives on the altar of liberty, so that the world "shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth."

It has been pointed out that the modern civilized world has passed through three great upheavals each marking an epoch in its spiritual evolution. The first of these, known as the Protestant Reformation marked a gain for religious freedom over the ecclesiastical spirit, the second was the French revolution or political emancipation from feudal tyranny; and the third is this final world-war now happily ended which will usher in the era of economic freedom or social democracy demonstrating the brotherhood of man and the downfall of the competitive system based upon mere material efficiency, selfishness and greed.

The real issues of the war became clearer as the conflict proceeded until its ethical import became increasingly manifest even to

the most materially minded, and it was seen to be all that was best in humanity fighting for the preservation of its ideals against the enthroned forces of selfishness and greed.

The battle was no longer the working out of a long deferred feud between geographical rivals pending since the Franco-Prussian war, but a clearly defined issue between the great democracies of the world and the last stronghold of feudal tyranny striving to hold man in subjection under a form of state slavery fatal to spiritual development.

Had Great Britain not joined in the war, and sacrificed "the first hundred thousand" that stemmed the flow of the Hun tide toward Paris, and had not the United States finally intervened when the German menace showed itself unmistakably, Belgian bravery and French patriotism would have been overwhelmed, and it, therefore, devolved upon the English-speaking peoples to join their wonderful resources in the great battle for human freedom.

Mary Baker Eddy must have had an inspired vision of this great mission of the English-speaking peoples when she wrote, in 1898:

"List, brother! angels whisper
To Juda's sceptred race:
'Thou of the self-same spirit,
Allied by nations' 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 of God and man."

It must not be forgotten that the American Spirit is the lineal descendant of the British, and that Magna Charta was the outcome of the same inherent love of freedom that later found expression in the Declaration of Independence.

It devolves upon those who have so many common traditions of history, laws, language and literature—for it was the ministers of a German King on England's throne who drove the American Colonies to revolt, and not the British people whose most eloquent statesmen were opposed to the policy pursued—to see that their common heritage of freedom is preserved inviolate for all time.

Lord Robert Cecil is quoted as saying: "When victory comes the responsibility for America and Great Britain will rest not on statesmen, but on the people. The future of the world will rest very largely on what the English-speaking people decide.

Lasting peace is a matter of the greatest interest to England and America. It must have justice as its foundation, on which let

us erect the superstructure of a new international order, which will insure justice and consideration to the least as well as the greatest; which will make certain the sanctity of treaties; which will *substitute international co-operation for international competition*, and which will plant the seed of a new system."

Commenting upon this, *The New Republic* says of the part played by British naval supremacy over Germany, that, "the British navy and mercantile marine furnished the indispensable physical bond for a necessarily scattered coalition. British credit and British industry sharpened every weapon used by the other enemies of Germany. British vessels enabled them to draw upon the whole world for their supplies. In the final crisis of the war they carried to France the American troops which constituted Foch's indispensable strategic reserve. In spite of the vast extent of the military operations and the final collapse of the military resistance of the Central Powers, the victory over Germany is, in the final analysis, a victory of sea over land power." The same writer points out that "British sea power has never, in the past, abused its victories. German propaganda predicted the British maritime supremacy as a huge cuttle-fish whose arms invaded the seven seas of the world and sucked sustenance and tribute from their inhabitants. It was a monstrous perversion of the truth. . . . It has built up the greatest colonial empire of history. But in its competition with other industrial and colonizing powers, it gradually abandoned a grasping or a selfish policy. Its warships policed the maritime highways of the world. Its mercantile fleet transported the greater part of the world's commerce. *But less than any other nation did the British seek to convert economic power and opportunity into exclusive privilege.* Its economic policy in respect to its own markets and those of its dependencies, its political policy with respect to its self-governing dominions, was *disinterested and enlightened.*"

There is no question, however, that the intervention of the United States has stimulated its maritime activities enormously, which will lead to the building up of a huge mercantile marine. Sea power won the war "and it is the nearest approach to world dominion which any one nation can attain. But because of the advent of the United States as a maritime power, the American people are actually sharing this dominion with the British people. As Robert Cecil says, "the future of the world will depend upon the way the English-speaking peoples use this power." It is obvious that envy and jealousy must be eliminated, and co-operation replace competition; but, this co-operation must not be a "conspiracy in exploitation" for the maintenance of capitalistic vested interests. If they "use their combined power in the interest of lasting peace with the

League of Nations, popular liberty and the golden rule as its foundation, then, and then only, will they remove the curse from their excess of dominion and vindicate the victory of sea power over land power. *Loyal and thorough-going co-operation between the British and American nations will constitute the indispensable condition of the working internationalism of the future.*"

It will be seen from the foregoing considerations that now, as ever, the Golden Rule is the only guarantee of international peace, and that, between nations as between individuals, competition must give place to co-operation, and selfishness be displaced by love. So, again, is the message of the Prophet Saviour of Mankind, Jesus the Way-shower, vindicated and reiterated as the way of salvation for humanity, the universal recognition of the Fatherhood of God and the brotherhood of man. So shall be realized the reign of love when "the kindly earth shall slumber, lapt in universal law," the millennium foretold by the prophet when swords shall be beaten into plowshares, the time the poet foresaw, when—

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

STEPHEN H. ALISON.

"Peace on Earth."

In what way can Scientists work best for the Peace Conference and the Reconstruction Days?

This is the season of the year when the shepherds saw the star in the East and heard the message of "Peace on earth, good will to men." To-day, shepherds of another kind, watching now over larger flocks, are waiting as devoutly for a clear interpretation of that word, from heaven, "Peace on earth." We know that some of those who are destined to hear that message better yet, and reduce it to human apprehension, are also Scientists, working as we are, in the realm of Mind, to catch and record the voice of Truth, and make no mistake as to its meaning. We can at least help them by keeping out the enemies and letting in the friends of their appointed task; by unknowing and reducing to its native nothingness, all hatred and revenge; letting in compassion and affection for the fallen foe, enough to neutralize for him the poisonous breath of the demons in his nightmare, fear and despair. Those who know that all is Mind, know too, that they who have one thought and one purpose are already together and working as one; so we can work with the Conference that now seems to be in Europe—can know the commissioners have but one Mind, possessing all knowledge, that man, reflecting that Mind, knows all he needs to know—"there is nothing cov-

ered"; and *that* Mind is Love, hating none and fearing none.

The big lie seems very real over there, of lack of food, of starvation; and the scientific knowing which reverses it, is to steadily remember that our fellow-beings of Central Europe are now and always spiritual beings, ideas of God, Spirit; that the reality of their food is God's ideas *always* coming to man, "thus tenderly expressing the fatherhood and motherhood of Love." "Love causes us to reflect the ideas," removing obstacles and hindrances seemingly between man and his food, by the power of divine compassion appearing through the mists, of pity and affection, letting it down to the level of the waiting human being.

If President Wilson belongs at the Peace Congress, the realizations which will best help him to be there, are that there is no material movement, since there is no matter; wherever his state of mind is, there he belongs, and the action of God is dispersing illusion and showing "every man in his own order," in the only space, the realm of Mind. Since he faces the same enemy that Washington faced—and rose above—in the combines of the Conway Cabal; and Lincoln, in the selfish materialism blind and cruel to the idealist, hiding then as now behind party lines and shibboleths, we can know for Wilson the omnipotence of the same loving Spirit that helped his predecessors, and has always saved America at every crisis through her God-given ideals of liberty and justice. Since the good we are is all we are, we can know,—to dissolve legal quibbles, that "justice is the moral signification of law," and the reality of human law is precisely how much it embodies the Beatitudes and the soul of the Ten Commandments—there is no merely mortal law. "Shall not the Judge of all the earth do right"—make right prevail? Since, like other reformers, Mr. Wilson has reversed or dispersed so many "conventional lies of our civilization," he has "stirred up the seven thunders of evil," and we can protect him by seeing that "God will make the wrath of (mortal) man to praise him, and the remainder thereof, He will restrain"; that there is no penalty for doing good; that God rewards and never punishes a man for conformity with His law, the Golden Rule; and being honest and all-powerful, they who are in *His* service, can never lack His outstretched arm; and they cannot be misunderstood by their fellow-men, for there is but one Mind to man, keeping Christ's promise, "He shall guide you into *all* truth."

Since the Truth unfolded in Science and Health is forming the collective consciousness which is guiding mankind to-day, we need especially to realize for us all who are demonstrating truth or Science, that there can be no separation, division, ignorance or bigotry, in that Mind which is Love, by which Scientists understand one another, as well as

their one Principle. This resolve to understand and "love one another with a pure heart fervently," defeats the purpose of the evil one to hinder the universal reform, with its nucleus of a Peace Congress,—by distracting the workers to make the worse appear the better reason, and waste their attention on things that do not matter. Mankind won the military phase of the Battle of Armageddon by a genuine and thorough getting together; and spiritual workers will be winning the next phase proportionately to their working as one, "shouting together," thus practically and positively acknowledging the brotherhood of man under the Fatherhood of God.

Alice Boyd.

A POET'S VISION.

Years of the Modern; years of the Unperformed—
Your horizon rises—I see it parting away,
for more august dramas.
I see not America only, I see not only Liberty's nation, but other nations preparing;
I see tremendous entrances and exits; I see new combinations; I see the solidarity of races.
I see that force advancing with irresistible power on the World's stage.
(Have the old forces, the Old Wars played their parts? Are the acts suitable to them closed?)
I see Freedom completely armed and victorious . . . with Law on one side, and Peace on the other—
A stupendous trio, all issuing forth against the idea of caste.
What historic denouements are these, we so rapidly approach?
I see men marching and counter marching by swift millions—
I see frontiers and boundaries of the old aristocracies broken—
I see the landmarks of European Kings removed—
I see this day the People beginning their landmarks (all others give way).
Never were such sharp questions asked as this day.
Never was average Man, his Soul, more energetic, more like a God!

—Walt Whitman.

UNIVERSAL FELLOWSHIP.

Christian Science can and does produce universal fellowship. As the sequence of divine Love it explains love, it lives love, it demonstrates love. The human, material, so called senses do not perceive the fact until they are controlled by divine Love; hence the Scripture, "Be still and know that I am God."
—Mary Baker Eddy.

Mental Healing.

As far back as records go it will be found that mental healing has taken place. Until lately, however, the different kinds of healing have never been placed upon a scientific basis, and it may be well to put before our readers the different forms of mental healing.

One may first divide all mental healing into two broad classes:—

(1) Working with the human mind in the way that hypnotists, witch doctors, sorcerers and others work.

(2) The opening of the human mind when the action of God takes place, as taught and demonstrated by Jesus the Christ.

Dealing first with the healing done by the human mind, we may start with ordinary hypnotism. In one form of hypnotism it is simply enough to know with all possible power that the person is well, and if one is of a hypnotic turn of mind the patient will respond and appear to be well. As a proof that this is not the right method of working it may be mentioned that this is the method by which the witches and sorcerers of old used to harm their victims. It is found also that this is not true healing at all, because, about three months afterwards, trouble again arises. This has never been discovered before, because sometimes the same disease comes back, sometimes another disease, and sometimes a form of sin.

There are five different forms of hypnotic healing, but for the moment we need only deal with the last and least harmful, which is known as mental suggestion, and is used now in nearly all the hospitals. Here you give a strong suggestion, and if you can suggest it strongly enough to the patient, the patient responds and a change takes place. In this, as in all hypnotic healing, the trouble returns, and this form of healing is certain to be given up in the hospitals sooner or later, when they gain more extended experience of its results. One leading authority, a well-known medical consultant, has already given it up, finding it is, on the whole, harmful.

DIVINE OR SPIRITUAL HEALING.

Now we will come to divine or spiritual healing, and this divides itself into several heads. In this case we may first mention the realization of God alone. If you can get a clear realization of God, the patient is healed instantly and permanently, whatever the trouble may be—whether it is disease or want. The reason why this is so rare, and the healing done by it is so difficult, is that the patient is not only helped in respect of the trouble for which he has come for help, but is benefited in every other way, and is a changed person from that day.

The next highest form of healing is by the

realization of God and man. That is to say one tries to realize as clearly as possible the perfection of the Christ, or man generically, *alias* all the spiritual beings in heaven. In this form of healing one dwells upon the qualities of the spiritual man.

In the next form of healing the denial is used, and, whilst still thinking of God and of man, one takes up the troubles from which the patient is suffering, one after the other, giving short, incisive denials of the existence of the troubles in heaven. After denying each trouble separately, one dwells upon the perfection of the opposite. This is a very fine form of healing, and very effective.

The next form of healing is that adopted by the majority of the Christian Science practitioners, who think of the spiritual reality of the patient and, so to speak, mentally talk to the patient. For instance, if a person had a weak heart you would say to yourself, mentally, "You are a spiritual being, divine and perfect; you have no weak heart; your heart is the reflection of God as Love, having all power and all strength."

There are two difficulties in this method; one is that, when working in this way, not more than one person at a time can properly help a patient, just as two people cannot well speak to the same person at the same time. Another objection is that it is very difficult to cease thinking of the material person, and this prevents one working in this way for any who have not themselves asked you for help. If they have asked for help, it shows that their mind is not in a very bad condition, and they therefore would not be much harmed if one thought of the material person. Otherwise their mind might be in a bad condition, and thinking of the material man, even a little, might upset them.

This form of healing has now been given up by many of the more advanced Christian Scientists, who now work in the way we have advocated throughout, namely, by not thinking of the patient at all, nor even of the spiritual reality of the patient—and naturally not of the material patient. We have given the above methods employed in this form of healing. In working in this way the practitioner is treating himself, and getting out of his own mind his wrong ideas with regard to God and man. All that is necessary for him to do is to start by momentarily thinking that he is going to help the patient, then the action of God takes place and helps the patient. If you destroy the evil thought in your own sub-conscious mind it is destroyed in everyone else's sub-conscious mind, for there is only one sub-conscious mind, called by the religious world the devil, and by scientific people the ether; Mrs. Eddy calls it mortal mind, and it is also called the unconscious mind, subliminal self, universal consciousness; and it is wrongly called cosmic consciousness.

MIXED METHODS OF HEALING.

We now come to the various mixed forms of treatment; perhaps the highest of those in most common use is when a person thinks of his patient as in heaven—but as having arms and legs, shape and form—and thinks of him as absolutely well in heaven. Naturally this is not divine healing, but is simply hypnotic healing with the human mind, imagining the patient to be in an impossible heaven. Heaven is a perfect state of consciousness, a perfect, ideal mental world, and man generically, that is to say, all the spiritual beings in heaven, are God's infinite consciousness by means of which God thinks and works and acts. This is the Christ, and we, each of us, our true selves individualize the Christ.

FAITH HEALING.

In faith healing the healer starts by thinking of God a little, namely, he asks God to make the person well. Sometimes he thinks of Jesus and asks Jesus to heal, and thinks that God or Jesus, as the case may be, hears his petition and answers if he has sufficient faith. This is naturally a hypnotic effect, namely, he thinks with all the power he can that the person either is well or is going to get well. In either case this is harmful, both to the person praying and to the patient. Sometimes, in faith healing, the healer will think a great deal of God and of God alone, and this is why such wonderful results are sometimes obtained. This is true healing, as the action of God is taking place all the time, helping the patient.

THINKING OF THE MATERIAL BEING AS IN HEAVEN.

In the ordinary healing done by many modern healers, who are trying to heal spiritually, they try to think of the material being as absolutely perfect, endeavoring to think of him as a spiritual being; but the material man is not a spiritual being, and can never become a spiritual being. One has not to improve the material, but by prayer to let the action of God take place, destroying the matter that hides the real spiritual being from us, so that we see him more as he really is. This is why the results obtained in this way are not very satisfactory. People have a difficulty in getting results because of this kind of healing a hypnotic turn of mind is necessary, and, as we have pointed out, this is harmful for all concerned.—*Editorial in ACTIVE SERVICE.*

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Supply.

Human mentalities which are markedly intuitive get the truth taught in these books [the Bible and Science and Health] very readily; but mentalities which are predominantly intellectual in type, and these seem to be in the majority, absorb a merely inspirational presentation of metaphysical truth only with great difficulty; but if some one who has gained an understanding from these books can and will give a logically organized exposition of the various phases of truth, many students are greatly aided in apprehending it.

God As Principle.

As God is the origin of being, and is infinite Mind, He is naturally the standard by which all thinking, feeling and choosing are to be tried, to know whether they are right or wrong, true or false. All that is God-like is true and real, and all that is ungod-like is untrue and unreal. To regard God as Principle, and to use divine Mind as the standard by which to govern our mental processes, is very important. Nevertheless, we shall not do wisely if we think of God so much as Principle as to lose sight of Him as infinite Person. Men, as a whole, will be saved only through their love of God; and the majority of men will never sufficiently love what they think of as a lifeless rule, Principle, or law, to save them. It is only a God who is conceived of as a living, self-knowing, self-directing Ego, who can evoke from mankind that love of truth and good which will save the world.

God is infinite Intelligence, infinite Love, infinite Will, and is, therefore, infinite or eternal Mind or Consciousness. Man is "the image or likeness," the exact re-presentation of God. Therefore, man is an incorporeal consciousness, never born and never dying, but as eternal as the divine consciousness which he represents, eternally reflecting the wisdom, love, strength, harmony, and substance of God, Spirit. Man is not a body, he is not a changeable or perishable consciousness "knowing good and evil," nor is He a combination of these two; for this is the false, unreal sense of man engendered by the lying serpent, the one evil, the devil.

Since the real man is consciousness, he must continually be conscious of something which is real. That of which he is conscious is God, who is Truth, and Christ, in whom Truth is expressed. "This is life eternal (the eternal consciousness, the eternal man), that they might know Thee, the only true God, and (Jesus) Christ whom Thou hast sent." Therefore, the real man is conscious of, or feeds upon, Truth, God, as expressed in Christ. Hence, God is man's food.

The eternal consciousness which man is, reflects, and so is imbued with, Love, which is God, whom, as Love, he drinks. So God is man's drink.

"In Him we live, and move, and have our being." Therefore, God, Spirit, Love, is man's raiment and shelter; for the whole activity and movement of the incorporeal consciousness, the idea which is man, is in God. "I will say of the Lord, He is my refuge, and my fortress; my God; in Him will I trust." "He shall cover thee with His feathers, and under His wings shalt thou

trust; His truth shall be thy shield and buckler." "I will dwell in the house of the Lord forever.."

The consciousness which is man is strong and active because divine Mind, which man reflects, is strong and active. Hence, God is man's strength. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." "Be strong in the Lord, and in the power of His might."

The consciousness, man, is harmonious, because God, whom man reflects, is harmonious Mind. Therefore, if I know the truth about myself, I am able to assert that I am consciousness, and nothing but consciousness, reflecting the divine Ego.

So God is my life, my food, my raiment, my shelter, my strength, my harmony, my consciousness: That is, God is my All-in-all.

The unreal, inverted shadow of the consciousness of God which I am, a shadow or image formed by mortal mind, is my so-called physical body, with the *belief* of life and intelligence resident therein. The unreal, inverted shadow of my true food is the so-called material food upon my table. A shadow of my true drink is the so-called material fluid which, in belief quenches my mortal thirst. A shadow of my true raiment and shelter is the mortal sense of clothes and houses. A shadow of my real strength is the supposed strength of bones, muscles and nerves. A shadow of the real harmony, of that reflected consciousness which I am, is the health of my supposed body and the harmony of my human mind.

At present, the false or mortal consciousness which asserts itself to be me dwells, according to its own belief, in such a false sense that the world of shadows seems to it to be real and tangible; and the world of reality seems to a degree vague, uncertain or non-existent. This false consciousness which asserts itself to be me will gradually be destroyed by my knowledge and realization of the truth about myself, and about God as the supply of my every need, as my all-in-All. But while the false consciousness is undestroyed, it seems to have need of the shadows named material food, drink, raiment, shelter, strength and health, and would seem to suffer if there were not a needed supply of these appearances. A sense of lack along any of these lines of belief is a sense of discord among the shadows; and the problem of a human being is to demonstrate harmony, or plentiful supply, among these shadows, until such time as he can succeed in making a complete surrender of mortal self,—until the shadowy self and its supposed shadowy needs are destroyed together by the complete realization and demonstration of Truth,—"until the day break, and the shadows flee away."

If there is apparent discord among the shadows, apparent lack along any line, the human man often makes the great mistake of supposing that he can bring about harmony by giving his attention to the shadows. If two people standing before a window were going through the motions of fighting, and were casting shadows upon the opposite wall, these people would not suppose that they could stop the appearance of discord or fighting among the shadows, until they themselves ceased to make inharmonious motions; and they would know that when they did cease to make such motions, and embraced each other, the shadows could not fail to represent harmony instead of discord. It must be remembered that the so-called physical body, the so-called material food, drink, raiment, shelter, strength, and health, and in belief of material sight and hearing, are not things in themselves, but are the shadows or images made by mortal belief; that is, they are shadows caused by mortal thoughts which seem to stand in the sunlight of Truth, and so to produce, in belief, that absence of spiritual light, that condition of nothingness, which appears as a material universe under its various forms. If, therefore, we would demonstrate a plentiful supply among the shadows "until the shadows flee away," we should give heed, not to the shadows themselves, but to the discordant conditions of mortal thought which produce apparent discord among them. If we set ourselves to realizing the absolute harmony which exists in the realm of reality, this will destroy or stop the discord of mortal thought, harmony of thought will be demonstrated, and the shadows cannot fail to represent harmony, in place of apparent discord.

Hence the universal law of procedure for humans is set forth in these words of Jesus, "Be not anxious for the morrow, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed (or about the roof over your head or about strength to do you work or about health or life of the body), but seek ye first the kingdom of God (which for you is a harmonious condition of consciousness) and His righteousness (that is, the right understanding, the knowledge and practice of truth), and all these things shall be added unto you."

God is my Life; God is my food; God is my drink; God is my raiment and shelter; God is my strength; God is my health; God is my sight and hearing; God is my consciousness; God is my All-in-all. The consciousness of this is I; this is not the consciousness that I have, but this consciousness is I, and is eternal and unchangeable; it is the uniformity of Life, God. An absolute uniformity is law; so this uniform consciousness is "the law of the Lord." A human who supposes himself to have or to be any other consciousness than this, or who is ignorant of it, is "ungodly" in the meaning of the

Scriptures. He may be kind in his family, he may pay his debts, he may be strict in adherence to what he supposes to be truth, he may conform to every human standard of conduct, and yet, if he is ignorant of this consciousness which is the "law of the Lord," he is essentially and fundamentally "ungodly." He is one who leans to his own understanding, and does not acknowledge God in all his ways, that He may direct his paths. "Sinners," spoken of in the first Psalm, doubtless are "riotous livers," in addition to being "ungodly." "The scornful" are those who, thinking that they know the truth, set themselves up as judges, when, as a matter of fact, they are not justified of Truth and Love in so doing. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners; nor sitteth in the seat of the scornful: but his delight is in the law of the Lord (in the uniform consciousness above described); and in his law (in the active thought:—God is my Life, my food, my drink, my raiment and shelter, my strength, my health, my sight and hearing, my All-in-all) doth he meditate day and night. That man shall be like a tree planted by the rivers of water (next the unfailing Source of life) that bringeth forth his fruit in his season (all his affairs are ordered harmoniously), his leaf (the symbol of his health) also shall not wither; and whatsoever he doeth shall prosper."

(REV.) G. A. KRATZER.

Treatment or True Prayer.

(Extract from Letter.)

I try in my work to get right away from all thought of the material world and the patient and try to get as clear a realization of God and his manifestation as possible. Sometimes it comes in a way one can only describe as a blaze of light and the healing then is always instantaneous. Unfortunately these times are few and far between, but, however, one is getting nearer every day.

Just at present I am trying to get a better idea of the relationship between:

- (1) God.
- (2) The true idea of God.
- (3) Man generically.
- (4) Man specifically.
- (5) The universe, i. e., idea static.

There are several meanings attached to the Christ by leading workers and I think the solution is this: That the Christ is the true idea of God, and you can look at the Christ from the point of view of God as God's true idea of Himself, or from the point of view of man as man's true idea of God.

One thing that puzzled me until a little time ago was that man was constantly thinking of the ideas of God, that is, a constant succession of thoughts were unfolding to man; but man seemed also to be capable of being conscious of God at the same time—

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that is, conscious of God and conscious of God's ideas. I ultimately cleared this by seeing that man's consciousness of God was a permanent consciousness and appeared in the material man as his various parts. For instance, I found out a long time ago that the lungs were the reflection of God as Life, the liver was the reflection of God as Truth, the heart was the reflection of God as Love, and so on. Also I knew that reflection did not mean as in a looking-glass, but thinking, though until a little time ago I had not coupled the two, that is, man's ordinary knowledge of God and his knowledge of every aspect of God. This knowledge is a continuous knowledge making up man, whereas ideas are continually unfolding in Mind to man by means of the powers man has, which are God's powers and appear, for instance, as the hand, the power of grasping an idea, the arm, the power of passing on ideas, the lower limbs, the power of moving from idea to idea, etc.

I do not know if such matters interest you, but thinking them out is a magnificent treatment because all the time one is thinking of God and heaven and the relationship between the different portions of what constitutes what is loosely spoken of as God but should be spoken of as the Absolute or Reality.

Yours truly,
 F. L. RAWSON.

SPIRITUAL INTERPRETATION OF THE LORD'S PRAYER.

Our eternal Supreme Being, all-harmonious, Forever glorious.

Ever-present and omnipotent;

Thy supremacy appears as matter disappears.

Thou givest to mortals the Bread of Life;

Thy truth destroyeth the claims of error.

And, led by Spirit, mortals are delivered from sickness, sin and death.

For Thou art Spirit, Life, Truth, Love, and Man is Thy likeness forever.

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Vol. III.—No. 5. NEW ORLEANS, LA., JANUARY, 1919. [Serial No. 29]

The Christian Scientist

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trospection," pages 75 and 76. Mary Baker Eddy.

"Let the word have free course and be glorified.
....Truth cannot be stereotyped; it unfoldeth for-
ever." "No and Yes," page 45. Mary Baker Eddy.

"There is a philosophy that we teach to
those whose faith is matured..It is what
Scripture speaks of as:

'What eye never saw, nor ear ever heard,
What never entered the mind of [mortal]
man—

Even all that God has prepared for those
who love Him.'

Yet to us God revealed it through His
spirit, for the spirit fathoms all things, even
the inmost depths of God's being. . . And we
speak of these gifts, not in language taught
by human philosophy, but in language taught
by the Spirit, explaining spiritual things in
spiritual words."

—Selected from I Cor. 2:6-13, Twentieth
Century Version.

From Formalism to Life.

"The needed reaction against the still
'orthodox' methods of discoursing upon laws
and constitutions, like that already set afoot
against the 'orthodox' political economists,
should be a 'literary movement'—a move-
ment from formalism to life."

This spirited statement is to be found in a
thoughtful article entitled "Of the Study of
Politics," which was published in *The New
Princeton Review* of March, 1887, signed
with a name then known to some university
students, but now familiar to the whole
world—"Woodrow Wilson." Formalism is
now on trial before the civilized world,
and it is meet that a man who so admirably
posed the problem three decades ago, should
now be called upon to take a foremost place
in deliberating upon the settlement of the
questions confronting the peoples of the
earth, a right settlement of which is essential
before this world can be deemed a decent
place to live in.

Some twelve years prior to the article
above alluded to, in the year 1875, another
writer and thinker, this time a woman, enun-
ciated the same truth, in slightly different
language. "Discerning the rights of man,"
Mary Baker Eddy foresees "the doom of
all oppression" * * * "God has built a
higher platform of human rights, and He
has built it on diviner claims. These claims
are not made through code or creed ["form-
alism"], but in demonstration of 'on earth
peace, good will toward men.'" "Human
codes" which "fetter faith and spiritual
understanding" are eloquently exposed "and
man's birthright of sole allegiance to his
Maker" asserted. "Because some public
teachers permit an ignorance of divine power
—an ignorance that is the foundation of con-
tinued bondage," is an additional incentive
to those who have some knowledge of the
truth which maketh free and an enthusiasm
of humanity, to impart as much as possible
to others, so that this old suffering earth may
indeed become an "Eden like unto heaven
above."

The world movement towards true democ-
racy, including economic as well as political
freedom, which received such a tremendous

impetus from the downfall of Czarism in Russia, followed by the destruction of Kaiserism in Germany is not a movement against a particular ruler or nation, but against selfishness and greed enthroned. We war not against principalities and powers alone, but against the hydra-headed monster whether seen as capitalism, ecclesiasticism, monopoly, tyranny or selfishness, readily recognizable whatever its guises or disguises, which seeks the exploitation of mankind for its own selfish aggrandizement. The war will not be over until the Beast which has had its German and Russian autocratic paws amputated is driven fully into the open, and the error destroyed. The German ulcer was symptomatic, as our *materia medica* friends would phrase it, merely denoting that the whole capitalistic and materialistic organism was thoroughly rotten and the poison which was lurking within came to a head in Germany, but that the infection exists elsewhere is obvious from the clamorous efforts of the vested interests and their mouthpieces to use the armed forces of the Allies against the new Russia which is emerging from the throes of its deliverance, after centuries of autocratic despotism and darkness, into the fullness of a perfect day.

The Russian Bolshevik is a lineal descendant of the Jewish agitator who was crucified by the scribes and Pharisees of his generation because he denounced them as "whited sepulchres," and the forces of selfishness and greed are arrayed as of old against those idealists and lovers of humanity who are undermining the capitalistic edifice because it is a menace to the peace of the world. In the name of "law and order" the reactionaries and hirelings of capitalism are endeavoring to put blinders upon the military horse and make it do their dirty work. A systematic campaign of abuse on so-called "Reds," "Socialists," "Bolsheviki," etc., in line with the popular adage of giving a dog a bad name and then hanging him, is being carried on systematically everywhere, but especially in the United States, where the great crude masses of humanity poured into the vast melting-pot from all the nations of the earth are seething as in a huge cauldron.

It was the German revolution coming at a critical period in the war, largely fomented by the leaven of Bolshevism which existed in Russia long before the war, but became a potent factor later, which caused the premature collapse that put the allied armies on the banks of the Rhine.

If the Allied Powers, notably Great Britain and America, are true to the high aims for which they have been fighting, they will instead of fleet demonstrations and military displays of force in other directions, proceed as rapidly as possible with the work of disarmament, and address themselves to promoting the welfare of humanity by a practical adoption of the ideals of love and justice, the substitution of co-operation for competition,

the realization of the Fatherhood of God and the brotherhood of man, the parliament of man and the federation of the world.

STEPHEN H. ALISON.

Reconstruction Days.

With the close of the military phase of the great struggle for freedom and justice, the economic phase is the one demanding the best thought and work of the Scientist, and is no more to be ignored or soothed with a shallow pacifism than was the other impulsion and resistance ended now.

Scientists know that the good of a thing is the whole reality of it, and in the conflicting evidence as to conditions and their cause and effect in the countries where monarchies are becoming democracies, it is desirable to pick out the essential forms of living truth, and keep them connected up in our thinking with the omnipotent Truth and Reality they are coming from. The same desperation under the lash of tyranny, aided by a vague trust in unseen justice, that inspired the men of the German fleet in their refusal to fight a useless, hopeless naval battle, is now asking very earnestly, *who* rules man, *where* is authority, *why* does man work, and for *Whom?* and *what* ought to determine his recompense? If we would work for God, we have to listen to the human cry and protest and learn to hush it, more as the mother soothes the child's pain and satisfies its need, rather than by echoing the anathema of blind force, "crush out Bolshevism," forgetting the hard-learned lesson that they who take the sword perish with the sword. Whether we have yet the precise name and definition of whatever dethroned autocracy among the peoples of the world, it is high time that we made its friendly acquaintance sufficiently to know that its heart and purpose are good, that it is man's awakening consciousness that he has dominion over all the earth, that he works only for the God who hath put all things under his feet, for there is no other Intelligence to be his Employer; and hence to selfishness, injustice and greed he owes no obeisance whatever; "the earth is the Lord's * * * and they that dwell therein,"—and they do not own or rule one another, God alone governs man. All this truth is shining through the mist that went up from the earth, has sounded above the Adam-dream to awakening man, enough to shorten the war by many a day and to present a definite ideal of social justice so plain that even a wayfaring man, though a fool, cannot mistake the plan on which the new heavens and the new earth wherein dwelleth righteousness is going to be run, at no distant day.

If what has been called Capitalism means the supposition that material property,

money, etc., are real and are the true bona fide possessions of any mortals to whom they mean anything else than symbols of values held in trust from the Owner and Distributor of every good and perfect gift; held in trust and waiting upon the guidance and impulsion, of "the not-ourselves that makes for righteousness," showing man how to love and serve his fellow-man in one brotherhood—then the supposition being false as that behind militarism, it is also of few days and full of trouble; for mankind have at least learned to suffer and be strong; and "all the people all the time" can never again be fooled and ruled by any false interpretation or concept of the real relation of man to man, with no God near enough to interfere or even to care.

Americans have sometimes been criticized for saying virtually to other nations, "If you are not practical, you may as well get off the earth; I will show thee my faith by my works;" but this natural characteristic, if somewhat spiritualized, can be put into the best practice, at this crisis, in this valley of decision, where all spiritual thinkers are telling us that economic security and harmony will depend upon the balance of universal thought and feeling and action being on the side of human sympathy and social justice rather than with the selfishness and mechanics of the old order.

As practical Scientists, ever seeking the nearest right under the circumstances and so transforming human existence as fast as may be, let us look at the strongest push and pull on the American Government now manifest in the daily press, "Step in and crush Bolshevism!" which in another column is hailing, "Wilson the Righteous." Reminding ourselves of the axiom that the good of a thing is the real of a thing; that constructive criticism is in advance of destructive; recalling the loving common sense of Lincoln upon the imperfect Constitution of Louisiana looking to Reconstruction, "It is better to hatch an egg than to smash it"—and earlier—"the worst use you can put a man to is to hang him," we can see that the idea which has lived by means of the Bolsheviks, giving them their power, is that the land really belongs to those who live on it and cultivate it, if the earth is the Lord's and He is just—an idea which could be "put down" or stopped on its way about as easily as the "Boston Tea Party," with its "Millions for defense, but not one cent for tribute * * * taxation without representation is tyranny," or our later immortal ideal whose birth was so costly, "One man cannot own another." As Scientists, it is ours to preserve the grain of wheat in the chaff, by holding it in our hearts and our prayers as one with the Giver; while "love taketh not account of (the) evil"—reckons with it as nothing instead of something.

"Errors like straws upon the surface flow;
He who would search for pearls must dive
below",—

it is far easier to be swept along on a thought-panic of "Crucify him," Crucify him," than to love the truth supremely and ask ourselves quietly, "Who made *me* a judge or a divider over *you*?" while we wait till the Christ-Truth supreme over every situation shall reveal itself.

In the meantime, because the scientific statement of being has been proved true, we shall hinder least and help most by never in our thought giving power for good or evil to a mere system of things. God works and we are saved despite human illusion, not by means of it. George of England and his wife, as well as the British people, are not much hampered by what their sense of humor long ago saw as a little anachronism; nor did a mechanical state socialism help much in the moral struggle it took no account of in Germany. The Baptists live their lives and spread their doctrine quite as well as their Presbyterian and Methodist brethren, to whom "congregational government" is not enough, but who also look to "one strong central body." And while there is no doubt that the communism (Christian Socialism) practiced by Jesus and His immediate disciples will be again seen and adopted as approximating more nearly the absolute truth that God owns and governs all, merely urging a better economic system will not cure selfishness and greed, the actual disease. As Christian Scientists, we know that "the fear of disease and the love of sin are the springs of man's enslavement;" that "the moral and spiritual determine the outward and actual," and we cannot improve on the counsel, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." Our mental work on our individual and collective problem will be one with the divine, as it manifests in righteous human endeavor to liberate political prisoners, forestall violence with justice and the square deal, stand for impartial opportunity as better than charity—always in the spirit and with the unselfish purpose our Elder Brother taught and didn't mind paying the price of getting it through to the level of our human experience. Many a time have I seen the realization—persisted in—that the Soul of justice and freedom is one with man, insuring them as his forever; that God is the one Employer, for there is no other Mind; that Love is the underlying reality uniting His children and cannot be hid—"there is nothing covered;" that the Principle of all being, the action of God, adjusts demand and supply and makes no mistake; that every man, like every fixed star, is poised in Mind, in his right (never his wrong) relation to every other idea; in his own order, moved by no mortal push or pull, not to be misplaced nor

displaced since the Principle of law and order and real arrangement is Omnipotence itself—many a time have I seen a human consciousness which realizations like these gradually form—find itself in a sense of better and better surroundings, for all manifestation is thought; seen a man moved (when he ought to have been) to better conditions, and obstacles that error hating his truth seemed creating, all melted by his spiritual understanding. “Truth spiritually discerned is scientifically understood,” and that is how it casts out error, since all is Mind and its creation, and the priest who forgives (destroys) sin, is “the spiritualized man.”

ALICE BOYD.

THE WAY OF WISDOM.

No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Matthew, 6:24.

The infinite is One, and this One is Spirit; Spirit is God, and this God is infinite good.

This simple statement of oneness is the only possible correct version of Christian Science. God being infinite, He is the only basis of Science; hence materiality is wholly apart from Christian Science, and is only a “suffer it to be so now” until we arrive at the spiritual fulness of God, Spirit, even the divine idea of Christian Science,—Christ,—born of God,—the offspring of Spirit,—wherein matter has neither part nor portion, because matter is the absolute opposite of spiritual means, manifestation and demonstration. The only incentive of a mistaken sense is malicious animal magnetism,—the name of all evil,—and this must be understood.

. . . . When my dear brethren desire to build higher,—to demonstrate Christian Science to a higher extent,—they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely and impartially, to their never-ending success,—to salvation and eternal Christian Science.

Spirit is infinite; therefore *Spirit is all*,—“*there is no matter*,”—is not only the axiom of Christian Science, but is the only basis upon which this Science can be demonstrated.—*Mary Baker Eddy.*

NOTICE.

Christian Science Society and Reading Rooms 622-624 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.

Other Notes by Mr. Kimball.

We, as Christian Scientists are constantly missing God, because we do not realize that He is with us. All humanity has sought Him and never found Him, until Christian Science demonstrated His presence. Christ said, “Come unto Me,” and so leads us to Life, Truth and Love, as the only realities. We have to see God through that which manifests good. In gaining the right idea about anything, we find God with us, Truth victorious with us, Love dispelling all malice with us.

The only God there is cannot forsake us at any time. We must have our anchorage in that thought. Acquaint ourselves with God and be at peace. Acquaint ourselves with Life, Truth, and Love. God never fails in His promises, and the only reason we think He does, is through a faulty concept, which is being destroyed. The only reality is, God with us.

The greatest demonstration ever made was in Jesus’ crucifixion and resurrection. When on the cross it looked as if he seemed to think God had forsaken Him, so we must cling to the truth, no matter what error may say about failure. We know that God is proving the allness and might of infinite Life, Truth and Love. The only satisfaction is in knowing God, and we are learning Him. The only growth is in knowing God is with us. It is God with us that heals, and supplies all wisdom, power, strength and need, silences grief and exterminates poverty.

This is being spiritually minded to know the Truth and demonstrate it. The basis of all healing is the statement of the fact that all is perfect now. God’s work is finished and good. We can accomplish nothing apart from that, or with any other means. Every organ or function of the body is an idea of God, and all there is to stomach is the truth about it. It is all right at all times, imperishable, perfect. God’s ideas are never subject to disease. Because the only law of being is perfect, no law can interfere with or disturb the harmonious action or functions of any organ of man. The consciousness of life, if held in matter, is the cause of death. Now we must know it is God alone. We have no mind in our body. The only Mind is God. Humanity without Science is hurrying into the flames of destruction, like the moths about a candle. To us comes salvation, through mental activity, the Mind of Christ. God’s grace is sufficient for every need, and we must know that good thoughts are power, and evil thoughts powerless, when met with Truth. It is our privilege to have all good now. Heaven is within us. Malicious mesmerism in its various forms, seems to work faster and more industriously than we do. Handle

the law of reversals with every treatment, by knowing that there are not minds many, no evil minds, no law to support, nor channel, etc., to malicious mesmerism, and the work of God cannot be reversed, for we know that God comes to break every yoke of law, and does it. These beliefs of laws touch us more or less, unless we bar the door of our thought and know they are powerless nothings. We have first to recognize them as false claims, then give them no place, cut them off, and know that Truth is their destruction. Stop thinking evil is yourself. It is not, and no matter what suggestions come to you, saying your work is in vain, or you cannot treat, or you are discouraged, or you have too much to meet, etc., know that this is malicious argument and not yourself, and you have nothing to do with it. It cannot disturb your mind or body. "Get thee hence, Satan." Dismiss it all, with the certainty that it can do nothing that it is trying to do, and you have no ears to hear it, nor mind nor body on which error can depict itself, and malicious mesmerism has no substance which it can control or use. God is the only substance. Declare over and over, there is no mental argument in the guise of so-called material laws, laws of mental transference, laws of materia medica, no false theology, hypnotism, nor malpractice, no priesthood, no spiritualism, no theosophy, etc., and none of these seeming errors can make God less than infinite, nor man anything but God's likeness and governed by God alone. We must wage this war for all humanity, and in that way gain our own salvation. Every claim of evil that comes to us, can be, must be, made a stepping-stone. The more that is coming to us, the faster we are climbing up and out of it all. We can meet it all fearlessly, because God is meeting and destroying all these claims for us. God is healing all our diseases. Mortal mind cannot make any law to reverse God's law. Do not care who thinks about you, or what they think. Our safety lies in recognizing such a claim as false, then rejoicing in knowing its nothingness and so destroying it. The operation of Truth is there at all times and in all ways. Be systematic in handling all these claims. Know that no evil power in belief can affect Christian Science patients, nor Christian Scientists.

The claim of the return of an old belief is a humbug. Stop believing lies. Truth's work is perfect and complete; you are healed and you know it. Do not be afraid that error can do anything to your body, for it cannot. God controls us, and we are spiritual and not material. Uncover error as unlike Truth, having no substance, no mind, no action, no laws, no cause, no effect. Take everything away from error, and know that all belongs to Truth. Have confidence in your declaration of Truth. Rest in the assurance of Truth's certain triumph. Put all responsi-

bility upon God. He is capable of taking care of the whole business. God is so infinite, good and loving, that all we have to do is to declare the Truth, deny the error, and abide in Him. Man is the understanding of God and is perfect, and has no capacity to receive or manifest error, sin, sickness or death, in any form, now and forever.

Extracts from Letters.

"Have trust in the one Father-Mother God, without fear or doubt. If we suffer, do not fear, suffer it out. The true thought brings the error to the surface, and if we fear not, it will pass off. Put physical ailments in the mental; know they are but the result of fear, anger or some wrong thinking. Do not fear the physical. Just ask for light and goodness.—*Mary Baker Eddy.*

"We must talk more closely with God, bring Him nearer to us, more like the old style of praying. We must feel and know that God is what we live in, like the atmosphere or the sunshine; it is all about us. We must rest more in God. When having a patient do as well as you can; let God do the healing. If your children need treatment, do not sit up all night to treat them; treat yourself and go to bed and go to sleep; give up all to God. Ask for your daily bread, enough for to-day. A child with its mother does not ask all the time for food and clothing for tomorrow or next week, but runs along happy, and trusts its mother's care. So **MUST WE DO.**"—*Mary Baker Eddy.*

My Dear Student:

Do you find any difficulty in healing? If so, strike for a higher sense of the nothingness of matter, do not care to search into causation there, for there is no cause or effect IN matter. ALL IS MIND, perfect and eternal. Include in treating, that no ignorant or malicious mind can affect the case, and there is no relapse. Science tells us this in all it manifests. Progress is the law of the Infinite. Finite views are but supposititious beliefs. Now, realize this, and be a law to every case when you commence treating it. There is but one Mind and that governs your patient. These are the rules for you to work out every hour of your life. Realize constantly that no mortal mind (so-called) can affect you or make you believe you cannot cure your patient. There is no malice or envy or will-power. All is Love and Truth. Argue this way."—*Mary Baker Eddy.*

"If you dwell in thought on any person, it will hinder you from overcoming personality in your healing, and casting out sin. There is no personality, and this is more important to know than there is no disease. Drop it, and remember you can never rid yourself of the seeming effects from a personality, while holding in mind this personality. The way

is to put it wholly out of mind, and keep before your thoughts the right model. Never recognize the person in your argument. Never doctor the error too much, but make yourself so conscious of the opposite truth, that the error disappears."

"Remember, it is personality or the sense of personality, in God or man, that limits man."

"Do not give life to evil, by attaching it to a person or thing. It cannot live without a body. Man is one. There is but one infinite manifestation. No error can attach itself to man, then why deceive ourselves by thinking it can do so?"—*Mary Baker Eddy.*

The Trinity.

FATHER, is man's divine Principle, Love.

SON, is God's man, His image or spiritual idea.

HOLY GHOST, is Divine Science, the Messiah or Comforter.

"Jesus in the flesh, was the prophet, or wayshower to Life, Truth and Love; and out of the flesh Jesus was the Christ, the spiritual idea, or image and likeness of God."—*Mary Baker Eddy.*

"Oh, that personality and materiality were made the point of attack by all who desire to be Christian Scientists! Pull down these strongholds, and we would have healers worth having.

Impersonalization of thought is what the Cause more demands, and I see little growth in this direction."

"Oh, how much we win and lose by taking up the cross; lose self, and win Love; lose the pleasure of meeting often our friends, and win the Soul of friendship. Truth cannot be divided, cannot be refuted, cannot be changed; it is immortal."—*Mary Baker Eddy.*

"A belief of a personal sense governed by the Truth, is a true belief; a true belief, governed by Truth, is spiritual sense (understanding.)

"Jesus in the silent tomb, spiritualized his personal, corporeal body, to the extent of presenting it sound, and then he ascended, laid off corporeality.

"All his mechanism was preserved and restored until his ascension. He ate with his disciples, showing how he could digest his food with the natural functions. I always preserved the image of the actual harmonious being in my thought, just as Jesus did."

Definition of Spiritual Senses.

Feeling, is consciousness. Taste, is choice. Smell, is intuition. Hearing, is understanding. Seeing, is perception or discernment.

MARY BAKER EDDY.

The concealment of truth is the only indelicium known to science.—*Westermarck.*

Seven Different Ways of Looking at the Material World.

There are seven different ways of looking at the material world. None of these are absolutely true, but they are as true as anything which can be in the material world, and therefore can be spoken of as correct or accurate. Taken together, they form what may be spoken of as a system of *memoria technica*, which enables man better to overcome the sin, disease, and other troubles which seem so overpoweringly real around us. These different methods are as follows:

1. The religious view as set out in the Bible.

2. The metaphysical view adopted by such teachers as Plato, Bishop Berkeley, and Mrs. Eddy, who looked upon everything material as something subjective—namely, a mental concept.

3. The view put forward by Buddha, that it is simply a dream.

4. That we are hypnotized into all our troubles.

5. The natural science point of view, in which every sin and every disease has its own cell in the sub-conscious mind, which cell will only vibrate with a definite vibration. The ether consists of lines of force at right angles to each other, each of which has a definite rate of vibration. These are called "thoughts" by metaphysicians, and thought after thought may be said to sweep across the mind at the rate of about twenty miles an hour, and whether the mind will respond to the thoughts or not, depends upon the condition of the various cells. If a cell is in perfect order it will not respond to anything except to thoughts which are of high vibration, bad thoughts being lower vibrations. If there are small electrical particles infesting the cell, these will damp it down in the same way that pitch does a tuning fork, so that it will vibrate with the lower vibrations—namely, evil or inharmonious thoughts, as the case may be.

6. The sixth method of looking at life is, I think, the best—namely, that all the good around us is made by God, and is permanent and eternal, whilst the evolution of the material world is best described as a series of cinema pictures flashing by at the rate of about twenty miles an hour, about ten or twelve pictures per second, hiding heaven from us. All the good anyone cares for in you is part of you, part of your real self. We are not material beings in a material world, liable to sin, disease, and suffering, but we are now, always have been, and always will be perfect beings, in a perfect world, governed by a perfect God.

The evil in the cinema pictures has nothing to do with us. We have been humbugged, fooled, and hypnotized to believe that these cinema pictures are part of the real man.

When the material man, the cinema-picture man, turns in thought to God, he can be said to open his human mind to the action of God, which then takes place, destroying some of the evil in the cinema pictures, and we see heaven more as it really is—a healthy man instead of an invalid, a happy man instead of a miserable wretch, and one having all he needs instead of one in want.

7. The seventh way of looking at the material world is that things around are simply as one thinks, all matter being merely mental phenomena, and all that we see is but our false concept of heaven. If, therefore, we change our concept and think of heaven, the thing seen changes in accordance with what we think.

All up-to-date psychologists teach that every thought we think has an effect. We have, therefore, never to allow ourselves to think of evil, nor, when we try to think of good, must we think lies—for example, if a man has a headache, think that he is well. We have to think of the highest good we possibly can. This by religious men is called God and heaven, by scientific men cause and its manifestation, whilst the metaphysician calls it Mind and its ideas. Whatever you may call it, it is an absolutely perfect, ideal, mental world, in which everything is perfect, being made and governed by God, all men being part of the manifestation of this one absolute God, and therefore correctly spoken of throughout the Bible as "sons of God." Of material man Jesus said: "*Ye are of your father the devil, * * * there is no truth (reality) in him, * * * he is a liar and the father of it*" (John 8; 44). In other words, the only devils are the evil thoughts which come and tempt us to believe in a power other than that of God, and the only hell is this material world, the result of the punishment that ignorance and sin bestow upon their victims.

I have pointed out in "Life Understood" that the whole of the cinema pictures, as mentioned in the sixth way of looking at the material world, were in position thousands of years ago at the so-called start of the material world. That is why psychometry is true. Our Lord could look back and see the pictures of the past, and in this way he related to the woman at the well what had happened to her. In the same way he was able to foretell the future, seeing the pictures before they came into manifestation. Some of my staff can not only see the future in every detail before it takes place, but they are able to destroy any evil foreseen, so that when the due time comes for it to appear it does not take place. The cinema pictures then come into manifestation in the ordinary way, but the evil in them has been destroyed by the action of God.

I have also pointed out that what is called the evolution of the material world, and what is called history, is only the gradual unfolding of the cinematographic pictures, which

merely hide heaven from us. What is really around us is an absolutely perfect world, governed by God, Who, amongst many other things, is the Principle of all law and order. Consequently, everything in heaven is governed by absolute law and absolute order.

When we come to understand the material world, we see that although perfect law and order does not exist therein, there is at least a semblance of it throughout. This is because the law and order in heaven comes shining through the mist of matter, *alias* the cinema pictures which hide heaven from us.

Take, for instance, our so-called natural laws. I pointed out in the year 1901 that our natural laws were not true. This is now accepted. Sir Oliver Lodge, in his speech to the British Association in 1913 stated that our so-called natural laws were only approximately correct. It is so with everything we see around us. Love, which is the basis of all that is worth having, is not true love, because Love is God, but it is the manifestation of God as Love, shining through the mist of matter. So with everything else we see; it is simply heaven seen falsely, because it is hidden by the mist of matter.

F. L. RAWSON.

Government.

Let us first of all consider what government is. The only government is the true government in the world of reality. "*The government shall be upon his shoulders*" (Isaiah 9:6). This is the government of God, of good. The spiritual man has no free will, as we look upon it, because the only will is the will of God; in other words, to the spiritual man, only a perfect sequence of true ideas can come. Every idea is followed by exactly the right idea, and this is the only idea which can come. This is the will of God. Man's will is God's will, the will of good, God's government.

To get really good results in Science, a man must be open-minded, unselfish and persistent. . . .

Most of the leaders have now reached the position in which they recognize what is called the power of thought, which is really the effect of thought as such thoughts, being material, have no power at all. The dreamer and the dream are one, the thinker and the thought and the effect are all one—illusory successive cinema pictures which have been there for many ages, and rapidly come into manifestation one after the other. . . .

Then we see that the only way in which we can help at all is by treatment, and if there is anything we apparently ought to do materially, this will be manifested as the result of treatment, which clears away the

mist of matter, so that what is right and good and true becomes more and more visible.

Then, you can work specifically so that you yourself shall be properly guided to do what is right by realizing that "there are no mistakes, man reflects divine intelligence, wisdom, and knowledge. Man is always doing the right thing at the right time. Mortal mind cannot make man do what is wrong, for there is only one Mind, God; man is directed by that one Mind, the Principle of wisdom and knowledge, intelligence itself."

One of the most important things is to work against hypnotic influence. Here you can realize: "there is no hypnotism, God is the only power and the only ruler. No material man can affect another man, for all men are governed by God alone. There is no aggressive mental suggestion, the only thoughts are God's thoughts, and these divine, perfect and holy ideas alone come to man." Remember, the principal thing in treating against hypnotism is to get right out of your mind any idea that one person can affect another person. It is a help in doing this to know that as a matter of fact one material man does not hypnotize another man at all. They are both hypnotized by mortal mind in the shape of the evil thoughts attacking them. . . . "no man can possibly be governed by anything but the law of God, and no man can possibly be in any way affected by mortal mind, for there is only one Mind, God, and all men are governed by that one Mind, and in the right place, and can only do absolutely perfect work. Man can never be selfish; he is always helping his fellowman, being governed by divine Love, always doing what is right."

F. L. RAWSON.

"SOMETIME, SOMEWHERE."

By Christina Rosetti.

Unanswered yet? The prayer your lips have pleaded?

Perhaps your part is not yet wholly done. The work began when first your prayer was uttered,

And God will finish what He has begun. If you will keep the incense burning there, His glory you shall see sometime—somewhere.

Unanswered yet? Faith cannot be unanswered,

Her feet are firmly planted on the Rock: Amid the wildest storms she stands undaunted

Nor quails before the loudest thunder shock.

She knows Omnipotence has heard her prayer

And cries, "It shall be done sometime—somewhere."

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Vol. III.—No. 6. NEW ORLEANS, LA., FEBRUARY, 1919. [Serial No. 30]

The Christian Scientist

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it is embraced in the author's own mental mood,
and is therefore honest." "Retrospection and In-
trospection," pages 75 and 76. Mary Baker Eddy.

"Let the word have free course and be glorified.
....Truth cannot be stereotyped; it unfoldeth for-
ever." "No and Yes," page 45. Mary Baker Eddy.

God or Mammon.

"The entire positive doctrine of Christ, the
doctrine of the truth, is expressed in these
few words: 'Love God and your brothers as
you do yourself.' It is impossible to give
any explanation of that thesis: it is self-
sufficient, because it is all." Thus wrote the
great Russian thinker, Leo Tolstoi, at Mos-
cow in 1888, by way of introduction to
"Toil According to the Bible" by the Peasant
Bondareff.

The parasitical writers of the capitalistic
press would do well to ponder these words
of wisdom, instead of indulging in cheap in-
vectives and scurrilous paragraphs anent the
Russian revolutionists. They should pause

and reflect that the Jesus whose name some,
if not all, of them profess to reverence,
uttered sentiments which would render him
liable to the charge of Bolshevism if spoken
at the present day, but which are as true
now as they were when voiced nineteen cen-
turies ago. Listen! "Then spake Jesus to
the multitude,...saying,... For they [the
scribes and Pharisees—in modern parlance
plutocrats, and ecclesiastics] behind heavy
burdens and grievous to be borne, and lay
them on men's shoulders; but they them-
selves will not move them with one of their
fingers. But all their works they do for to
be seen of men: they...love the uppermost
rooms at feasts, and the chief seats in the
synagogues and greetings in the markets and
to be called of men, Rabbi, Rabbi. But be ye
not called Rabbi, for one is your master even
Christ; ['the Christ-idea'] and all ye are
brethren... Neither be ye called masters:
for one is your Master, even Christ.... Woe
unto you, scribes and Pharisees, hypocrites!
for ye devour widows' houses, and for a pre-
tence make long prayers.... Woe unto you
scribes and Pharisees, hypocrites! for ye com-
pass sea and land to make one proselyte,
and when he is made, ye make him twofold
more the child of hell than yourselves....
Woe unto you, scribes and Pharisees, hypo-
crites! for ye pay tithe...and have omitted
the weighier matters of the law, judgment,
mercy, and faith: these ought ye to have done,
and not to leave the other undone. Ye blind
guides, which strain at a gnat and swallow a
camel. Woe unto you scribes and Pharisees,
hypocrites! for ye make clean the outside of
the cup and of the platter, but within they
are full of extortion and excess. Thou blind
Pharisee, cleanse first that which is within
the cup and platter, that the outside of them
may be clean also. Woe unto you scribes
and Pharisees, hypocrites! for ye are like
unto whited sepulchres, which indeed appear
beautiful outward, but are within full of dead
men's bones, and of all uncleanness. Even so
ye also outwardly appear righteous unto men,
but within ye are full of hypocrisy and in-
iquity. Woe unto you, scribes and Pharisees,
hypocrites! because ye build the tombs of
the prophets, and garnish the sepulchres of

the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. chap. 23: 1-33.

Another report of a discourse of Jesus, the sermon on the mount, quotes him as saying "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

The quoting of these passages must be excused for the reason that there is no book so frequently referred to and yet so little read intelligently, if read at all, as the collection of Hebrew literature known as "Holy Bible." It will be evident at once to every thoughtful reader of the foregoing passages carefully quoted from the authorized version, that such utterances would in these days undoubtedly qualify Jesus for inclusion in the list of names recently given to the Senate as suspected of revolutionary, pacifist or Bolshevist tendencies; because the classification seems to be elastic enough to include all thought supposed to be inimical to the vested interests.

The teaching of Leo Tolstoi and the writings of Maxim Gorky, Kropotkin and other Russian thinkers have found a receptive soil in the minds of the Russian peasantry and the book entitled "Toil" by the Russian peasant Timothy Bondareff, published more than thirty years ago, explains the origin of Bolshevism as nothing else can. It is from Russia that the slogan has gone forth to the modern world that political freedom is a farce without economic freedom, which is based on the highest ethical ideal of love of God and the neighbor. As Tolstoi says in the essay already referred to: "The man who believes in the doctrine of Christ will not ask what he must do. Love which will be the element of his life, will show him plainly and clearly what road he must follow, and what are his duties for the present and the future. . . . The man who sees that his duty in life is to help others will never be mistaken to the point of thinking that he helps those who are dying of hunger and of cold by making laws, by casting cannons, or by making objects of luxury. *Love can not be stupid.* Just as love for a person does not consist in reading her novels if she is hungry, or in giving her costly ear-rings if she is cold; likewise it is not admissible that love for one's fellow beings can consist in amusing those who have eaten, and abandon to neglect and poverty those who are hungry and cold. The true love, *that which acts*, far from being

unintelligent, gives alone on the contrary, the real sagacity and the real wisdom. That is why the man who really does love will not make a mistake; he will accomplish immediately the first action demanded by love for mankind! he will help those who are hungry and cold, those who are in pain. . . . He who wishes to deceive himself and deceive the others can, at the time of danger in the struggle of humanity against poverty, refuse to help them, increase their unhappiness, and assert to himself as well as to those who are dying before him, that he has other occupations or that he is seeking for some way of saving them. A true man, a man for whom life consists in doing good, could not say such heartless words; and, should he make an answer like that, his conscience would never approve of the lie; his only refuge would be in the wily and diabolical theory of the 'Division of Labor.'"

Tolstoi thus explains Bondareff's conception: "The time has been when men were eating each other. But the idea of the equality of mankind has been gradually developed, so that such a social condition seemed doomed to disappear, and cannibalism disappeared. Then there came a time when some seized upon the work of others, after having made them slaves. But human conscience becoming more and more enlightened, that social state could not last. But that tyranny, having done away with its rough shape, hid itself under the veil of hypocrisy, and is still subsisting to-day. Man does not openly take the work of another. Violence has now taken another shape: *the rich, thanks to the needs of the poor, make slaves of them.* But according to Bondareff, the time is coming when the equality of men will at last be recognized, *individuals can no longer draw their profit from the need of others; they can no more take advantage of their hunger and cold to make slaves of them, for men, having admitted that the work of the bread is a law necessarily imposed on one and all, will consider it as their strict duty not to sell the bread (meaning the objects of first necessity) and to feed, to clothe and warm each other.*" This would be true Christian communism.

It has been frequently charged against the ecclesiastical or organization sense of Christian Science that it deals in metaphysical subtleties, and has been indifferent to the relief of human suffering. This it has sought to meet in a measure during the world war by activities similar to those of the Red Cross and other palliative organizations, but none of these organizations have taken a positive stand on the subject and pointed out that the militaristic attitude of nations is based on the economic slavery of their peoples, and this is in its turn based on a fundamental error, that the weaker be pushed to the wall in the competitive strug-

gle for existence in defiance of the adage that the race is not to the swift nor the battle to the strong.

The writer is in receipt of a most interesting communication from a Washington correspondent prominently associated with the American Union Against Militarism, in reference to the editorial on "From Formalism to Life," published in the January issue of THE CHRISTIAN SCIENTIST, from which the following excerpts are made because they indicate the attitude of thinking people toward the sectarian or ecclesiastical organization, and its best known periodical. "I wonder whether you are the one who sent me a copy of the January issue of THE CHRISTIAN SCIENTIST containing the generous and very far-sighted article by you on the Russian situation. I certainly wish that the *Monitor* was as genuinely liberal as your paper appears to be. I cannot help feeling that the *Monitor* too often seems like a bit of British imperialism transplanted in American soil . . . Its editorials on Russia, are tending to convince American liberals that the Christian Science faith, whatever it may do for the body, turns out a type of person that is reactionary in political thinking. I have never shared that view, believing that the tone of the *Monitor* was due wholly to the accident that an Englishman of strong, not to say undemocratic convictions, was its chief editorial mind; but your paper is a refreshing contrast."

Fortunately, not all Englishmen are undemocratic, as the present writer from a long residence in London knows, and as the British Labor Party to-day bears witness. The significance of the Russian situation seems to have been adequately grasped by both Lloyd George and President Wilson.

A *Chicago Tribune* cable from Paris (January 23) by Ernest Marshall, plainly indicates that "President Wilson's policy which the conference decided to accept is the sequence of Lloyd George's proposals rejected by Pichon. Upon Wilson and Lloyd George personally rests the responsibility." The immense significance of the Russian situation and the reiterated open and veiled attacks upon Russian Bolshevism in the reactionary press of all countries, is because it exposes sham patriotism and demands not only political but economic freedom for the workers of the world, and this after all—camouflage it as one may—is the real issue of the war, which must be settled, and settled right if there are to be no more wars, and settled right it will be, because the ethical ideals of mankind are now sufficiently evolved to demand its settlement without further subterfuge or compromise. The Time-Spirit is with those who used to be stigmatized as visionaries and idealists. "Earth's stupid rest" is being broken, "the callous breast" is being

wounded, "self-righteousness" is being stilled, and it is being borne in on the universal consciousness that to "feed the hungry, heal the heart, till the morning's beam" is the practical operation of Christ's Christianity involving the downfall of all human systems based on selfishness and greed.

It must not be forgotten, however, that the ethical ideal underlies the whole process and must dominate in every phase of its development.

The state socialism of Marx contributed much by his teaching to elucidate the subject and provoke discussion, but being essentially materialistic it falls short of being an adequate solution. As Benjamin Kidd pointed out years ago, if the ethical factor be left out, "the materialistic evolution of Marx is left without its motive power. For, if we are to have only the frank selfishness of the exploiting classes on the one side, and the equally materialistic selfishness of the exploited classes on the other, . . . there would remain nothing whatever in the present constitution of society, economic or otherwise, which would lead us to expect any progress towards the culmination which Marx describes, but everything which would lead us to anticipate the repetition of a well-worn tale of history." When all is said, it is only by the elimination of materialistic selfishness in conformity with the teachings of Jesus the Wayshower, that genuine Christianity can be scientifically demonstrated, but this will not be accomplished by quibbles or shibboleths, or evasions, but by fearlessly facing the issue and denouncing as Jesus did the hypocrisies of modern Pharisaism now known as capitalism and ecclesiasticism.

STEPHEN H. ALISON.

Letters from Experienced Scientists.

January 22, 1919.

Dear _____:

Your letter of November 29th gave me the sort of stimulus I recall when first reading The Psalm of Life and George Eliot's "Choir Invisible," whose music is the gladness of the world. In plainer human parlance, I felt the refreshment from a cup of cold water in Christ's name, from becoming conscious of another human being whose purpose to find and demonstrate God as Truth and to live God as Love, made him willing to pay the price of patiently taking the human footsteps to that goal, whether the path is spread as yet with thorns or with thornless roses.

In trying to answer your question as to what is the line of light and demonstration of the oneness of man and woman, of wisdom and love as they are in the divine Mind, upon the plane of our present activities; how

to translate the underlying harmony and joy born of the blending together of God's image man (courage, strength, intelligence) with His image woman (love, tenderness, beauty), translate the blissful Real into present terms of human happiness, livableness, normal, helpful relationships between men and women, individually and collectively, I know at least that sure answer and solution means holding close in analogy and interpretation to the invisible fact, as seen on mounts of vision, by the mystic, the true artist and poet, those whose spiritual evolution has left much materiality behind them and begun to approximate the real man. In our hearts we know that what means abiding joy is true, that "Beauty is truth, and truth beauty." Contrast the depressing note of the surface-view of mortal existence—

"Yes, in the sea of life enisled,

With echoing straits between us thrown,
Dotting the shoreless watery wild,

We mortal millions live alone.
The islands feel the enclaspings flow,
And then their endless bounds they know,"

the mortal picture of complete separateness; while the revelation of "one all-pervading Intelligence and Love," seen in all that we can see and love of its creation, is the truth that makes free and happy—

"For I have learned to look on Nature not
As in the hour of thoughtless youth,
But hearing oftentimes the still,
Sad music of humanity, nor harsh,
Nor grating, though of ample power
To chasten and subdue. And I have felt
A Presence that enfolds me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns
And the round ocean and the living air
And the blue sky and in the Mind of man,
A motion and a spirit that impels all
All thinking things, all objects of
All thought, and rolls through all things."

In the nature of things, one infinite Love, "in whose hand is every living thing and the breath of all mankind," must needs hold all its ideas or children together, for It is One. Though our Adam-dream is only half-broken, in our more waking moments, we know that since wisdom and love, male and female, Michael and Gabriel are together in one Mind, they cannot be apart wherever they appear through the mists of sense; the one creation may seem much hidden, but it cannot vary from itself, it must be "on earth as it is in heaven," and there is nothing hid,—we shall come to see it is,—"I shall be satisfied, when I *awake* with Thy likeness."

Do not forget in your reasoning that as human beings we have not yet demonstrated

all good, but that being wise as serpents and harmless as doves still means "of two evils choose the less"; or at best, choose the nearest right under the circumstances, and from there work up towards the absolute right; and one man's meat may be another man's poison, in the sense that we can demonstrate only what we understand and truly understand only what we have demonstrated; though we may see the whole outline of a mountain in the distance, we can by no means reach and climb it, with the same ease. The kingdom of God cometh not with observation; but experience shows that as far as we approximate selfless love and service, does happiness and all that makes for it come into view,—we see or enjoy the corollary, "all these things shall be added unto you"; but Jesus had first the human struggle to become conscious, to know "that Thou hearest me always" before the tomb of a human joy and friendship opened and he knew he was not separated from the beloved Lazarus.

Mankind's terrible experience in its nightmare dream of life in matter, has caused those who are waking first to turn from the universal old habit of looking for life and happiness in the relative and temporal, in people, human success, material good things—all lost in the chaos,—and to find that "the vacuum is already filled with divine Love" even now abundantly manifesting itself in friendships born of loving the same great Good and hence immortal; companionships made where great hearts were living by their grasp on the Joy that is spiritual, after "mortal belief had buried... earthly hopes," after they had endured and "suffered up to the solemn heights of a firm and living faith."

To say that it would be wrong for a man to join a church, or be married, or run for mayor, if God is all-in-all and in reality man is a spiritual being already in heaven, is not to reason correctly; for whether taking such a step is from his stage of growth a forward or a backward movement in his long endeavor towards proving the absolute truth, would be for him to decide. "Every man in his own order," and "the way is self-knowledge, humility and love"; in these twilight hours, we seem to know relative and temporal truth before we understand and embody the ultimate and eternal. The last trump has not sounded; it still appears that

"Step by step since time began,
We see the steady gain of man,"

and still he seems to say,

"The depth and dream of my desire,
The bitter paths in which I stray,
Thou knowest Who has made the fire,
Thou knowest Who hast made the clay..."

Yet tasks in hours of insight will'd
May be in hours of gloom fulfilled."

Each Scientist has to judge for himself how far he has demonstrated the scientific statement of being. As far as one has made it his own, that far the materialization of love and the limitation of intelligence has been stopped. According to how real or unreal the symbols of the divine realities appear to a man or woman, how substantial or insubstantial the shadows seem, that is what determines for the individual the course he must pursue, how material or how spiritual must be his conduct of life; for none can transcend the immortal counsel.—

“To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man—”
...“usefulness is doing rightly by yourself
and others.”

Every thinker echoes daily the words of our Elder Brother, “I can of mine own self do nothing”—the moral and spiritual determine the outward and actual. The Time-spirit is emphasizing, “They shall be all taught of God,” and the logic of events is leaving nothing certain that is not based in the Eternal, fast showing him that asketh how far he is dreaming in the deep sleep that fell upon Adam in which Love and the oneness in Mind of man and woman seems yet materialized; or how far one has awakened to the fact that Love is Spirit and spiritualization follows and happiness is not the sport of circumstance.

It is true that the evolution of the human being seems much hastened these days, though it is still comforting to remember that we have all eternity to work out our problems; that our God is all good, and cannot even see evil; that He is our individuality and our Life, so preserving all that is good and beautiful in our individual consciousness until it is merged—but not lost—in the one infinite Love; while all that is unlike God is yielding to the irony of fate, until we have finished proving that the good we are is all we are, and it is one with freedom, harmony and boundless bliss.

Christian Science is demonstrated in the fulfilment, not the blotting out, of every promise and glimpse of good; in seeing and reaching the realities through and back of the distorted shadows of things; waiting till the angel appears at the door of the sepulchre where mortal belief tried to bury our truth and love, for oneness of thought and feeling must reappear as nearness in Space, the realm of Mind. “Jesus was no ascetic”; the other wise man who started when did the three, found the Christ, but never the manger of Bethlehem.

“Who walks in love may wander far,
Yet God will bring him where the blessed
are.”

Yours sincerely,
ALICE BOYD.

VENTURA, CAL., January 23, 1919.

Dear _____:

Recent weeks have been busy ones for me. The so-called “epidemic” of evil suggestion and fear that has swept the country has kept me busy night and day, with calls for help in Christian Science; and I have been constantly wielding the two-edge sword of Truth and Love.

Am very grateful to say that though I have been called upon to treat over sixty people who manifested symptoms of the prevailing error, divine Love has been with me, and the power of Truth has been wonderfully proved. I have not lost a single case, nor has this mesmeric belief touched my daughter nor myself—although I have been “exposed” to it over and over again. I say this with all humility, well knowing that it is God alone Who giveth us the victory over “the lie and the liar.”...

I always enjoy reading THE CHRISTIAN SCIENTIST; and perhaps my deepest interest in it is because it stands for the Principle of liberty and justice. I have rejoiced and still rejoice in the spiritual uplift and progress in understanding which have come to me during the past few years, while I have stood “on the firing line” in this battle. There have been times when the battle seemed very severe; but I have been able to prove for myself and others that “one with God is a majority”. And that though one may *seem* to stand alone, if he stands for divine Principle, he is never alone. I have never ceased attending the little church here, the one I helped organize nine years ago, and whose *first* First Reader I was. Very frequently divine Love gives me a message for the Wednesday evening meeting—and I never fail to rise to my feet and deliver it. The “organization-bound” though tried every conceivable way to keep me from going and from speaking there, and even asked me *why* I went when I had “withdrawn.” I simply replied that “I have never withdrawn from the spiritual “structure of Truth and Love,” and that is the only Church I recognize. I realized that “error is neither person, place nor thing”; and have been able to see its nothingness in this form of tyranny; and, best of all, to meet it with Love.

Autocracy of any kind is always despotic, and always “confusion worse confounded,” is it not? I find myself becoming a stronger “individualist” every day; and am glad I am no longer a member of any organization of any name or nature,—although I believe absolutely in leaving others free to work out their salvation in the way that seems right to them.

With love, I am,

Yours sincerely,
MYRTLE CLARK HOVEY.

“Reconstruction.”

We have before us the February number of “*Reconstruction*,” “a Herald of The New Time” (118 East 28th Street, New York), edited by Allan L. Benson, with some excellent contributions from Charles Edward Russell.

Some of the contents are: “Get Our Troops Out of Russia,” “History Invoked as a Warning to Those Who Would Return to Pre-War Conditions,” “Storm Warning Flung by The Babson Statistical Organization to Merchants, Bankers and Investors”, “The Right to Labor in Joy”, (Poem by Edward Markham); “How Returning Soldiers May Get Free Land and Live in Colonies”, “Philosopher and Scientist Peer Into the New World That Is Being Born,” “How British and Russian Bolshevism Differ,” “Editorials.

“A STORM WARNING.”

These extracts may interest our readers:

From the “Storm Warning,” from Roger W. Babson, the noted statistician and investment specialist:

“The Bolsheviks to-day control Russia. They are spreading into Austria and neighboring territory. The Socialists to-day control Germany. They are also strong in Italy, France and elsewhere. History shows that these social epidemics, like other epidemics, spread from nation to nation. What will be the result?

“The answer depends upon whether or not we are willing to profit by the real lesson of the war. If we are willing to let the brain and manual *workers* of this country peaceably retain the prestige and privileges which the war has given them—if we are willing to run the country in the interest of the *producers* of property rather than the *inheritors* of property, then we can head off disaster. *If, however, the financial and business interests of the United States and Allied nations attempt to return to pre-war economic conditions, then there surely will follow an explosion.*

“Let us not for one moment think that this great war can stop without a reaction of some kind, and one equal in magnitude to the initial action. The law of equal and opposite reaction still rules the world. Russia, the most autocratic nation, swung furthest... Germany blew up next, simply because her masses were so completely suppressed. The people of America have not yet revolted because they have not yet been suppressed. America has been under the wise leadership of men who understand. But no man—however wise—can prevent some great change from following this war. The question is: *Shall we all voluntarily give up something, or shall we all run the risk of losing everything?*”

FROM “LABOR’S NEW PARTY.”

“The reasons why labor should not go into politics are very much the same wherever they appear. As to what these reasons are we may perhaps best learn by considering a lengthy editorial that recently led the editorial page in the *Christian Science Monitor*. . . The *Monitor* recounts the numerous unsuccessful attempts that have been made to unite American workers in a political party.

“It is quite true. There have been such attempts and up to date they have all failed. But did they fail because the condition of the working-class in the United States is so happy that the workers feel there is nothing special for which they might vote?)

“‘It has long been the desire of extremists,’ continues the *Monitor*, ‘to array labor against capital, or property, as they like to put it, forgetting that labor is property, and very valuable property at that.’

LABOR IS NOT PROPERTY.

“The *Monitor* was never in greater error. Labor is not property. *Labor is life*. It is the age-long grievance of labor that it is treated as if it were property—hailed into the ‘labor market’ and disposed of for what it will bring as if it were so much bull-beef. That labor is ‘property’ is the old idea that came down from the past when human beings, held in slavery, were disposed of as merchandise was passed about from hand to hand. The new idea (and it is not so very new to some) is that labor is life, and that it is to be hedged about with all the securities that should make life sacred. . . The complaint of the revolutionists of Europe was not that their governments did not impose order, but that they failed to deliver justice. And there is no such thing as ‘working out what is right and good for all.’ There should be, but at present there isn’t. What is good for the one who is getting only a part of the wealth he creates is not good for the one who is getting more wealth than he creates. At least, we take it that the gentlemen who are reaping where they have not sown would not care to have ‘good’ done to them exactly that way. Only when all work and none takes what another has made will it be possible to make any rule respecting wealth that will be ‘good for all.’”

NOTICE.

Christian Science Society and Reading Rooms 622-624 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.

Extracts from Letters.

Christ is meekness and Truth enthroned. Put on the robes of Christ and you will be lifted up and draw all men unto you.

God has called you to be a fisher of men. It is not a stern but a loving look that calls forth mankind to receive your bestowal; not so much eloquence as *tender persuasion* that takes away their fear, and it is Love alone that feeds them.

The little that I have done has all been done through love, self-forgetful, patient, unflinching tenderness.

It is far better to do unto others as we would have them do to us than fail to obey a single precept of our Lord.

Like the verdure and evergreen that flourish when trampled upon, the Christian Scientist thrives in adversity; his is a life-lease of hope, home, heaven; his idea is nearing the Way, the Truth and the Life, when misrepresented, belied, and trodden upon. Justice, honesty cannot be abjured; their vitality involves life,—calm, irresistible, eternal.

Rejoice and be exceeding glad, for so doth the divine Love redeem your body from disease; your soul from sense; your life from death. Of this abounding and abiding spiritual understanding the prophet Isaiah said, "And I will bring the blind by a way they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

Who shall be greatest? The Master said: "He that is least in the kingdom of Heaven," the reign of holiness, shall be greatest.

Who shall inherit the earth? The meek who sit at the feet of Truth, bathing the human understanding with tears of repentance and washing it clean from the taints of self-righteousness, hypocrisy, envy—shall inherit the earth—for wisdom is justified of her children.

Charity is quite as rare as wisdom, but when it does appear it is known by its patience and endurance.

MARY BAKER EDDY.

Man's Individual Identity.

PASSAGES FROM "SCIENCE AND HEALTH."

Question—What are body and Soul?

Answer—Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love. Soul is the substance, Life, and intelligence of man, which is individualized, but not in matter. Soul can never reflect anything inferior to Spirit. Man is the expression of Soul... Separated from man, who expresses Soul, Spirit would be nonentity; man, divorced from Spirit would lose his entity.—Page 477.

Hence the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms.—Page 503.

Man is the family name for all ideas,—the sons and daughters of God.—Page 515.

The universe of Spirit is speopled with spiritual beings... Mortals must gravitate Godward, their affections and aims grow spiritual.—Page 264.

The universe of Spirit is peopled with tive power of the divine Principle, or Life, which reproduces the multitudinous forms of Mind and governs the multiplication of the compound idea man.—Page 507.

Neither will man seem to be corporeal, but he will be an individual consciousness, characterized by the divine Spirit as idea, not matter.—Page 76.

Mortals are not like immortals, created in God's own image.—Page 295.

The Revelator tells us of "a new heaven and a new earth." Have you ever pictured this heaven and earth, inhabited by beings under the control of supreme wisdom?—Page 91.

God forms and peoples the universe.—Page 509.

Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings.—Page 513.

Man and woman as co-existent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God.—Page 516.

These passages are quoted from Science and Health in rebuttal of the Spiritual one man" viewpoint. Mary Baker Eddy very clearly indicated her belief "that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms."—Page 503.

How to Protect Those We Love.

In the same way, we can protect those we love from any form of danger by denying the existence of the trouble and realizing clearly enough the opposite condition in heaven, the world of reality. All that is necessary to obtain results is to stop intensifying the evil by thinking of it, and instead, immediately to uplift one's thoughts by dwelling on God.

During the time of communion with God you must:

1. *Cease thinking altogether of the material world or of material people.*
2. *Strive your utmost to think of the perfection of God and of the glorious conditions of heaven.*
3. *Not allow yourself to think that God will not act, will not be God.* This is the

closing of the human mind, which prevents the action of God from taking place by means of you. *There is no power but the infinite power of eternal Love, and this is ever active.*

COMMUNION WITH GOD.

The injunctions "*Watch and pray*" (Matt. 26:41), and "*Pray without ceasing*" (1. Thess. 5:17) mean watch your thoughts, and reverse all the wrong thoughts that come into your mind, always thinking of the highest possible good instead of evil. If you do this habitually, and recognise only the omnipotent power of our all-loving Father, instead of thinking evil to be as great a power as good, you will soon see the difference in your life. Each wrong thought is then used as a sign-post to turn you back to God, and as your progress depends solely upon the number of seconds throughout the twenty-four hours in which you are thinking only of God and of heaven, this constant reversing of the wrong thought will lead to everything that makes a heaven here on earth. It is true communion with God.

HOW TO PRAY.

Fortunately this method of prayer is absolutely simple. It does not depend upon theory, dogma or creed. Every man can at once utilize it. When a wrong thought, or even a thought of inharmony, however trivial, comes into your mind, it must instantly be got rid of, before it has had time to take possession of your mind, and to act. To obtain this desirable result:

1. Turn in thought to God, and realize as clearly as possible whatever your best concept of God and heaven may be.

2. Deny the existence in heaven of the wrong thing thought of, seen or felt.

3. Then realize, as clearly as possible, the existence of the opposite good in that perfect, God-governed kingdom. If you cannot think of an exact opposite, it is quite sufficient to think of the absolute perfection of God and heaven.

Get these three points well into your mind. Put them into practice, and you will be surprised and delighted at the wonderful results that will soon be obtained. You need not believe what is said but you will be able to prove it all for yourself and turn a hell into heaven for many around you.

First of all by praying in this way one gains an easy and scientific—that is, an intelligent method of getting right out of oneself.

Secondly: anyone can be healed of sin or disease, sometimes even instantaneously.

Thirdly: one can help oneself or anyone else out of any trouble whatsoever.

Fourthly: sooner or later perfect peace of mind and happiness is attained, the glorious "*peace of God that passeth all understanding.*"

F. L. RAWSON.

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

Vol. III.—No. 7. NEW ORLEANS, LA., MARCH, 1919. [Serial No. 31]

The Christian Scientist

is published the first day of each month.
It will be sent, postpaid,

ONE YEAR FOR ONE DOLLAR IN U. S. A.

GREAT BRITAIN AND THE COLONIES,
SIX SHILLINGS.

Single Copies, 10c; Back Numbers, 15c.

All communications and subscriptions should be
addressed to:

THE CHRISTIAN SCIENTIST,

P. O. Box 166, New Orleans, La., U. S. A.

Stephen H. Allison is open to book dates for lectures. For particulars, address: P. O. Box 166, New Orleans, La.

Nota Bene.

"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,"* pages 75 and 76. Mary Baker Eddy.

"Let the word have free course and be glorified. ... Truth cannot be stereotyped; it unfoldeth forever." *"No and Yes,"* page 45. Mary Baker Eddy.

Christian Science Nonsectarian

When the words Christian Science were used by Mary Baker Eddy to denote the teaching unfolded in the pages of "Science and Health," no sectarian significance was given to them; in fact, sectarianism was distinctly disavowed and denounced as unchristian. "Truth," she said, "should emanate from the pulpit, but never be strangled there." Ministry is to be used "Sacredly, in the interests of humanity, not of sect." The spiritual appeal of Christian Science derives its force from the truth interpreted in the text-book, but, as Mrs. Eddy herself positively stated, "Christian Science is not copyrighted. A student can write voluminous works on Science if he writes honestly." The author

of Science and Health was well aware that the title of her book was to be found in Wycklif's version of the New Testament, and a religious writer in the fifties had published a work entitled "Elements of Christian Science" long prior to the use of these words to designate a specific form of metaphysical teaching, and it is well-known to all conversant with legal matters that ordinary words in every day usage cannot be copyrighted. Hence, patent medicine vendors and others desirous of commercializing their wares or nostrums play tricks with language and in addition use some symbolic or distinctive device to enable them to exploit the public in their own way.

The Christian Science Publishing Society, of Boston, U. S. A., may claim, as it does at the foot of all its advertisements wherever published, to be the "Sole publishers of all authorized Christian Science literature," but they can scarcely insist on their monopoly to the extent of enforcing upon any other publisher the necessity of stating that he is the "sole publisher of all unauthorized Christian Science literature"!

As the Bible is not exclusively owned and controlled by The Christian Science Publishing Society, nor, thank God! can it be, but is published in multitudinous ways for the edification and religious enlightenment of mankind, what becomes of the absurd claim of the Boston would-be monopoly to be sole publisher of all authorized literature?, or will they try to lay claim to the King James version as their own because it is known as the "authorized" version? Yet, the Bible with Science and Health are the text-books of Christian Science, and Science and Health is based on the Bible! It certainly has been a serious oversight on the part of the Boston hierarchy not to boycott or impugn the accuracy of any Bible not published by them.

The arrogant attempt of the Boston Pharisees to usurp authority over Christian Science literature is so ineffably stupid and futile, that it excites astonishment, which can only be equalled by the surprising fact that Business or Advertising Managers of reputable publications seem sometimes disposed to accept the dominating influence of

the Boston "directors." Of course, all newspaper-men know, that an advertising manager never knows anything but his own concept of his own business, which does not include an understanding of the ideals his publication is supposed to stand for, but we must express considerable surprise over the ineptness of the following communication from the Advertising Manager of *The New Republic*, which we quote in its entirety as showing how the Boston hierarchy condescends to illegitimate methods of boycott in an endeavor to enforce its tyrannical dictates:

"The New Republic,
"421 West 21st Street,
"New York City,
"February 17, 1919.

"Christian Scientist,
"New Orleans, La.:

"GENTLEMEN—The Christian Science Publishing Co. of Boston have stated that your publication was not an authorized publication so far as the Christian Science Publishing Co. was concerned and I believe that this can be adjusted to their satisfaction and yours by mentioning in the copy that it is an independent publication.

"They wanted me to insist that it be worded 'unauthorized' but I think the word 'independent' in no way reflects [on] your standing while unauthorized certainly would.

"Very truly yours,
"J. E. DELMARS,
"Advertising Manager."

[The Advertising Manager informs us, just as we go to press, that *The New Republic* stands for freedom of the press and our advertisement will appear without any change. This is a victory for truth.]

THE CHRISTIAN SCIENTIST has been published uninterruptedly for two years and six months, and has never, at any time, asserted that it was "an authorized publication," or "unauthorized," whatever that may mean. It is not authorized by the Church of Rome either, for that matter, but sees no need to mention that it is "independent" of that or any other material so-called church. Let its readers find out. "Christian Science is not copyrighted."—*Mary Baker Eddy*. Why, then, do we have to allow an advertisement to be edited or approved by the Publishing Society? It does not pay for it; we do. Why should we be asked to "adjust" our advertisement of THE CHRISTIAN SCIENTIST, or its nomenclature to the satisfaction of the Christian Science Publishing Society? It does not own THE CHRISTIAN SCIENTIST, and so far as we know, it does not own *The New Republic*, although the respectful desire to allow it to supervise its advertising columns might induce some belief that it was in some way interested therein. Of course, it can pay for larger advertisements, but the tenor

of the contents of *The New Republic* leads us to hope that it is not amenable to such considerations.

It is again submitted that Christian Science is not a cult, nor is it a shibboleth. If it means anything, it means the truth about God. The Christian Scientist, be he man or journal, is a living exponent of such truth to the degree that he is so, and we hold that a Pope cannot be enthroned at Boston any more than at Rome without blasphemy to God and injury to man.

Inasmuch as the principles governing this whole subject were fully discussed by the present writer in our columns about eighteen months ago by way of answer to the question "What is Christian Science," sufficient of that article is now reproduced for the information of our readers. It is only necessary to make a statement of the facts, for it to be sufficiently clear to every person whom ecclesiastical bigotry has not dispossessed of his or her mentality, that such methods of procedure are not, and cannot be, based upon a true 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 textbook 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 forbade 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... and involves the ultimate of all reason, revelation and inspiration. 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.

"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, as Mrs. Eddy explicitly stated, 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 text-book *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."

STEPHEN H. ALISON.

Working For a League of Nations

In doing mental work which will cooperate with a great and righteous purpose, the Christian Scientist has first to discern the spiritual reality of the idea and purpose appearing in the passing panorama of existence, see through the mists of the relative and temporal partially hiding it and penetrate to its real meaning or significance in the true spiritual abiding order of human experience.

Stripping from the ideal of a League of Nations the rags which would hide it, such as provincialism, selfish picturings about "entangling alliances," the mud of envy and ignorance designed to bespatter its chief exponent, and all the cruel suggestions involved in the old, old question, "Am I my brother's keeper"? we can see that whatever seeks to unite the separate distrustful peoples of the earth in peaceful and amicable relations with one another, must needs be at least a glimmer through the clouds of sense of the Sun of Righteousness, revealing faintly the brotherhood of man, as much of its light as the suffering, frightened sons of earth, hiding from each other, seem at present able to bear. Because "some beliefs are better than others," it is plain that the humane intent to protect small and weak nations and peoples and practise towards them the Golden Rule, on the part of large and strong nations, while they make some attempt towards one another to do justly and love mercy and walk humbly with their God, is distinctly in advance of their former habits of beasts of prey.

While in absolute Science it is true that the only ties or bonds uniting man with man are mental and spiritual since there is no matter—and we cannot realize this invisible fact too often—yet, in our practical demonstration of it, individually or collectively, we have to proceed from wherever we find ourselves in our spiritual growth or evolution, skipping no rung in the ladder, going step by step, and new occasions teach new duties.

There can be no doubt that the underlying spiritual fact of the League of Nations ideal is the solidarity of man, the truth that God hath made of one blood (life) all peoples to dwell on the face of the earth. Hence, we work together with God, promoting the harmony and peace this fact implies, in proportion as we keep the ideal always at one in our thought with the Principle it proceeds from, knowing with all our hearts that a

right purpose has Omnipotence behind it, is something against nothing; that it cannot be obscured from mankind, for the God who is with it, is also infinite Light or Intelligence, the very Mind of man, all-knowing, all-wise and all-loving, leaving no room for ignorance and human will, its only enemies, to commit depredations on harmony.

It is important for Christian Scientists to understand that the revelation of Science and Health, the consciousness which it brings to man, is governing and guiding the leaders of the peace conference; they are deep students of it, and even a way-faring man, though a fool, who has read that book, becomes aware that its message abides in the hearts of those who are to-day shaping the destinies of nations. These days we know a Christian Scientist, as we know a college-bred man, without even having to be told how long he has studied Science and what are his specific methods of working in Truth. We also know something of these incidents, but the intelligence and spirit those several men are of, tell more about them, as do the Beatitudes, about Jesus speak larger volumes than the events of his human existence.

As Christian Scientists, we have learned that we achieve more good results, make our demonstrations more readily, if we work on our problems specifically than if we scatter our fire, not knowing what truth is the next we have to prove. In this instance, since the main exponents of the League of Nations ideal, are imbued with Science, are embodiments of the Christ-idea including liberty, justice, universal brotherhood, we need to become steadily conscious with them and for them that the good they are is what they are, man can of himself do nothing, be nothing; but God works by means of man. In making this demonstration by "shouting together" the same truth which so many Scientists are realizing, we cannot yet afford to lose sight of a fundamental fact which will give clearness to our denial of opposing error. This relative truth is that material sense (the carnal mind) ever pursues with hatred the spiritual idea (the Christian Scientist working out a divine purpose); that the same malicious animal instinct that crucified Jesus, continues in human experience to attack reformers imbued with his spirit. The technical name used for convenience in detecting and destroying this animal or carnal mind angry and hating the spiritual man—is chemicalization—mortal mind enraged at the doctrine of its own nothingness when God which is Spirit is claimed to be all-in-all.

In handling this error effectually, we have first to see in order to unsee it, as human resistance to the present divine ideal and its chief exponent, just the red dragon's mutterings through any convenient phonographs,

a chemicalization seeming at times to make fools and laughing-stocks even of the Senate itself, and illustrating anew the wisdom of that charity which covered similar victims—"Forgive them, for they know not what they do," a love which went on stilling the waves of human illusion bearing them towards destruction. Every genuine Scientist knows that the animus which sounded through Jerusalem in "Crucify him! Crucify him"! differed only because of the lessening intensity, the diminishing human power of evil—from that which said at Washington, "We wish the George Washington would go down in mid-ocean and take the whole League of Nations outfit with it"! But now we know that Love is the master of hate better than did our brethren of the first century, and that it "taketh not account of evil"—as something, but as nothing. In this demonstration, we have reason to rejoice already since any shape of error well uncovered is nearly destroyed,—we know how to finish our work, and see person, place and thing free from "the liar" and the lie.

We can help to realize for our country a bloodless triumph for the Time-spirit, for social justice by way of cooperation instead of competition, of every man to have all that he earns or produces and equal opportunity for each and all—we can hasten and harmonize this practical triumph of righteousness approaching surely and steadily,—by recognizing and rejoicing that it is the purpose and power of God Himself that mankind have found at last through suffering and Science, never again to lose—is the great "truth told and a hundred lies told about it"—which do not matter. Our treatment or prayer is to keep it connected up with its Source, so letting in more and more the dynamic force of Omnipotence to transform the social order till it be "on earth as it is in heaven."

Realizations of truth from the Bible and Science and Health, being the clearest and purest, come nearest to the heart, from whence are the issues of life, the substance of things hoped for, the evidence of things not seen; for the word of God being quick and powerful and sharper than any two-edged sword, makes our demonstration, with no possible mistake.

"God will make the wrath of [mortal] man to praise Him, and the remainder thereof He will restrain; there is no penalty for doing good; they who are in God's service can never lack His outstretched arm; a thousand [evil thoughts] shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee; the angel of the Lord encampeth round about them that fear Him, and delivereth them; the battle is not yours but God's; the clay cannot reply to the Potter; man has no underived power; son, I am ever with thee, and all that I have is thine; Be not

afraid; fear not, . . . for it is your Father's good pleasure to give you the kingdom; evil is not power; it is but a mockery of strength which ere long betrays its weakness, and falls never to rise; the aggravation of error foretells its doom; the nothingness of evil is in proportion to its wickedness; the eternal God is thy refuge, and underneath are the everlasting arms; divine Love cannot be deprived of its manifestation or object; the good we do and embody gives us the only power obtainable; there is nothing covered that shall not be revealed; He shall guide you into all truth; nothing shall by any means hurt you, not a sparrow falleth to the ground without your Father; God hath no respect of persons; divine Love is impartial and universal in its adaptations and bestowals; the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea [surging human beliefs]. When thou passest through the waters I will be with thee, . . . they shall not overflow thee; when a man's ways please the Lord, he maketh even his enemies to be at peace with him; whatsoever he doeth, shall prosper; the fruits of righteousness shall be peace, and the effects of righteousness, quietness and assurance forever."

Alice Boyd.

Questions and Answers

Q. What is Death.

A. We may here give a better idea of what death really is. As our readers are aware, this world is simply heaven seen falsely, and millions of years ago, at the so-called start of the material world, all the cinema pictures which, with heaven shining through them, constitute what we call the material world were in place. We material beings cannot see them all at once, but we see them rapidly, one after the other, this giving the appearance of movement to the things in the material world. To understand better what the position is, imagine that one is looking at heaven millions of years ago, and that lengths of the cinema film are superimposed, one in front of the other, like the gauze curtains in a transformation scene, and that as time goes on each of these veils is, as it were, lifted, so that one sees heaven a little more as it really is. As in a transformation scene one first sees a little light, then a little color, and then a little movement, and finally when the last veil is lifted, one sees the things on the stage as they really are, so if one were watching the film of cinema pictures lifting, one would first of all see the lines of force, then the first creation of matter, the electrons, then aqueous vapor, then one would run through the ordinary stages in the theory of evolution, the lowest mineral, the highest min-

eral; the lowest animal, the highest animal; until one saw the spiritual beings as human beings. If then you considered one of the spiritual beings, you would see him through the gradual disappearance of the cinema pictures—first as half animal and half man, then as a lower form of man; then this gradually improves, always, however, seeming to maintain more or less the same characteristics.

History Repeats Itself.

The spiritual reality of the appalling tyrant known as Esar-Haddon was seen 728 years after as Nero, and later as Genghis Khan, who was equally bad. Then, 372 years afterwards, the spiritual being was falsely seen as Philip II. of Spain, and 242 years later as Napoleon. History repeats itself, and in every case these individuals suffered from cancer or its equivalent. It is not generally known that the details of sarcoma, which is one form of cancer, given by the medical men who attended Napoleon, are looked upon as one of the most valuable known statements with regard to this form of the disease.

Death a Mere Disappearance From Sight

It will be seen that in this view of the cinema pictures, what is called death is simply that the cinema pictures, called a certain material man, disappear from sight. What happens then is that the material being leaves his body, which decays, and his human mind, called the soul, passes into another state of consciousness. As the next state of consciousness is merely heaven seen again wrongly, and the body is merely the manifestation of thought (formed by the material mind, which passes on exactly as it left this state of consciousness), the real body of the spiritual man is seen again as a material body. In other words, the material mind finds itself in another material world, and with another material body.

We Must Work Out Our Salvation.

As this other material world is also simply heaven seen again falsely, and as what you see around you depends upon the condition of your mind—the better the mind the more of heaven you see around you—the next material world must be practically the same as this, but a little better, as the condition of the minds of the human beings there, is as a whole, better than that of the human beings in this state of consciousness. If you take the average length of life as thirty years, then there have been on an average, thirty more years in which the action of God has been taking place, purifying the minds of those who know how to pray, or have someone praying for them.

One does not take a start as a little child in the next state of consciousness, but the mind starts exactly the same in size as it was in this state of consciousness, and in exactly

the same condition. If a man is an angry man here, he wakes up an angry man; if a man is continually hard-up in this state of consciousness, he wakes up in the same state. The only way in which we can alter this is by altering the condition of one's mind, although it is true that sometimes in the cinema pictures one suddenly sees them change, and a man with plenty is seen instead of a man who is in penury, such change not being due in any way to treatment. In these circumstances the man is always liable to be hard-up again, whereas if by treatment he would only overcome his sense of want, when the evil thoughts again attack him he would not succumb to them.

The next state of consciousness is not on the film of cinema pictures constituting this state of consciousness, but a fresh film comes into play, and the film constituting the life of any one man in the material world fits on to the film constituting his life in the next state of consciousness. Of course this illustration of cinema pictures cannot be absolutely accurate. There is nothing absolutely true that one can say of the material world. All that one can do is to get one's statements as correct or accurate as possible. They can never be true. The illustrations and statements are all of advantage, however, in enabling a man to see why it is necessary for him to pray by the realization of God, and that this method of prayer is the only thing which can help him.

Q.—You say that an animal when it dies, wakes up to find itself in another state of consciousness. This statement I cannot possibly understand. *Prima facie*, to my mind, perhaps owing to ignorance, it is an outrage upon what is usually accepted as common-sense. Can you explain?

A.—There are many other facts that appear to be an outrage upon what is usually accepted as common-sense. For instance, that man is not material but spiritual; that what we see around us is only our false concept of the real man and of heaven; that man does not die—*i. e.*, pass into another state of consciousness, for from two to ten days after he appears to be dead; that man can see through a brick wall if he can only get rid of his belief that he cannot do it; that the human mind interpenetrates the body like water in a sponge and can leave the body whilst the person is still alive; that the human mind is not merely a mental thing but a material thing weighing about an ounce; that the mind cannot only move from here to America, for instance, almost instantly, but can take its body along with it, although this is comparatively rare.

We could probably fill a whole column in giving a few of these outrages. The explanation of the animal waking up to find itself in another state of consciousness is that

heaven is here around us and we see it wrongly. Even every grain of dust has its spiritual reality, much more so every plant, animal and human being.

When an animal appears to die it does not really die. The fact is that we have formed a false concept of the spiritual reality of the animal, which we see as a material animal apparently dying. The spiritual reality of anything is God's idea—or perfect spiritual creation of it—this, in all its glorious perfection, can only be dimly sensed by us at present through the veil of matter in which we believe ourselves to be enveloped; the consequence being that we see all God's perfect ideas more or less distorted and apparently unlike God's perfect conception. But as we turn in thought to God—i. e., think of the truest ideas we can conceive of, infinite Life, infinite Love, infinite Truth, etc., our consciousness of the true nature of God increases and our belief is the reality or presence of anything unlike God melts away, so that we see the true idea more clearly. To our material concept this "action of good" taking place, seems like an improvement in the condition. All God's ideas reflect Life, and the animal is an idea of God. The lion represents moral courage; the worm, tireless patience; the dog, fidelity; the cat, watchfulness; and so on.—*Active Service.*

"God The Only Healer"

(From a Lecture by Ethne Tatham)

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

I take it for granted that I am speaking to those who are interested in spiritual healing, a subject which is engaging the attention of the whole of the thinking world to-day. So much has been written and said on the subject that many are becoming confused as to what they are really trying to do in the healing of the sick. * * *

Let us be perfectly certain what we are out to do in this ministry of the healing of the sick. To my mind, the actual physical healing is the very smallest part of our work. Physical relief and benefit can be given, and often is temporarily given most successfully by the ordinary physician. Ours is a far more vital and important mission. We are not out primarily to establish ease in the flesh, to do something to a body, or even to aim at mere perfect physical conditions. These certainly may be the outcome of our work, but our aim is to bring our patient into closer communion with God, that his life may become adjusted in accordance with law. Then he himself can realize the truth sufficiently

to bring about these better physical conditions. * * *

The test of our success does not lie so much with physical improvement as in the regeneration of character, the purifying of a man's life and outlook, and the re-establishment and adjustment of all upon a sounder, firmer basis. Never forget that it is spiritual healing for which we are really asked. The patient may translate everything into the physical, but if we realize that the call for help is the cry of the soul which is hungering and thirsting after righteousness, yearning to be united to God, the earnest appeal for holiness, wholeness, when seen as such, will be so much easier to meet; for we know the promises: "*they shall be filled*"; "*seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you*"; "*before they call I will answer.*" Our part is to translate the physical into the spiritual and fill up that which appears to be lacking, with the true facts of Being.

Remember in our prayers we have nothing to do, nothing to accomplish, not even a sick person to heal. We simply have to know, to "*be still and know.*" Know what? Know the truth about God and man. "*Ye shall know the truth, and the truth shall make you free,*" free from sin, disease and discord of every kind. This right idea of God and man is the Saviour. Our Lord came not alone to show us what God is, but to show us what man is also. "*I and my Father are one*" (John 10:30). You and your father are one. Your patient and his Father are one. "*This is life eternal, that they might know . . . God, and Jesus Christ*" (John 17:3), the perfect man or idea of God.

What think you will be the result of this divine knowing? An establishment of the true facts of Being. Your patient will come to himself, and arise and go to his Father, and find that he is one with Him, in other words will realize his true sonship.

"*There is none good but one, that is, God.*" (Matt. 10:17). He is All, the only Actor, the only Thinker, the only Doer, and the only Saviour. Therefore all right thought is the expression of God, Mind, "God expressing His ideas," Truth uttering itself in your consciousness, for man is the conscious manifestation or expression of God. In true prayer you are standing as a witness. "*Ye are my witnesses saith the Lord*" (Isa. 43:10). We are witnesses to the infinite fact that "I AM GOD," that consciousness is good. Our duty is not to declare what man is not and does not, but what God is. Remember always it is not your declaration that does the work, but Truth itself, the very Word of God. It is Christ, Truth, manifesting Himself in your consciousness that heals. Therefore "*Let this mind be in you, which was also in Christ Jesus*" (Phil. 2:5), and

Mind will declare Itself to be the only Healer. This is the impersonal Christ, our Saviour. "Ye shall be as my mouth" (Jer. 15:19). "Declare thou, that thou mayest be justified" (Isa. 43:26). Declare what? Declare the truth about God and man, and leave truth to do Its own work. We know His Word cannot return void, and we must take Him at His Word. The government is upon His shoulders. Do not locate yourself or your patient outside the infinite, but in Mind, part of the divine "US." Our Lord's prayer was: "That they all may be one; as thou, Father art in me, and I in thee, that they also might be one in us" (John 17:21). Our whole aim is to declare this unity; to know that omnipotence is ours. Good is ours, because God is ours, and treatment is the enforcement of law, the unerring law of God.

In true prayer we are not trying to coerce an unwilling God, but rather are we declaring the infinite nature of good. The Holy Name. This declaration is not ours but God's. As Edward Kimball says: "Treatment has nothing to do with mortal self, because it is simply the utterance by the spiritual self of truth concerning God, Life, man, body, substance, presence, law, power and action."

* * * * *

God is ever conscious of His own Selfhood, and that Selfhood includes all, for man is God's consciousness. Above all, do not allow yourselves to be mesmerized into the belief that you cannot be a channel for healing, or that you have not sufficient understanding. By so doing you are denying your Saviour, rejecting the infant idea, the glorious promise of Sonship. Mortal, material sense has no understanding and never will have; but God has, and Mind, that is God, is here. The truth in your treatment, is the very Word of God, whose Name—or nature—is indeed "Wonderful, Counsellor." To realize this is to know that all responsibility lies with Him. This is the second coming of the new-old idea in consciousness, is Emmanuel. "The mighty God, The everlasting Father." With this coming of the Christ there arises in the heart a tumultuous overflow of gratitude to meet its Redeemer.

"For thine own Self, we thank thee Lord,
For thou art Love, the very soul of love,
And thou art in us, of, us, with us, Every-
where."

—Oxenham.

NOTICE.

Christian Science Society and Reading Rooms 622-624 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.

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Vol. III.—No. 8.

NEW ORLEANS, LA., APRIL, 1919.

[Serial No. 32]

The Christian Scientist

is published the first day of each month.
It will be sent, postpaid,

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"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," pages 75 and 76. Mary Baker Eddy.

"Let the word have free course and be glorified.... Truth cannot be stereotyped; it unfoldeth forever." "No and Yes," page 45. Mary Baker Eddy.

The Chief End of Man

The meaning of existence has assumed a new importance in these stirring days, for it has been forced upon the attention of many persons who had heretofore thought of it automatically, if indeed they had reached that point where it was possible for them to conceive that life had any meaning other than the materialistic formula of "To eat, and to drink, and to be merry."

"Though man a thinking being is defined,
Few use the grand prerogative of mind,
How few think justly, of the thinking few!
How many never think, who think they do!"

The fundamental axiom of the French philosopher that to think is to exist, is a

basic fact, but excepting the cut and dried formulas of the churches with their more or less ridiculous implications, what other answer is there as to the meaning of existence?

Pessimistic philosophers, no matter how fine-spun their theories, or verbose their treatises, have never advanced further than the "Vanity of vanities" of the writer of Ecclesiastes, or the homely philosophy which answers the question "What is the use of anything" with the world weary rejoinder "Why nothink." However, in our existence we have a fact and not an hypothesis to contend with, and no matter how *blasé* or disillusioned we may be, yet we have to press on or commit intellectual and moral suicide.

The gift of vision is bought with a price, for it is truly depressing to see as of old Jesus sacrificed and Barabbas preferred, merely to satisfy the mob as manipulated through its passions by its self-imposed "bosses"—a detestable word born of slavery and adopted by those who hug their chains. The kept capitalistic press through its scurrilous paragraph writers with their tawdry witticisms; the stupid cartoonists who obey their masters' behest and cynically ridicule everything that does not worship Mammon,—the photographic reproduction of their drawings indicating that they can no more spell than think,—Mutt and Jeff cartoons endeavoring to ridicule the Bolsheviki by references to hirsute adornments, oblivious of the fact that Jesus wore a beard, as if the hard American profile was an individual virtue instead of a product of "tonorial art" which is the only "art" they can appreciate;—the jejune editorials inspired by libations of cheap whiskey; the concocted and doctored news sent by the associated Ananiases for the delectation of the credulous readers of these capitalistic gutter sheets, these are things which make the judicious grieve. Many papers on St. Patrick's day depicted in the daily cartoon with which they seek to debauch the people's mind St. Patrick shoeing away the "snakes of Bolshevism," associated, of course, with "anarchy," whereas the truth would be much more nearly approximated

by giving the capitalistic snake its proper label.

Liberals and socialists may take comfort, however, in the thought that the press is giving Bolshevism so much free advertising, because the venomous persistence with which everything inimical to the vested interests is christened "Bolshevism," is creating a Frankenstein which will prove the undoing of its creator.

In the face of these materialistic crudities one is almost tempted to say with Matthew Arnold:

"Let the long contention cease!
Geese are swans; and swans are geese.
Let them have it how they will!
Thou art tired: best be still.

"They out-talked thee, hissed thee, tore thee?
Better men fared thus before thee;
Fired their ringing shot, and passed,
Hotly charged—and sank at last."

This is the siren song that sometimes seeks to soothe the seething mind of the idealist with its subtle lullaby. But—to the idealist "What is the chief end of man?" Can the idealist take cowardly refuge and permit the hosts of hunnish materialism, whether posing as ecclesiasticism or capitalism to hold a servile world in awe?

"Charge once more then, and be dumb!
Let the victors, when they come,
When the forts of folly fall,
Find thy body by the wall!"

Existence either means something or it means nothing, and if the latter, nothing matters, but it cannot mean nothing for otherwise it would not be, and it is a veritable fact which cannot be denied; therefore, it must mean something, and if so what? "What is the chief end of man?" The answer of the Scottish catechism is: "To glorify God and enjoy him forever."

But this is too mystical and nebulous for some of our Socialist friends like Upton Sinclair, the "beamish boy" from Pasadena as *The Nation* calls him in a "Jabberwocky" review of his "Profits of Religion," which should have been entitled "Profits of Ecclesiasticism," "Profits of Humbug," "Profits of Superstition," or anything else but "religion," for be it known that man is "a religious animal" and craves for an ideal, and the belief that the ideal is the only real is religion, and man needs religion.

We do not damn "labor" because it has been selfishly exploited by capitalism; neither should we sneer at "religion" because it has been selfishly exploited by ecclesiasticism, and just as we must save labor from such exploitation, so must we save

religion, for religion is truly "the salt of the earth, but if the salt have lost his savour, wherewith shall it be salted."

When the much maligned Thomas Paine expressed the sentiment that the world was his country and to do good was his religion, he showed himself to be a religious man even though ecclesiastics stigmatized him as an "infidel." The religion of love, of the love of God as manifested in the love of man based on a sense of the something not ourselves that makes for righteousness, which further involves a realization that the inward and spiritual determines the outward and actual, that the ideal is the real, illumines, designates, and leads the way through the labyrinth of material selfishness until we can appreciate the religious aspiration of Matthew Arnold:

"O human soul! as long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,
To cheer thee, and to right thee if thou
 roam,—
Not with lost toil thou laborest through
 the night!
Thou mak'st the heaven thou hop'st indeed
thy home."

STEPHEN H. ALISON.

"Where the Spirit of the Lord Is There Is Liberty"

In heeding St. Paul's counsel, "Prove all things; hold fast that which is good," there are imperative reasons why we should hold fast that heritage from the Reformation, the spiritual experience and living fact that in religion authority is with God in the individual conscience.

Christian Scientists are in the front ranks of spiritual thinkers, and workers, and they cannot afford to fall behind the Time-spirit which is so rapidly leveling social and civil authority with justice and equality of opportunity and rights. We are obliged to recognize that the enthusiasm of humanity, the moral force, the great ideas of co-operation and universal brotherhood which are the substance and reality of socialism, are identical with the spirit and works of Jesus. We have to see them as the Soul of Christianity at work transforming human affairs; else we can not separate the chaff from the wheat and connect up the good in the universal evolution so rapidly changing human governments, with the omnipotent Intelligence and Love thus appearing on earth through the mists of mortal sense. So shall we catch step with the advancing spiritual idea which is impelling mankind to abolish its old concepts of the divine right of kings, all authority in officialism *per se*, in favor of the truer concept that men should be governed in their

relation to one another by the rule of right, by the law of justice written in the heart of man; that one should not toil that another may live in ease, but that each should enjoy and dispense the product of his own endeavor; that labor is not property; labor is worship, labor is life.

The conclusions from these premises are rapidly disposing of exploitation, monopoly, economic slavery, forcing every unwilling kaiser from his throne, acknowledging no arbitrary control, no despotic sway contrary to reason and the will of God;—which were reason enough even if there were not the diviner demand that we as Christian Scientists demonstrate that Christ Truth is the Head of the Church, where we worship the Father in spirit and in truth. "Sorrow never leaves us where it found us," and humanity's intense suffering for the past four years has caused a very rapid awakening, to seek and adopt what is worth while and be done with what is false and useless. No sane man these days will "go through the world supposing" that opposites are alike and operate to the same ends; that militarism and democracy have the same animus and goal in view; that aught but the Love from whence springs all that is Christian and the Intelligence whence comes all that is Science, can own and govern Christian Science and Scientists; that any human corporation, however strong or wealthy can be the Elisha upon whom the mantle of Elijah fell; in the nature of things—as its author said—the "successor" of that which inspired Science and Health would have to be the spiritualized consciousness, the Christ-man, looking to God Who unifies his civil and religious life. The selfishness and despotism of the Jewish hierarchy could not be reconciled with the message and methods of Jesus; the faith and zeal of the Reformers could not conform with the corruption and tyranny of the Roman hierarchy; the modern pulpit, press, and physician at first were blind to the truth, the purely spiritual basis, of Christian Science; but deep experience is bringing the general human consciousness nearer and nearer to it. At least, it is seeing that all assumption of human power and control over the things of the spirit, over the heart and mind of the human being, is bad and must be resisted, in order that we may come more and more under the government of that Principle of now accepted standards of justice and freedom and brotherly love, and can work together with God, and not against the currents running heavenward.

Our readers know all this is what THE CHRISTIAN SCIENTIST has been standing for, is its *raison d'être*, and our subscribers and fellow-workers will be glad to know how far the Principle of religious liberty is being recognized and demonstrated. As throwing

light on this point the following correspondence between *The New Republic* and THE CHRISTIAN SCIENTIST, is published.

ALICE BOYD.

"New Orleans, February 21, 1919.

["Advertising Manager,
The New Republic:

"We are in receipt of your letter of February 17th, as follows:

"The Christian Science Publishing Co. of Boston have stated that your publication was not an authorized publication so far as the Christian Science Publication Co. was concerned and I believe that this can be adjusted to their satisfaction and yours by mentioning in the copy that it is an independent publication.

"They wanted me to insist that it be worded "unauthorized," but I think the word "independent" in no way reflects your standing while unauthorized certainly would."

"In answer we would say, Do not change our advertisement in any way. The word 'independent' would misrepresent us—being what we are—as much as would 'unauthorized'; and if you think you cannot continue our advertisement—under the pressure you mention—without altering it, that is your affair. The consideration of its money profit to us or to you is too slight to weigh anything in a decision of this kind; and if there does not seem to you any question of Principle involved but only 'a scrap of paper', you will naturally see no reason why it should not be violated.

"The inclosed clippings from back numbers of THE CHRISTIAN SCIENTIST will indicate to you what battle-plain we are fighting on, and why we instruct you to hold the advertisement in *The New Republic* as it has stood or else remove it altogether. For your information, we would say that the press here has run it in the form you have for a long while and the London *Times* did not see fit any more than the New Orleans papers, to yield to the pressure brought to bear upon them, of the nature you have described.

"Kindly let us know what your purpose is, as we are writing about this matter in the March issue of THE CHRISTIAN SCIENTIST.

"*The New Republic* is read by the workers of the Christian Science Society here, and we have always liked it very heartily, quoting from it as perhaps you know; which is the reason of our putting in our advertisement some time ago.

"With our very best wishes and the hope that your name, *The New Republic* will always define you as accurately as heretofore, we are,"

The Christian Scientist.

"New York City, February 24, 1919.
The Christian Scientist,
 New Orleans, La.:

"We are running your copy as originally set.

"The more I think about it, the more I am inclined to agree with your view-point.

"I am inclosing copy of letter which I have written to *The Christian Science Monitor*.

"Advertising Manager,
The New Republic."

"New York City, February 24, 1919.

"I have had some correspondence with THE CHRISTIAN SCIENTIST of New Orleans in which they state that they are very much opposed to in any way having their small copy altered.

"I have looked through their magazine, and can see no reason why they should not be allowed to continue publication. I believe that they are working in the interests of Christian Science, and it seems that for the best interest of Christian Science all of the thoughts should not come from one controlled source.

"Mrs. Eddy's books which the Christian Science Publishing Co. has copyrighted are sold for the purpose of education along science lines, and I do not believe that we should take it upon ourselves to suppress or help to suppress Christian Science publications, even if they do not come from the source in Boston.

"The amount of money involved is practically nothing. Still, I feel that the principle involved entitles THE CHRISTIAN SCIENTIST to the freedom of the press.

"Advertising Manager,
The New Republic.]

True Prayer for Christian Scientists

One of the best of Aesop's fables tells of the man who killed his goose that laid the golden eggs, thinking he would so increase his treasure the faster, only to learn the same lesson as did the dog that dropped his meat, to grasp at its shadow on the water. As Scientists, we know that the substance manifesting our gold and our meat is our spiritualized consciousness, and to guard and enlarge and not to lose it, is our wisdom in the conduct of life.

These days the Fatherhood of God is expressing itself irresistibly on earth through the faith and love and service of true workers, in ever-increasing endeavors to acknowledge the brotherhood of man in forms of economic co-operation, to abolish man's inhumanity to man with human helpfulness,—so strong that it must at length take full possession of human consciousness, and let the ape and tiger die out of the heart of mankind. We know that the hope of the race is in this divine impulsion making itself felt in the

marvelous good bringing to the surface also incredible evil, but withal leaving us more sure than ever that God is Love and after all, the only Power.

Perhaps the most important counsel of Christ to his followers, for Scientists to remember just now, is that they be of one Mind, of one accord, in one place. We who have been born again are alive to the truth that we are wherever we are mentally and spiritually, since we live in Mind as God's ideas, where no material form of church or religion can unite or divide us, our nearness to one another being our oneness of thought and feeling, our discerning and living by our vision and realization in common of the same infinite Truth and Love. To us, these are the things that matter supremely, that we should work as one, since "we are all one body in Christ," never admitting Satan's insinuation that separation or division can possibly be among those who acknowledge and pay the price of proving we all have but one Mind, since there is but one Mind for man to have, and that Mind is infinite Love, insuring the solidarity of mankind, until we can awake in His likeness. To waste our time splitting hairs about how important or unimportant a human organization may be, is about the worst folly Christian Scientists as such can commit, since from the very meaning of Science, all human means and methods must needs seem just as real and necessary as our stage of progress, our spiritual growth shall determine. "As a man thinketh in his heart, so is he; we see what we believe and believe what we see." Whether we feel ourselves ready to dispense with these things nearly altogether as did Mrs. Eddy and many other great men and women; or whether what she called the suffer it to be so now of a human sense of church still seems to us sacred and real, as to our Catholic friends pouring out of their churches on Palm Sunday,—we need not judge one another nor stop our "shouting together" the real truth that is saving the world, so falling into satan's trap to scatter the sheep; thus missing the spiritual reality of organization which is mutual understanding and brotherly love.

The writer had a good lesson recently, in patience and tolerance, in what matters and what does not matter in the life and work of a Christian Scientist, from two contrasting conversations within a few days; one with a dear friend who has been a Scientist for many years, and for sweetest human reasons loves every stone in the old Mother Church, to whom her belief—despite our mutual affection—that the writer would do something tending "to weaken the organization" was a sadder blow than if she had broken one of its memorial windows. The other friend, perhaps equally good and earnest, called what she could see and demonstrate of truth "New

Thought," not feeling how dear-bought and how precious is our heritage which is "Christian" and our demonstration of true knowledge which is "Science," not having the other's sacred memories of old battle-places where she learned to love the Revelation so much she had the courage to call it by its full right name; not seeing what a little unreal thing it was which threw an excommunication-stone at a Scientist who had proved that he "united with *this* Church when he was new-born of the Spirit," and so could not become un-born nor separated nor wounded by a little stone for bread, like that.

Because Christian Scientists understand what they demonstrate and know that the last trump ending the battle between truth and error cannot sound until the last mortal fault is destroyed, until all evil is overcome with good, they are alive to the importance of living moment by moment in the truth which neutralizes "the lie," instead of letting it rehearse itself through their consciousness. We have not yet worked out above the need of that counsel, "You handle error, or error will handle you; ignoring an evil does not deny and destroy it, for let alone, it will multiply." Since we have to demonstrate the unity or solidarity whose soul is brotherly love and co-operation, and cannot do this for and with mankind unless we do it with one another, since our Master and our experience have testified how like dust and ashes is hypocrisy, we cannot afford to lose time making real the unreal thing, for ourself or for "the whole body fitly joined together." We cannot for a moment admit there can be separation or division among Scientists, since our need is too great, of knowing and proving we have but one Mind, in Whom only

"One holy Church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place."

It is true that its letter and spirit appeared in Moses and the Prophets, in Jesus and the Reformation and in Christian Science; and justice and gratitude inspire us not to forget the Rock from which we were hewn; so do the ties of affection and understanding stretch back to heaven, and "the divinity of Christ is made manifest in the humanity of Jesus"—and his followers.

After we have thoroughly realized that Christian Science and Scientists belong to God holding them together as one, so that they cannot be separated nor united by material forms or beliefs yet undestroyed, we can then connect up the universal work which only spiritual thinkers can do and which is our own work in the large,—with the Principle of all real action, that Mind which is both Intelligence and Love, and so become more conscious that we are indeed working out our salvation; mentally connect up the

great need and endeavor of the peoples of earth for peace and harmony, with the purpose and operation of the infinite Love faintly seen and heard by men when the Prince of Peace appeared in Bethlehem; connect up—to keep it one with wisdom and strength—the spiritual reality of socialism with its Principle of justice and impartial God-given right to share alike in His infinite good, as love and not selfishness shall determine through one another. Every lesson from Europe or Asia or America or from heaven itself, emphasizes Mrs. Eddy's words to the New York Scientists reiterating the tenor of Science and Health, that our "next building must be on a purely spiritual foundation, than which there is no other." Only so are we transcending tragedy, and realizing joy in the present fulfillment of the prophecy, "old things are passed away; behold, all things are become new."

ALICE BOYD.

Notae Variorum

In a clever review of Upton Sinclair's *The Profits of Religion*, under the caption "Jabberwocky Up to Date," *The Nation* (N. Y.) remarks: "After you have read 'The Profits of Religion,' you lie back in your chair and—*chortle*, classically and joyfully. Thus:

'And hast thou slain the Jabberwock?
Come to my arms, my beamish boy!'

... 'Twas brillig' out there in Pasadena, and the slithy bootstrap lifters were—well, not exactly 'gyring and gimbling in the wabe,' but certainly doing their best; and the mome Shakers and Koreshans were outgrabbing outrageously." So Comrade Sinclair's "vorpel blade went snicker-snack" . . . and for fifty cents you have a "frabjous' time." *The Nation* reviewer agrees, however, that "The Profits of Religion" is "a true, if not always a very accurate, indictment; and organized religion deserves all the hard blows it gets. . . It is true, the official Church treats the saints badly. But then the official Church is not the true Church, and the clerical mind is not the repository of the life of the Church. The living Church has no history—for it is a society of simple, lowly folk who have lived faithful and upright lives and have passed on their faith and their hope from age to age in an unaffected and selfless way; and of *this* Church there is no 'economic interpretation' possible. Mr. Sinclair is right in tracing the degradation of the organized Church to the unhappy compact with Constantine." *The Nation* reviewer evidently discerns what we have on several occasions sought to bring to Mr. Sinclair's attention, the essential difference between religion and dogma, between Christianity and Churchianity.

* * * *

We always enjoy *The Little Review*, "A

Magazine of the Arts, making no compromise with the public taste"—or is it lack of taste—and Margaret Anderson is to be congratulated on her fearless individuality of outlook.

In a "Note on 'The Dreaming of the Bones'—a play by William Butler Yeats—a contributor over the initials "J. Q." has the following sentence, after some praise of Yeats. "At a time when other magazines are full of reconstruction stuff and discussions of various pseudo - psychological solutions of business, economic and international problems,—stuff that, with all respect, sounds like the vapors of Mary Baker G. Eddy in international affairs, with pseudo-science and pseudo-prophecy as 'the Key to the future,' the *Little Review* is lucky in being able to publish this moving poem, full of true romance, made out of sorrow and tragedy and out of loneliness, and desolation." If there is one thing which impresses us as more soul-sickening than "pseudo-science" it is cant about pseudo-art, and affectation about art for art's sake! But we are satisfied not to disturb the immature mentality of "J. Q.", but to leave him (we are sure of the sex) to the enjoyment of his "loneliness and desolation."

* * * *

Reconstruction for April.—"A herald of the new time"—reproduces a second storm warning by Roger W. Babson of the Babson Statistical Organization, for the information of his commercial and financial *clientele*. Mr. Babson refers to the labor troubles in England and asks cheerfully: "What will be the situation when some 4,000,000 more men return to look for jobs?" After commenting upon the "labor trouble" in Italy, Spain, Portugal, France and even Japan, Mr. Babson says:

At this moment the Allies are confronted with the very serious and pressing problem of demobilizing their armies. French labor groups are demanding that their members be immediately released from army service.

British labor groups are also persistently demanding the demobilizing of the workers. The reason that this demand is not complied with is not because they need any longer fear the German army, but because of the more genuine fear of sending back these millions of soldiers to the homes, factories and workshops from which they were conscripted during the war, to find panics and unemployment.

On the other hand, to keep millions of soldiers resting on their arms with no immediate prospect of using them, tends to disrupt army discipline and precipitate mutiny. The longer they remain resting on their arms, the worse this situation.

If they are released and sent back to civilian life and do not find conditions and opportunities such as all the promises of the war guaranteed, then there is going to be trouble

on a scale such as we have never known before.

People of the United States have little conception of what is really going on. The conditions which exist abroad may not be duplicated here, but we cannot hope entirely to escape from the suffering which they produce. We cannot hope to have prosperity in America while there is revolution and anarchy in Europe."

* * * *

Those who believe in fiddling like Nero while the world is burning may scoff at pseudo-science and pseudo-prophecy, but Mr. Babson is a practical man of affairs, and would resent the imputation of being either a Scientist, a Socialist, a prophet or a crank. To the materially minded who have eyes but they see not, it may be said as it was said aforesaid: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

STEPHEN H. ALISON.

Kaiserism and Bolshevism

Since the glittering sword of Kaiserdom was whipped from its scabbard on a trivial pretext and hell's chaos let loose upon long suffering humanity, much water has flowed under the bridge and much has been written and said on the subject and the strong endeavor after the true interpretation and solution of it all—is the universal mental mood, to-day.

One phase of the problem has been somewhat overlooked, and that is the relation which all abuse of power bears to reactionary results, and what reforms are necessary to obviate this terrible reaction in human experience.

As George Bernard Shaw well brought out in the early stages of this world upheaval, Junkerism is not confined or monopolized by the German peoples, for the same tyrannical animus is found in some degree in all nations and in innumerable forms.

The name Junker, of which the Kaiser is but a pronounced type, is another name for lust of place and power to rule mankind—to dominate over others, and is one of the commonest of human weaknesses. Its arrogant assumptions are to be traced among high and low, rich and poor but wherever found, this Junker spirit tends to degrade and enslave all concerned.

In human affairs, wealth or capital tends to bestow upon its owner a largess of power, and unless those who possess it, ken well the nature of their trust and responsibility, the possession of such power serves to inflate pride, selfishness, greed and human will, and results in every form of domination and injustice.

It is the purpose of this article to trace the primary responsibility for the present

anarchy, to the door of Junker power, and capital; not to make real the now dissolving class distinctions, but to sound a clarion call to those who, through exploiting their fellow men, commit treason against GOD and man, and break the Golden Rule of LOVE.

As any thoughtful person knows capital is a necessary factor in the conduct of human affairs, but apparently the lesson has still to be universally learned that labor is even more vitally essential. and human rights must be respected. Labor can exist without capital in primitive ways, but capital cannot exist without labor; a fact which capitalists in future will have to reckon with, whether they like it or not. Capitalists have not as a general rule viewed their relation to labor in this light, thinking of it more as a property than as life; and have considered themselves entitled to ride on the backs of labor, and privileged to mercilessly goad with whip and spur, and to speed up its victims regardless of the health and happiness of the oppressed.

We are told perhaps that Bolshevism started as a result of the downfall of the autocratic Russian government, and is but the lower elements of society taking advantage of the situation to spread anarchy and red revolution, but such reasoning is mere camouflage, which obscures the deep underlying causes that have precipitated a deluge of both war and threat of anarchy.

What is it then, one may well ask, that gives Bolshevism its power to spread as it is doing from one country to another? Is there any virtue in it, which can account for its growing strength?

The answer is plainly written in letters of fire on the walls of time, and is an indictment of the stewardship of Junker capitalism, the world over.

Capitalism, thinking only of self and pelf has sown the dragon's teeth of corroding hate, bitterness, rebellion, in the hearts of the workers, through gross exploitation, and if the whirlwind of revolution that results, makes chaos of all its plans, that is but the fruit of its own doings.

Well for capitalists if they read aright, the handwriting on the wall, and institute in humble spirit the radical reforms looking to real justice (as some are happily doing), ere it be too late; for the hour has already struck in human affairs when every steward will have to give an accounting of his stewardship.

Exactly the same blind selfishness and exploitation that produced in connection with the French Revolution a reign of terror threatens in Europe like results. The overturn of governments, because of chaos let loose by the god of war, is but an effect, not the cause of Bolshevism.

Let it become clearly understood and

brought home, if possible, that capitalistic exploitation and domination has been a hard master driving to desperation the workers, with its whips of tyranny, injustice, and oppression, now reacting as the terrible scourge that threatens the seats of the mighty.

In the words of Robert Burns, "O wad some power the giftie gie us, to see ourselves as ithers see us."

To be downtrodden, exploited, robbed, cursed, speeded up beyond human endurance, in order to add enormous dividends to swell the bursting coffers of the rich and idle, does not, naturally, tend to produce saints.

Kaiserism as it erupted in Germany but the inevitable result of the domineering Junker ego at work throughout the world. It was like a Vesuvius boil in the world's body politic, an evil disease coming to the surface, now in one form of domination and exploitation, and then in another, but always erupting at the point of least resistance.

If the capitalistic powers that be, do not promptly see to it that the workers receive not merely a living wage, but sufficient for men and women to live well and happily with the moderate amount of physical labor easily possible, then capitalism will have a long period to repent in sackcloth and ashes, because of its folly, for the hand-writing on the wall is written large and in letters of fire.

In a pamphlet just received from The Ford Motor Company of Detroit entitled "Factory Facts," there is a good illustration of the proper ways and means that are to counteract anarchy and maintain real law and order.

The method might be described as negating the evil by Kaiserism, alias Junkerism, first casting out the beam in its own eye, so that Junkerdom will no longer exploit labor, but have a heartfelt desire for mutual benefit to all concerned—the natural end of the difficulty, as he who runs may read. This method is a long step in the right direction. The true way resolves itself into obedience to the spirit of the first and great commandment, "Thou shalt have no other Gods before me," and the second, the Golden Rule, which is like unto it, "Thou shalt love thy neighbor as thyself."

A peaceful solution of the great industrial problem of these times will be reached when the capitalistic powers themselves yield and fall in with this great corrective evolution. Where they do not, a revolution results, for reforms must come, whatever the price to pay. Capital has now to give up its supposition that it is entitled to the lion's share in every deal, and must be assured of its profits, whether labor dies of hunger or is speeded up to the point of death.

The sanctity of life, and the sacredness of human rights to normal happy existence and opportunity have to be acknowledged as far more important than that the rich and idle

may continue in what has become the mad folly of their old ways and methods.

Henry Ford has recently stated that men and women and children are not rightfully exploited for either "factory fodder or cannon fodder," but wherever the misuse of labor continues and capital goes on regarding labor as fodder for factory and cannon, then and there is the hour of our visitation come upon us.

Too long has humanity concealed its insincerity by asking God to change His mind and make things better, whereas the need is for mankind to change its gross carnal mind abandoning material ways and means and come into at-one-ment with the Mind which was also in Christ Jesus. It has been said that the Sermon on the Mount is pursuing and will overtake the ages. We may be glad that this prophecy is beginning to be fulfilled, now that the Beatitudes are sufficiently seen as mathematical truth to be adopted from practical necessity. In these troublous times that call for radical changes, "righteousness alone exalteth a nation."

ARTHUR E. OVERBURY,
(Woodbury, Conn.)

So long Thy pow'r hath bless'd me, sure it still

Will lead me on

O'er moor and fen, o'er crag and torrent till
The night is gone;

And with the morn those angel faces smile,
That I have loved long since, and lost
awhile.

—John Henry Newman.

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

Vol. III.—No. 9.

NEW ORLEANS, LA., MAY, 1919.

[Serial No. 33]

The Christian Scientist

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ideal is comprehended and loved, the borrower from
it is embraced in the author's own mental mood,
and is therefore honest.—"Retrospection and In-
trospection," pages 75 and 76. Mary Baker Eddy.

"Let the word have free course and be glorified.
...Truth cannot be stereotyped; it unfoldeth for-
ever." "No and Yes," page 45. Mary Baker Eddy.

"Citizens of the World . . . Be Free!"

The United States of the World is the ideal
of the international socialist, who, like
Thomas Paine, regards the whole world as his
country. Jealousy between individuals leads
logically to jealousy between nations, for
every nation is an aggregate of individuals,
and as such must necessarily manifest the
dominant characteristic in each individual
consciousness. Before the military phase of
war can become obsolete, the industrial phase
of it must disappear, and co-operation re-
place competition. It is seeing the inevita-
bility of this which makes every thinker and
idealist these days a Socialist.

Socialism properly understood is striving
for the realization of the same fundamental
ideas as is the Christian Scientist, and if this
were only realized it would strengthen the
forces of truth in the fight with error. Ma-
terialism, greed and selfishness when en-
throned as ecclesiasticism and capitalism, are
engaged in a joint conspiracy to hold man-
kind in vassalage to error. This was most
clearly discerned by the author of Science
and Health, and eloquently voiced in these
words:

"Discerning the rights of man, we cannot
fail to foresee the doom of all oppression.

"Slavery is not the legitimate state of man.
God made man free. Paul said, 'I was free
born.' All men should be free. 'Where the
spirit of the Lord is, there is liberty.' Love
and Truth make free, but evil and error lead
into captivity. Christian Science raises the
standard of liberty and cries: 'Follow me!'...
Jesus marked out the way. Citizens of the
world, accept the 'glorious liberty of the
children of God,' and be free! This is your
divine right. The illusion of material sense,
not divine law, has bound you, entangled your
free limbs, crippled your capacities, enfee-
bled your body, and defaced the tablet of
your being... God has built a higher plat-
form of human rights, and He has built it on
diviner claims. These claims are not made
through code or creed, but in demonstration
of 'on earth peace, good-will toward men.'
Human codes, scholastic theology, material
medicine and hygiene, fetter faith and spiri-
tual understanding. Divine Science rends
asunder these fetters, and man's birthright
of sole allegiance to his Maker asserts itself."
—S. and H., pp. 226 and 227.

It must be understood by our Socialist
friends that Christian Science teaches neither
an abstruse other-worldism, nor is it "nam-
by-pamby" pulpit dope to soothe the slum-
bering masses. On the contrary, it is a call
to action. A breaking down of material bar-
riers and monopolistic restrictions, letting in
the searchlight of truth to dispel the dark-
ness of error. Christian Science, however,
lays the axe to the root of the tree, for it sees
ecclesiasticism, capitalism, and their brood,
as the product of that materialistic outlook

on existence which would eternally produce such results throughout the recurring cycles of time, until man awakes from his dream of selfish happiness based on a material concept of existence, and builds his hopes on a securer foundation, the understanding of existence as spiritual, and the ideal as the only real.

It is depressing to find that some of those who are struggling for these ideals are led to depreciate or deny their working basis instead of admitting and building firmly on it as a sure foundation.

When a skyscraper is erected men pierce down to the bed rock for an adequate foundation whereon to build, and strengthen the foundation by every known means, recognizing that the stability of the structure depends upon the firmness of the foundation; yet when constructing social systems they will roll the stone, Sisyphus-like, to the top of the hill and then loosely leave it to roll down again. In his inimitable parable Jesus showed the necessity of providing an adequate foundation instead of building upon the shifting sands. It is to be deplored that purblind man, the unregenerate Adam-man, ostrich-like shuts his eyes to the truth, and it is one of the most subtle errors of ecclesiasticism and priestcraft that it has fooled man in this essential particular and caused him to repudiate all religion as a sham because of its association with false theology. Allied with ecclesiasticism and capitalism, the Philistine forces of bourgeois opinion, conventionality, "respectability" and *laissez-faire*, aided by a press which gloats over and panders to the vices of mankind, as a slanderous gossip retails the scandals of the neighborhood,—helps to either deceive the public mind or lull it into a stupor of self-satisfaction. But, as the newspapers like a stream, cannot be purer than their fountain-head, it is with the materialistic apathy of the masses that we have chiefly to deal. To "break earth's stupid rest," to rouse mankind to a sense of love and duty to the neighbor, this is the mission of the reformer, the Socialist and Christian Scientist, and this was the mission of Jesus the Wayshower.

If you write or say a thing over a hundred times, someone will listen to it who has not heard or understood it before, and will enlist voluntarily in the army of truth, into which no one can be drafted. Mechanical reading of the Bible, mechanical reading of Science and Health, mechanical thinking or mechanical living, means stagnation. The text book of Christian Science says: Jesus "established no ritualistic worship." S. & H., p. 20.

"If all who seek His commemoration through material symbols will preach Christ or Truth to the poor, the receptive thought,—they will bring in the millennium." S. & H. p. 34.

"It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless." S. & H. p. 135. "Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah, but it was the demonstration of divine love casting out error." S. & H. p. 135.

"The Jewish tribal Jehovah was a man-projected God, liable to wrath, repentance and human changeableness. The Christian Science God is universal, eternal, divine Love, which changeth not." S. & H. p. 140.

"What is the god of a mortal, but a mortal magnified?" S. & H. p. 140. "Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man." S. & H. p. 141. "If the soft palm, upturned to a lordly salary and architectural skill, making dome and spire tremulous with beauty, turn the poor and stranger from the gate, they at the same time shut the door on progress. In vain do the manger and the cross tell their story to pride and fustian. . . .

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." S. & H. p. 142.

"Take away wealth, fame and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle. Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity.

"The wicked man is not the ruler of his upright neighbor. Let it be understood that success in error is defeat in Truth. The watchword of Christian Science is Scriptural. 'Let the wicked forsake his way and the unrighteous man his thoughts.'" S. & H. p. 239.

It will be seen from these passages that Christian Science is socialistic, that it is thoroughly radical, going to the very root of things, but recognizing Principle as supreme, and the improvement of human conditions as dependent upon the universal recognition of Love and justice as the governing factors in the affairs of mankind.

With the recognition by all peoples of the supremacy of right and the law of love, the solidarity of mankind independent of geographical or racial distinctions, seeing all mankind as brothers, children of the one

all-Father, the petty provincial and material differences with the sense of discrimination separating between man and man will disappear, and the era of universal brotherhood be ushered in, as foretold by prophet and poet, the Parliament of Man, the federation of the world.

STEPHEN H. ALISON.

A Centralized Despotism.

[In this issue of THE CHRISTIAN SCIENTIST, following this article, will be found some press reports of recent litigation between the Christian Science Publishing Society and the Board of Directors of the Mother Church at Boston, turning upon the question of the alleged attempt of these "directors" to control the Publishing Society.

This perfectly sustains the conclusions reached in the editorial under the caption "A Centralized Despotism," which appeared in THE CHRISTIAN SCIENTIST of November, 1917, a year and a half ago, which so fully foresaw the results of such procedure, that it is reproduced for the information of our new readers as helping to elucidate the basic error which has caused the legal squabble in the "organization."

Of course it must be borne in mind that the dissension in the "organization" has no more reference to the spiritual truth of Christian Science than the Church of Rome has to the Sermon on the Mount. The time has already come which Mary Baker Eddy predicted "when the religious element, or Church of Christ, shall exist alone in the affections and need no organization to express it."]

Lecky, in his "History of the Rise and Influence of the Spirit of Rationalism in Europe," writing of the Roman Church, remarked: "She naturally endeavors to arrest by the hand of power the circulation of what she believes to be error," and it would appear that the time-honored policy of Romanism has been found acceptable, and therefore, adopted by the self-constituted guardians of Truth domiciled at Boston, Mass., who have arrogated to themselves the privilege to pass judgment upon what is pure and "unadulterated" Christian Science literature, and assumed the right to excommunicate any self-reliant individual who questions their authority or ability to supervise his or her reading, or repudiates it, as an unjustifiable and tyrannical interference with that freedom of thought and individual judgment which constitutes for all Protestants and non-conformists the chief bulwark of spiritual freedom. Emerson in his eloquent essay on "Self-Reliance" says: "Whoso would be a man, must be a nonconformist."

A literary censorship based upon papal infallibility, may, if that doctrine be con-

ceded, have some sort of logical claim to existence; but for five sedate gentlemen who dare not claim such infallibility, to assume absolute authority to determine what is truth and what is not, is perhaps the most colossal manifestation of self-conceit ever chronicled in the pages of either sacred or profane history. When it is remembered that Christian Science is claimed to be Truth, the truth about God, and it is further borne in mind that by a subtle alliance between the Board of Directors and the Publishing Society, a fence has been constructed around Christian Science literature with the object of establishing a publishing monopoly, one can readily see the insidious influence which has been busy endeavoring to boycott any works on Christian Science published through other channels, or to own and control periodicals subservient to the Sanhedrin, and by intimidatory tactics seek to control the army of authorized "practitioners" whose names are published in the "Journal" at a profitable figure. No organized priesthood ever had to submit to more hide-bound restrictions than those which govern the "practitioners" whose names are included in that directory. They must subscribe to all the authorized periodicals, including the one in German, whether they can read it or not, and they must agree to recommend and circulate only "authorized literature," and in case they should make any mistake as to this, the Publishing Society now designates with the words "authorized literature" such books as are published by itself, on one of the otherwise blank pages in the front of the volume; so that the elect in picking up an unfamiliar volume look carefully for this legend, or label, and if not immediately visible they sniff brimstone! Verily, they have, like Esau, sold their birthright—for the privilege of having their names in the "Journal."

As Emerson remarked: "I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions." As evidence of this pitiful state of mind we have recently received several copies of THE CHRISTIAN SCIENTIST, which had been sent out as samples by a friend to certain "practitioners," and have been returned with the words "Not authorized, therefore undesirable." The *naive* logic of this formula never seems to have occurred to the simple-minded persons who had allowed human authority to dispossess them of their mentality, but this procedure is uncovered for the purpose of applying the realization that God alone governs, and that "man has no underived power."

In analyzing the tendency in the undeveloped human mind to make a reality of man-made distinctions, Emerson pointed out that "in all unbalanced minds the classification is idolized, passes for the end and not for a speedily exhaustible means, so that the

walls of the system blend to their eye in the remote horizon with the walls of the universe. . . . They cannot imagine how you aliens have any right to see—how you can see; 'it must be somehow that you stole the light from us.' They do not yet perceive that light, unsystematic, indomitable, will break into any cabin, even into theirs. Let them chirp awhile and call it their own. If they are honest and do well, presently their neat new pinfold will be too straight and low, will crack, will lean, will rot and vanish, and the immortal light, all young and joyful, million-orbed, million-colored, will beam over the universe as on the first morning."

James Bryce, in his instructive book on "The Holy Roman Empire," said of the "great religious schism" of the sixteenth century: "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.*"

This cannot be the history of Christian Science, whose founder and chief exponent said of it in the words of the Apocalyptic vision: "There was no temple,—that is, no material structure in which to worship God, for He must be worshipped in spirit and in love." Even the "authorized" periodicals theoretically recognize this for in a recent article on "I Saw No Temple Therein" the *Monitor* says: "That is the kernel of the whole matter. Mankind has to come to see the true nature of God as Spirit and Love as infinite, and thus they will understand the unreal or illusory nature of so-called material existence." Yes, and it might have been added of so-called material organization with its concomitants of attempted human authority, tyranny and despotism.

Milton, the mighty champion of truth and freedom, argued that persecution and repression were not necessary for the protection of the truth, as has been speciously argued by some of its self-appointed guardians. "For truth is strong next to the Almighty. She needs no policies or stratagems or licensing to make her victorious. These are the shifts and the defences that error uses against her power."

"Truth is revealed," said Mrs. Eddy, "it

needs only to be practiced," but its practice most certainly does not consist in an arbitrary discrimination against any literature not published through a certain selected medium, or an adoption of the *permissu superiorum* formula of the most powerful ecclesiastical organization of the ages. It is to be hoped that all Christian Scientists who sincerely love the truth unfolded by Mrs. Eddy and desire to prevent the truth she labored so long and bravely to give to humanity from being even temporarily marred or obscured by association with methods totally at variance with its spirit and with the teachings of the Master, will recognize their God-given heritage of liberty, and not submit supinely to being tyrannized over by any self-constituted centralized despotism.

STEPHEN H. ALISON.

Trustees of Publishing Society Enjoin Directors of Mother Church.

Boston, March 26.—Litigation has been started in the Massachusetts Supreme Court to determine which of two sets of trustees appointed by the late Mrs. Mary Baker G. Eddy has authority over the Christian Science Publishing Society.

On petition of the trustees of the society the court has issued a temporary injunction restraining the directors of the First Church of Christ Scientist from taking any action intended to interfere with the trustees in the discharge of their duties, and from attempting to compel any of the trustees to resign.

The trustees of the society, appointed by Mrs. Eddy in 1898, are Herbert W. Eustace, of Boston; David B. Ogden, of Brookline, and Lamont Rowlands, of Picayune, Miss. The directors of the church, who also are trustees under deeds executed by Mrs. Eddy in 1892 and 1893, are Adam H. Dickey, James A. Neal, and Edward A. Merritt, all of Brookline, and William R. Rathvon, of Boston. Joined with them as defendants are John V. Dittmore and Annie M. Knott, both of Boston, each claiming to hold office as trustee and director.

The plaintiffs say the first four named defendants have recently removed Dittmore and appointed Mrs. Knott as his successor and that they do not know which is now the legal occupant of the position.

The bill sets forth that Mrs. Eddy, as founder of the Christian Science movement, determined to put into the hands of different sets of trustees the organization of Christian Science churches and the work of circulating Christian Science publications. It declares that the trustees of the publishing society have held and managed the property which came to them under the deed of trust of 1898 "exclusively for the purposes declared and defined therein and solely for the promotion

and extension of the religion of Christian Science as taught by Mrs. Eddy."

Paid \$450,000 From Profits.

The plaintiffs assert that the affairs of the society have been "highly prosperous and successful," and that they have paid over to the defendants in their capacities as directors and trustees more than \$450,000 as earnings and profits from their conduct of the trust for a period of six months, ending October 1, 1918.

They declare that the directors, since the death of Mrs. Eddy, "have been gradually endeavoring to assume and exercise powers with regard to the publishing society which the directors never assumed or attempted to exercise during the lifetime of Mrs. Eddy." Within the last few months, the plaintiffs say, "the directors have repeatedly insisted that the Board of Trustees (or the Publishing Society) should make open, specific and public acknowledgement that the directors were the supreme and final authority with reference to all the affairs of the Publishing Society and the management of the trust created by the trust deed of 1898."

The plaintiffs say that upon advice of counsel they refused to make such acknowledgement and that on January 3 last the directors demanded that the trustees of the Publishing Society resign.

The bill of complaint then recites an opinion submitted to counsel for the directors, John L. Bates, Clifford P. Smith, Leon M. Abbott and Edwin A. Krauthoff, by counsel for the trustees of the society, Charles E. Hughes, Silas H. Strawn and Sherman L. Whipple. This opinion is to the effect that the powers of the trustees are clearly set forth in the deed of trust and that the directors have no authority to order the resignation of the trustees.

The bill says that the directors on March 17 attempted to remove Mr. Rowlands as trustee and declare his office vacant by serving him with a notice of dismissal, and on the next day demanded that the remaining trustees appoint his successor "a person who shall be suitable and satisfactory to the Board of Directors."

Seek to Create an "Oligarchy."

The plaintiffs deny that Mr. Rowlands, as alleged by the defendants, has conducted his work as trustee in such a way as to justify his removal, and declare that the directors are making an "arbitrary and capricious attempt to exercise a fancied power which does not exist," and that this action "is undertaken for the purpose of extending the power of the directors into a domain purposely excluded from their jurisdiction by the specific provisions which the donor caused to be inserted in said trust instrument, and thus

create an absolute oligarchy in control of the great Christian Science movement."

The plaintiffs also charge that the defendants "have stated to many Christian Scientists that they plan to obtain control of the Publishing Society or destroy it." They say that unless the defendants are restrained from carrying out their plans the trust "will suffer irrevocable and irremediable harm."

The Board of Directors of the First Church issued the following statement to-night:

"The suit filed by Messrs Eustace, Rowlands and Ogden is part of an effort to hold their positions as publishers of the Christian Science periodicals without responsibility to the church of which these periodicals are the organs. These periodicals have their existence and value as organs of the First Church of Christ, Scientist, in Boston, and they get their substantial support from or through the members of the mother church. The Board of Directors of this church has only insisted that these trustee-publishers fulfill the rightful obligations of their positions or relinquish them.

"All that this board has done has been done in perfect accord with the deed of trust by which said trusteeship was constituted, and everything done or contemplated by this board is called for by the by-laws of this church. In this exigency we must steadfastly heed what Mrs. Eddy, the discoverer and founder of Christian Science, said in a somewhat similar situation: 'I approve the by-laws of the mother church and require the Christian Science Board of Directors to maintain them and sustain them.'"

Christian Science Injunction Continued.

Boston, March 28.—The temporary injunction issued Tuesday restraining the directors of the First Church of Christ Scientist from interfering with the trustees of the Christian Science Publishing Society in the discharge of their duties was to-day ordered continued pending a hearing on the merits of the case.

Supreme Court Justice H. K. Braley ordered the pleadings to be completed on or before April 4, after which a master will be appointed by the court to hear the facts, unless counsel in the meantime agree upon a master.

Unity Mrs. Eddy's Object Church Directors Say.

Boston, April 4.—The directors of the First Church of Christ, Scientist, in their answer to the bill in equity brought by the trustees of the Christian Science Publishing Society last month seeking to have the directors restrained from interfering with the conduct of the society by the trustees, declare that the Board of Directors at all times "in fact have exercised supervisory control over the affairs

of the Publishing Society, and such control has never been questioned by the trustees until recently."

The answer was filed in the State Supreme Court to-day. The court issued a temporary injunction on March 25, pending a hearing.

"During the lifetime of Mrs. Eddy," the answer says, "her intent and purpose were well understood and fully effectuated. Said defendants deny that it was ever the purpose of Mrs. Eddy to keep the affairs of the Publishing Society under a separate control and management from that of her church, but on the contrary aver her purpose to have been to establish and maintain in the mother church a unified form of control over all the agencies and departments engaged in the activities originated by her."

Notae Variorum.

"*'Bolshevism'*—the substitution of the golden rule for the rule of gold."

* * *

James Freeman Clarke in "Ten Great Religions" writing of the old religion of Egypt remarked: "Inscrutable as is the mystery of that Sphinx of the Nile, . . . we can yet trace some phases of its secret. Its reverence for organization appears in the practice of embalming. The bodies of men and of animals seemed to it to be divine."

Strange is it not how man has ever tended to exalt the exoteric over the esoteric, oblivious of the spiritual saying "the letter killeth."

* * *

Two hundred persons dined with Mr. Raymond Robins, American representative of the Red Cross in Russia, at a meeting of the Chicago Equal Suffrage Association on April 13, and one hundred more came in later to hear his address on his Russian experiences. He told of his 6,000-mile trip through Russian territory held by the Red guard, and of his courteous treatment. How Col. William Thompson had provided \$1,000,000 to support the Russian revolution. How revolutionary Russia had earnestly sought to establish friendly relations with the United States. How, when Lenine and Trotzky came into power following the Kerensky regime, he became convinced that they would be at the helm for some time, and went to them and offered assistance. Lenine and Trotzky, with the Soviet government, were a great help in his task of stopping the exportation of raw materials from Russia to the central powers and delaying a separate peace with Germany.

* * *

Mr. Robins further told how Lenine offered to withhold ratification of a separate peace if the United States and England would recognize the Soviet government and how the delay of the United States caused

Lenine to approve the action in the Soviet council.

He spoke appreciatively of Lenine for his personal and official characteristics and declared that Lenine is the real head of the Soviet, with Trotzky his first lieutenant.

He made no reference to the refusal of American troops now in Russia to continue their fighting."

It is interesting to compare Mr. Robins' statements of his Russian experiences with the slanderous misrepresentations, which appear in the capitalistic press, but "ever the truth comes uppermost and ever is justice done."

* * *

Frank F. Anderson in a circular letter just received from him, under the caption of *Russia*, has the following anent Mr. Raymond Robins facts about Russia, just commented upon:

"I had read the interesting account of 'The Testimony of Raymond Robins' in the *New Republic* of March 29, but heard it at a meeting in Chicago from his own lips. Three hours of facts, facts, facts about recent history in Russia, thrilling 'inside' history which only a man with documentary proof would dare reveal. You should have seen the attitude of that originally hostile audience thaw out as they recognized a 'man who knows.' You should have heard his story of the quick, practical sagacity of our (Red Cross) Colonel Wm. B. Thompson and of the incredible stupidity of Generals Knox and Neville, and his account of the intimate negotiations with Lenine and Trotzky and the cumulative evidence of Soviet power. If you are sick of the newspaper half-truths about Russia and want the truth without their invariable filtering through economic bias, hear Robins at the first opportunity."

* * *

Brann's Iconoclast, which is no longer Brann's—has in name survived that ill-fated word crusader, and seems to have become a medium for a combination which might be aptly described by the famous phrase "Rum, Romanism and Rebellion." A paper devoted to a "spiritual" combination of booze and ecclesiasticism, with attacks on Socialism and Bolshevism, is interesting as showing the alignment of capitalistic interests and precisely what they do stand for. Its present editor announces a lecture against Prohibition under the auspices of the Holy Name Society!

* * *

We are glad to learn that Upton Sinclair's splendid article on Russia, published in *The Appeal to Reason*, after having been rejected by thirteen magazines of national circulation, is being issued in pamphlet form at 25c—five copies for a dollar. (Appeal Book Dept., Girard, Kans.) Sinclair has told the truth about Russia for those who want to know

it—the receptive thought—and this is one of the best things he has ever written.

* * *

The Liberator is getting to be as good as *The Masses* used to be, and with artistic cover and well written and illustrated contents the April number is worth the increased price of 20c. It is readable from cover to cover.

* * *

Boston, April 8.—Judge Loring in the supreme court refused an injunction that would require the directors of the Christian Science Church of Boston and the trustees of the Christian Science Publishing Society to restore to the authorized list the First Church of Christ, Scientist, of Nashville, Tenn., Henry M. Mason and Annie Q. Mason, practitioners. The list of recognized churches and practitioners is published in *The Christian Science Journal*.

Some time ago the directors of the mother church in Boston decided the Masons and the Nashville church were not in harmony with the tenets of Christian Science and they were dropped. The court said it appeared to be a question of doctrine rather than one of contract and that an injunction would not be issued at least until there had been a hearing on the facts.

* * *

Active Service, for March 22nd, has a poem by Vernon Hendry of the U. S. Army entitled "A Warning" which has considerable significance during these days of demobilization:

"These men are coming home again
Who dared to fight—*who dare to slay*
Archaic creeds and mandates old,
Incongruous to the newer day.

"Ye Church, that poured into a mould
Now cold and hardened, must expand,
And broken, who can better mend
Than Soldiers, under God's command."

STEPHEN H. ALISON.

May 1st--The International Workers Holiday.

The first day of the glorious month of May has been accepted by the workers everywhere as the international working class holiday. When the new summer is in its morning, when the buds on the bare branches and the hearts of God's creatures begin to open and expand in love and beauty, the producers in every corner of the world join hands and hearts and hopes. Hopes of a better world—a world of equal opportunities, of co-operation, of eternal peace, thrill the working masses and unify them in an overwhelming consciousness of solidarity. For the first time in five years the working class

holiday can be celebrated without the accompaniment of cannons—except for the operations against Russia by its former allies.

Never has capitalism shown the bitter injustice and the profound discrepancies of its order more clearly than in the past few months. A war for a tremendous ideal has been won, and shall we watch a scramble for the spoils? Unemployment is growing apace, those torn away from their wonted work bearing the brunt of the crisis. Deliberate and organized efforts are being made now to destroy the advantages won by labor as a reward for its enormous sacrifices and its meek acquiescence to dictation. The fight between labor and capital is sharper than ever.

The workers of the United States and other countries, have a sore grievance. The jails, are crowded with men and women who spoke what they thought the truth, and spoke it unafraid, who would not prostitute their conscience because of threats, who dared say what is every day becoming more evident—that the industrial war transcends and is more important than the war between groups of nations. Men and women are confined for terms equivalent to life imprisonment for consistency in their ideals and point of view.

Debs, the loyal champion of labor, broken by a long life of devoted service, old in years but the youngest man in the country in his forward-looking spirit, is a convict! Eugene V. Debs, the most loved man in America! Even his foes do not hate him—they cannot hate him—they fear him, for he unmasks their hypocrisy. He would destroy the system upon which they thrive—buzzards on the carrion. The gentleness of his voice frightens them. The nobility of his spirit madens the money lords and their hirelings.

The vanguard of industrial democracy are being persecuted relentlessly. The staunchest fighters in their ranks are now in jail, in Leavenworth and in California. The Ellis Island pens are stocked with worker deportees. Many conscientious objectors are still in jail.

A sore wrong, indeed. And we must demonstrate in an unmistakable fashion our righteous protest. There is no more appropriate time than May First, the Workers' Holiday.—*Communicated.*

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Services every Sunday at 11 a. m., preceded by Sunday School at 10:15 a. m. Wednesday evening Science lectures 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.

Eternal Justice.

I.

At first that man is deemed a fool,
 Or bigot plotting crime,
 Who would be for his fellows' sake,
 Wiser than is his time.
 For him the hemlock shall distill,
 For him the axe is bared;
 For him the scaffold stands erect;
 For him the stake's prepared.
 Him shall the hate and scorn of men
 Threaten in life with shame,
 And, dead, foul malice heap and heap
 Dishonor on his name.
 But truth is victor in the end,
 As round the world doth run;
 And right at the last comes uppermost,
 And the work of the just is done.

II.

Walk thy dim cell, good Socrates,
 Cheerily to and fro;
 Trust the strong impulse of thy soul,
 And let the poison flow.
 Shatter they may the lamp of clay,
 That spreads thy light divine;
 They cannot quench the fire of thought
 With such a deadly wine;
 Nor can they blot the righteous word
 From out the Mind of man,
 With all the poison ever brewed
 Since time its course began.
 To-day abhorr'd, the next adored,
 So round and round we run;
 But ever the truth turns uppermost,
 And ever is justice done.

III.

Bide, Friar Bacon, in thy cave,
 Be wiser than thy peers;
 Reveal the Source of human power,
 And trust to coming years.
 Let them call thee wizard, and monk accurst,
 And load thee with dispraise,
 Thou born five hundred years too soon
 For the comfort of thy days!
 But not too soon for human good,—
 The truth is held in store,
 And the demon of our sires is now,
 Sage, saint whom men adore.
 The blind can see, the slave is free,
 As round the world doth run,
 And the wrong at last is proving wrong,
 And justice at length is done!

IV.

Hold, Galileo, thy true thought,
 Prepare thy soul to bear;
 They'd gloat o'er some witless words of thine
 From the borders of despair.
 What! if thou feel the priest's hard heel,
 And the tyrant plot thee woe;
 They cannot hide, in the heavens wide
 The sun's meridian glow;

For never has truth been so destroyed,
 Since first it was treated as crime;
 Slander and slay, though still they may,
 Its teachers for a time.
 The sun still lightens in the sky,
 As round and round we run,
 And right at the last whirls uppermost,
 And justice at last is done!

V.

And live there now such men as these,
 Men like the great of old!
 The ones who died on the road to light,
 With half their thoughts untold;
 Yea, such men live, oft mocked as mad,
 Revil'd and hushed for a day;
 They've winged their clear deep-seeing souls
 Too far to be found on their way.
 So, they toil and trust, as such men must,
 And the world dreams not of its loss,
 When they go on, as their like have gone,
 Or Jesus from his cross.
 But God's in His heaven, the world goes
 round,
 And the glad four seasons run;
 Truth aye in the end the conquer'r is,
 And justice for aye is won!

—Charles Mackay (Adapted).

Bound volumes of THE CHRISTIAN SCIENTIST, Volumes I and II can be supplied, price \$2.50 each, and complete unbound sets (24 numbers), of these ready for binding will be supplied, price, \$1.50 each set, on application to THE CHRISTIAN SCIENTIST, P. O. Box 166, New Orleans, La.

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 Are the Bible and

SCIENCE and HEALTH

WITH KEY TO THE SCRIPTURES

By Mary Baker Eddy.

The Christian Scientist

EDITED BY STEPHEN H. ALISON AND ALICE BOYD.

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

Vol. III.—No. 10.

NEW ORLEANS, LA., JUNE, 1919.

[Serial No. 34]

The Christian Scientist

is published the first day of each month.
It will be sent, postpaid,

ONE YEAR FOR ONE DOLLAR IN U. S. A.

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ideal is comprehended and loved, the borrower from
it is embraced in the author's own mental mood,
and is therefore honest.—"Retrospection and In-
trospection," pages 75 and 76. Mary Baker Eddy.

"Let the word have free course and be glorified.
...Truth cannot be stereotyped; it unfoldeth for-
ever." "No and Yes," page 45. Mary Baker Eddy.

Christian Science Versus Organization.

Considerable publicity has been given to
the legal squabble between opposing fac-
tions of the official or ecclesiastical sense
of Christian Science, with which most of
our readers will be familiar. The injunc-
tion proceedings taken by Mr. J. V. Ditte-
more to protect the records in his custody
and prevent the invasion of his office in the
executive building of the church at Boston,
details of which are published elsewhere in
this issue, together with the resignation of
one of the editors of the Christian Science,
"authorized" publications, indicates the
rapidly approaching dissolution of the eccle-

siastical organization, because a house
divided against itself cannot stand.

These events are a justification of the at-
titude of THE CHRISTIAN SCIENTIST, and
afford a vindication, if such be needed, of
the spiritual interpretation of Christian
Science, which was made its platform with
the publication of its first issue in Septem-
ber, 1916, although it was really ready to be
published in April of that year.

Unlike some others who had suffered per-
secution for the truth's sake, the editors of
THE CHRISTIAN SCIENTIST saw clearly the
necessity for not abandoning a name which
had come to mean so much to so many, for
"submission to error superinduces loss of
power" (S. and H. p. 183-24), and to admit
the right of any hierarchy to the exclusive
use of the name was to give up the main
position and would have been equivalent to
defeat. That the fair name and fame of
Christian Science be not dragged in the
dust and defiled by organization methods
masquerading under that name, was the
reason for our initial publication, and, as
events have proven, is the justification for
it. It is to be regretted that some of those
to whom a large measure of spiritual under-
standing had come, leading to their excom-
munication, allowed themselves to be either
intimidated by the claims of the Boston
officials, or in a mistaken spirit of evasive
compromise relinquished the use of the des-
ignation, or avoided criticism by equivocally
using only a portion of the name as if true
"Science" could be other than "Christian."
That these compromise tactics were emi-
nently satisfactory to the powers that were,
is obvious from the remark attributed to one
of their chief editors, who is reliably cred-
ited with saying that he did not care what
the author of "Life Understood" called his
teaching and work as long as he did not call
it Christian Science. This in time led the
English Scientist to feel his way in the
direction of establishing another organiza-
tion under a different name, thereby yield-
ing a vital point, for the whole issue pre-
sented itself in a correct understanding of
Christian Science, and a demonstration of
the fact that it could not be materially

monopolized or controlled. This demonstration THE CHRISTIAN SCIENTIST has made, for despite the efforts of Publication Committees to suppress its advertisements in other journals, or boycott it because of its use of the name, it has persisted in standing by Christian Science without qualification or evasion, and this in itself constituted a victory of spiritual freedom over the tyranny of ecclesiasticism, a victory which could never have been won by an abandonment of the colours.

"Pride and fear are unfit to bear the standard of Truth, and God will never place it in such hands." (S. and H. p. 31:1-3.)

It has been urged by the advocates of officialism that Mary Baker Eddy stood sponsor for it in the Manual, but a close scrutiny of that little volume indicates that the Founder of Christian Science fully recognized that "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, C. S. Journal, July, 1894). In article after article in the Manual, so frequently that it would be wearisome iteration to quote therefrom, does Mrs. Eddy make it an essential condition that her approval or consent has to be obtained to the act contemplated, and that vacancies in the Board of Directors shall not be filled until after the candidate "has been approved by the Pastor Emeritus." i. e., herself, no provision having been made for any successor to that office. She also provided that "no new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled, without the written consent of Mary Baker Eddy" (Article xxxv, Sec. 3), despite which nearly all the present officials have been appointed since her passing, and any effort at legalizing this procedure by legislative enactment has been a deliberate setting aside of her expressed wishes to the contrary. It is quite obvious that the failure to provide for the perpetuation of the organization, in a woman with such spiritual insight and foresight as Mary Baker Eddy, indicated that it was her thought that the spiritual development of the religious element would "need no organization to express it." That the mortal sense of things should seek to perpetuate itself along ecclesiastical lines is something which should not surprise anyone familiar with the history of the Church visible, but neither should it deceive anyone whose thought is sufficiently spiritualized.

It is significant that the most powerful arguments ever directed against Christian Science have not been against the spiritual truth it inculcates, but against the ecclesiastical abuses which have culminated in the present error of division. Mark Twain hated ecclesiasticism with a righteous hatred as his powerful satire "A Connecticut Yankee in

King Arthur's Court" sufficiently indicated, and his book on "Christian Science" was a criticism of its possible abuses from an ecclesiastical standpoint rather than of the teaching itself. This also was the basis of the attack in Upton Sinclair's "Profits of Religion," recently discussed in these columns, and while both these critics seemed unable to discriminate intelligently between the reality and the counterfeit, there is not the slightest doubt that the weaknesses attendant upon all forms of organized religion, gave a certain plausibility to their books with superficial thinkers, because the ecclesiastical menace is the chief enemy of true religion, alienating friends and attracting foes.

The spiritualization of the human consciousness is proceeding rapidly in these days which try men's souls, and it is apparent that the growing spiritual consciousness is outstripping all material impediments to its continued development. It has to be clearly understood by all Christian Scientists that the teachings contained in Science and Health are in no wise affected by the disintegration of the ecclesiastical and self-appointed hierarchy, that error is merely destroying itself as Mary Baker Eddy foresaw, and that the outgrowing by Christian Science of its ecclesiastical swaddling clothes will hasten the diffusion of its principles by hosts of students and teachers no longer held in bondage.

In recent events, we witness in the words of the great apostle to the Gentiles, the "blotting out the handwriting of ordinances which was against us, and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. . . . 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 subject to ordinances (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Lie not one to another, seeing that ye have put off the old man with his deeds; and have 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. . . . Barbarian, Scythian, bond nor free; but Christ is all, and in all."

STEPHEN H. ALISON.

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More Organization Litigation.

JOHN V. DITTEMORE SEEKS INJUNCTION TO
RETAIN OFFICE.

Alleges Lack of Accounting—Both Board
and Publishing Trustees Criticised—Op-
posing Factions Said To Have Been
Trying to Effect Compromise.

(*New York Herald*, April 30, 1919.)

MRS. EDDY DISCUSSED PERILS OF DISSENSION IN THE HERALD IN 1901.

The danger to the Christian Science Church that might come through dissen- sion was recognized by Mrs. Mary Baker Eddy, discoverer and founder of Christian Science. In an exclusive in- terview with her, printed in the *New York Herald* of May 1, 1901, she re- ferred to it, at the same time declaring the continuity of the church was as- sured.

"The continuity of the Church of Christ Scientist is assured," she said. "In it alone is the simplicity of the oneness of God, the oneness of Christ and the perfection of man stated scienti- fically.

"It (the church) will evolve scienti- fically. Its essence is evangelical. Its government will develop as it pro- gresses."

"Will it be a hierarchy, or will it be directed by a single earthly ruler?" she was asked.

"In time its rules of service and present rulership will advance nearer perfection," she replied.

Mrs. Eddy reviewed briefly the estab- lishment of the Church of Christ Scien- tist.

"* * * Rules were necessary and I made a code of by-laws, but each one was the fruit of experience and the result of prayer," she said. "Entrust- ing their enforcement to others, I found at one time that they had six churches under discipline. I wrote to each church in tenderness, in exhortation and in rebuke, and so brought all back to union and love again. * * *"

(*Special dispatch to the New York Herald*.)

Boston, Mass., April 29.—Another phase of the controversy which is threatening the unity and stability of the Christian Science Church was introduced here to-day when John V. Dittmore, until March 17 a member of the Board of Directors of the Mother Church, the First Church of Christ, Scien-

tist, filed in the Supreme Judicial Court of Suffolk county an application for an injunc- tion. He seeks to restrain the directors from evicting him from his office in the executive building of the church, at No. 236 Huntington avenue, Boston, and recovering certain valu- able papers, documents and correspondence which, it is asserted, have an intimate bear- ing upon the action in equity already in pro- gress between the trustees of the Christian Science Publishing Society and the direc- tors. * * *

INCOME FOR 1918 WAS \$1,650,000.

Among the preliminary statements is a paragraph to the effect that for the fiscal year ended May 21, 1918, the income of the Mother Church was in excess of \$1,650,000, and that only the merest semblance of an ac- counting of this huge sum was rendered to the church members at the annual meeting last June.

Further, it is charged that the trustees of the Christian Science Publishing Society, who some weeks ago began an action and obtained an injunction against the directors of the church, never have properly accounted for the funds under their care, that they have not given full statements of the profits and that the directors themselves have been remiss in their duty in that they have made no effort to have such an accounting made to them as is provided by the church by-laws. The petition asserts that the directors have failed to provide for the proper auditing of the church accounts and that these accounts are now several months behind.

Another phase of the petition contains the statement that the directors of the church caused or permitted to be printed in the *Christian Science Monitor*, the daily news- paper of the organization, that "most of the certain expenditures of the Christian Science War Relief fund, intended for overseas relief work, amounting to \$1,375,560, had been ex- pended for that purpose, whereas only about 30 per cent of it had been so expended, thus grossly misleading Christian Scientists gen- erally."

APPLICATION A SURPRISE.

The filing of this application for an in- junction came as a complete surprise to those interested in the present action. Several prominent Christian Scientists who have been watching with interest the progress of the legal proceedings that have rocked the or- ganization throughout the world, expressed their conviction that until this new step was taken there were plain indications that the directors and the trustees were endeavoring to effect a compromise which would end the trustees' action. * * *

As one of these members has expressed it: "The real situation, in my opinion, is that the directors recognize that the annual meet-

ing of the church is only a month away, and at that meeting there is every reason to believe that the members will ask embarrassing questions which it will not be possible to evade, and they are willing to strain any point to effect some compromise which will tide over that period and let the whole stir settle down again."

Mr. Dittemore's application was filed * * * by his attorneys, Streeter, De Mond, Woodward & Sulloway, and Matthews, Thompson & Spring. * * * The application seeks to enjoin Adam H. Dickey, James A. Neale, Edward A. Merritt, William R. Rathvon and Annie M. Knott from taking any action which would tend to hamper the plaintiff from the peaceful possession of his offices and the documents and correspondence of the church now in his hands.

MR. DITTEMORE HOLDS OTHER OFFICES.

One of the interesting features of the action is the fact that while Mr. Dittemore's associates on the Board of Directors removed him from his office as a director on March 17, they had apparently overlooked the fact that he was still chairman of the trustees of the will of Mary Baker Eddy, and as such cannot be removed by them, since he was appointed by the courts, and now and then acts as presiding officer over his one-time associates. He also is president of the Christian Science Benevolent Fund. * * *

Some weeks ago Mr. Dittemore stated that he would not contest the action of his associates in removing him without following the prescribed procedure. His attitude at that time was that he did not care to embarrass the church, or to create further discord by appealing to the law of the land, preferring to let the situation work itself out as it would. Following that statement came the injunction obtained by the trustees of the Publishing Society, in which Mr. Dittemore was named as co-defendant, the trustees assuming the attitude that they did not know whether he was a member or not, and so included him. Since then Mr. Dittemore has made two applications to the courts to release him from the suit, but the court has refused at the instance of the counsel for the trustees.

ATTACKS METHOD OF DISMISSAL.

In the application Mr. Dittemore says: "The plaintiff, Dittemore, with all other loyal Christian Scientists, unqualifiedly recognizes the validity and paramount and controlling authority of the by-laws of the Mother Church established by its founder, Mary Baker Eddy, as set forth in the Church Manual, including the provision of Article 1, section 5, of said by-laws, which authorizes the Christian Science Board of Directors, by a majority vote, to dismiss a member, but he believes that if a member of said board can

be summarily and unjustly dismissed for fairly exercising his inherent right to liberty of conscience such autocratic, ruthless and irresponsible domination, if permitted to pass unchallenged, will strangle freedom of conscience in the Christian Science movement, and eventually bring failure to the Christian Science cause; and he is advised by his counsel that under said by-laws and the laws of this Commonwealth the power of said Board of Directors to dismiss a member cannot be exercised arbitrarily, but only after due notice and a hearing and for adequate cause, and that his attempted summary dismissal from office by the defendants Dickey, Merritt and Rathvon was accordingly null and void.

"Notwithstanding this belief and advice, he was unwilling affirmatively to seek this court's aid in restoring him to his legal rights unless the interests of the cause of Christian Science and of the church members for whom he was and is trustee, as distinguished from his own personal interests, should seem clearly to necessitate such action; and after the failure of his efforts to obtain his dismissal as a defendant to said bill of the publishing house trustees, he accordingly filed an answer to said bill wherein he affirmed both his adherence to the by-laws and his understanding that he had not been removed from the said Board of Directors in the lawful manner contemplated and required by said by-laws, but averred that he did not then and in that proceeding seek the aid of this court to give him active participation in the deliberations and official actions of said board."

TO FIGHT SETTLEMENT OF BILL.

Mr. Dittemore's application further states that it is because of his conviction that the interests of the other members of the Christian Science Church would be harmed if the directors gain possession of these papers that he takes the present action. The application says:

"Among other reasons which impel him to this course, from information received, he fears that negotiations will be taken up between certain of the defendants and the Publishing Society trustees for a collusive settlement of the pending bill brought by the trustees, and of the various controversies hereinbefore mentioned relative to the affairs of the Publishing Society; and he apprehends that if he fails to assert his legal rights as a director and the defendants, Dickey, Neal, Merritt and Rathvon are thereby enabled to obtain possession of his said papers, documents and memoranda, such a collusive settlement will at once be effected, the evidence contained in said papers concerning the mismanagement of the affairs of the Publishing Society and the collusive relations between the trustees thereof and Frederick Dixon, and certain of

the defendant directors will be suppressed, and it will become impossible for the members of the Mother Church as sole beneficiaries of the Publishing Society Trust, or for any person or persons representing them and disposed loyally to serve their interests, to obtain a proper accounting as to the affairs of said trust or other legal redress in respect to its past mismanagement." * * *

CONTENDS HE STILL IS A DIRECTOR.

Mr. Dittmore, in conclusion, asks the court to come to his relief, as follows:

"Accordingly this plaintiff now asserts his legal right to hold the office of a member of the Christian Science Board of Directors, and having no adequate remedy at law for the wrongs hereinbefore set out, he invokes the aid of the Court of Equity and prays that it be declared and decreed that said vote of March 17, 1919, purporting to dismiss and expel this plaintiff from the Christian Science Board of Directors, is utterly illegal, void and of no effect, and that this plaintiff is still a member of said Board and entitled to all the rights and privileges appertaining to said office, and that the said Knott (Mrs. Annie M. Knott) is not a member of said Board of Directors, since no vacancy legally existed in said board at the time of her attempted appointment, and is accordingly not entitled to participate in the deliberations and votes of the said board as a member thereof.

"That the defendants Dickey, Neal, Merritt, Rathvon and Knott each and all of them, be restrained and enjoined from taking any further action intended or tending, directly or indirectly, to impede or interfere with the plaintiff in the exercise of his functions and right as a member of said board, or intended or tending to obstruct or impede him in attending and participating in the meetings of said board including any action tending to deprive him of the occupancy of the rooms hitherto and now occupied by him as one of said directors in the building, No. 236 Huntington avenue, and from seizing or attempting to seize or obtain possession as such director or in said rooms."

Other interesting features have been gradually coming to light here during the last few days, and it is generally believed that, no matter what the efforts to effect compromise may be, nothing can prevent a fairly thorough airing of the conditions in the Christian Science Church, which have been referred to as abuses, due to a singularly difficult form of autocratic government.

The position taken by Mr. Dittmore in the board meetings which led up to his removal, according to the complaint, was that he was unequivocally opposed to the efforts of the other directors to hush up proceedings and to evade their duty in accordance

with the constitutional provisions of the church. He assumed the attitude that the directors were charged with the duty of protecting the interests of the church members as trust beneficiaries, and that he was unalterably opposed to the positions and claims of the trustees of the Publishing Society, because he was convinced, as he asserts in his suit, "that the trustees were not loyal Christian Scientists, but were undertaking to subvert and undermine in many respects the essential doctrines of Christian Science; that they were introducing division and dissension into the Christian Science movement; that they were guilty of gross waste and extravagance in the administration of their trust, squandering large sums of money improvidently and permitting large amounts of trust funds to be lost through the employment of incompetent agents and other mismanagement, and that they were demoralizing their agents and employes by persistent incivility, arrogance, undue partiality and abuse of power."

ATTITUDE OF DIRECTORS ASSAILED.

It is asserted that one of the prime causes of Mr. Dittmore's falling out with his associates was his demand that they should serve notice upon the trustees of the Publishing Society that they would be held to strict accountability, individually and collectively, for any improper or unwarranted or unauthorized use of the trust funds received by them. The report is current that when this effort was made, with the recommendation that the notice should be put in writing, one of the directors evinced a severe case of shock and objected on the ground that if any such harsh action were taken, the trustees might be offended and ask the directors to resign.

"After the Whirlwind"

"After the Whirlwind," by Charles Edward Russell, is the best book we have seen since the war began, in its comment and information, in its connection and illumination of cause and effect, and in its getting on the blackboard the real meaning of reconstruction.

It is the work and purpose of Christian Scientists to correlate knowledge, and so trace the relation of the human and actual to the real and divine, as to see increasing answer to their prayer, "Thy kingdom come on earth as it is in heaven."

The value and the helpfulness of the book to Christian Scientists lies in the thought back of it, the genuine faith in God and vision of the world which He made, whose outlines are never lost sight of through the mist that went up from the earth, even in the last five years of it while mankind has been finding its way through a great density. The

points of view and the practical ideals of social justice and how to work them out, are in accord with the tenor and spirit of Science and Health; and hence the book contains for Scientists many glimpses and hints that are most useful in translating our knowledge of Truth into the language of present history, to understand the problems which the human race is now called upon to work out, with the end of the military phase of the great struggle and our entrance upon its economic phase.

Because some of "the fruits of the Spirit are love, joy and peace," no book can be really good which lacks cheerfulness, faith, sane optimism; and despite his having been over there, in the midst of the worst pictures the mighty "chemicalization" presented, the note of good cheer accompanying the reason of his large hope, pervades "After the Whirlwind," from beginning to end.

The extracts given below may not be the best or the most interesting portions of the book—that would depend on whether one were reading it mainly for the great interest and pleasure which such a readable book as this affords, or whether one most wants to learn the lessons unwritten between the lines.—A. B.

"And in the midst of this [close of a chapter describing the conflict] loosed perdition of rage, hatred, bestiality and organized murder, hope not lost but slowly growing surer. So long as we looked only at the trenches we saw nothing but the ruin of civilization, chaos come again, the world slipped back to the beginning of time, man once more in the primal forest to rend and tear, the ape triumphant and the angel all gone. And it was nothing of the kind. Eternal law was not after all to be reversed because some men cherished impossible ambitions; good was no more likely in our day than in any other to be overcome of evil. The old order was passing out of sight forever and new things were about to come upon the world worth even this price.

KINGS AND COMMERCE.

"In 1870-71 [in the annexation of Alsace and Lorraine] the principle had been established and the world had approved it, that ownership depended upon the bigger fist and the stronger will. . . . The world had always been under the domination of some great empire; in truth, world history was nothing but the record of a succession of empires; some one power had always held the rod over the others. . . . All the logic of the human story stuck out fingers at her as the next to be. Her army, drilled, trained, ground, polished, until each soldier was a faultless part in a perfectly revolving machine, was the mightiest in the world; her merchant princes had routed England's; her

manufactures had won on every field of competition; her discoveries in science, her leadership in erudition, all mankind acknowledged. . . . She was worth no less a place; it should be hers.

"Many Germans honestly believed this was not only manifest destiny, but morally right and for the interest of mankind likewise. . . . Is it progress in science, the arts, literature, education, knowledge, that constitutes civilization? Behold Germany leading in all these.

"Also strong argument was made about the modern problems of sociology, and the state of the producing classes. Long ago, Germany adopted toward her workers what was believed to be a policy of extreme benevolence. She gave them old age pensions, she insured them against sickness and injury, she took from their lives the shadow of the fear of penury, she had concern about their dwellings that these should be comfortable and sanitary. How different, German writers pointed out, were all these conditions in other countries, including those that were most critical (and envious) of Germany. . . . Germany will be the final world empire because her enlightened wisdom toward her masses entitles her to supremacy, . . . not because she loved them or had a larger humane care for them than other nations, but because she wished to have powerful armies.

GERMAN PATERNALISM.

"German government paternalism was utterly impossible for the workingman in a democratic country,—that had been accustomed to the democratic conception of society. . . . Whatever is done for him he must do for himself. The uniform failure of the model town and other devices of good, kind, employers to confer benefits upon their employes, ought by this time to have established that simple truth.

"Never, in fact, was the great power of institutions over men's mental habits more clearly shown. The Germans were habituated to think of their government both as all in all to them and as a thing extraneous and omnipotent in which they had no share. In democratic countries the tendency must always be for men to think that they are themselves the government. If the government is oppressive or kind, in the one case, the feeling is to accept with submission either good or ill at its hands. The government reigns by divine decree; the Kaiser was right when he said that his word represented [to Germany] the divine will. In the other case, the feeling is that the government is ourselves and our neighbors; a man does not want the government to be benevolent to him any more than he wants his neighbors to take up a collection for his behoof.

"In one case the government must always

govern a great deal; in the other the favorite apothegm is that the best government governs least.

"In one case also there is one mind, or at most a few minds that must be made up to any course; in the other there are millions.

"The foundation fact is that there are two irreconcilable theories of society, two irreconcilable civilizations, and the attempt to impose one upon the other could never mean anything but failure.

"Ideals are everything, and the ideals of Bismarck and of Lincoln could no more be compromised than the ideals of Beelzebub and of Christ.

"Equally it applies to the kind of peace that some Germans tricked themselves into believing German supremacy would mean for the world. . . . It is not what we think people ought to like that determines, but what they really do like, and efforts to coerce them into liking what they really do not like are always failures. 'Quiet thy cudgel, thou dost see I eat,' but Pistol's opinion of leeks was not changed for all that.

"But this form of government, the concentration of all power in one irresponsible mind, the theory of government by divine appointment, fitted perfectly into the obsession of military glory and the ambition of world empire. . . . What it meant was, first, that the German people, being reared to know only autocracy, had docility bred into their bones. . . . and as to whither it tended, a world in mourning was soon to offer certain testimonials, immortal in history. Bitter was the price of this schooling. After all, let us give thanks that it was thorough and enough.

THE SOCIALIST PERFORMANCE.

"Admitting all the other causes, primal and adjutant, the Irresistible Force, the military madness, the bludgeon of the Superman and the rest, that was the supreme and overshadowing result that hung upon the issue. Either autocracy or democracy was to win the world. No compromise, no half-way, no evasion, one thing or the other; the world for autocracy or the world for democracy. If Germany, as she was on August 1, 1914, so governed and so constituted, had won in the war, the whole world would have passed into an autocratic recrudescence the period of which and its deadly, paralyzing results are beyond calculation.

"The German Socialists, wittingly or unwittingly, and that makes no great difference, fought on the side of that *debacle*. Yet it would have involved the utter ruin of the cause in which they were supposed to be enlisted. If Socialism means anything, it means democracy. If it has any basis that basis is democracy. If it has any soul, any hope and any inspiration, they are democracy. No one has yet imagined a means by

which Socialism could be put into operation, except the means of democracy. Against the breast of the world's democracy the Kaiser reared a dagger, and the Socialists of Germany pushed him forward and not back.

"There is no more memorable lesson in the whole affair. If the spirit of conquest is strong enough to seize such men and deprive them of their reason, the world never had a business so serious as to lay that spirit for good and all. Shall we get rid of it merely by beating the men that are afflicted with it? The unclean spirit exorcised by blood and sacrifice from one generation, enters into another. So long as we maintain the hidden sources of war and military obsession, war and military obsession we shall have. Where the hope lies is that this war has started the evolution that will automatically abolish most of the causes from among us, and that hope is great enough to make the worst of these records seem almost bright.

FIXING THE BLAME.

"But the soberly persisting fact is that so far as is humanly possible, in spite of all the great difficulties that attend, nationally, if not individually, these hurts must be healed and these wrongs forgiven, spites and bickerings leading to more and still worse wars. . . . This is exactly what we shall have if we yield to any of these temptations to make hatred our business in life and establish it as a heritage for our children. To boycott Germany will neither bring the dead to life nor punish Germany more than she will be punished any way. The interest of the world is that the horrors of the great war shall not happen again. There is probably no surer way to cause them to happen again than to give to any nation a long-stretched-out sense of grievance, wrong and oppression.

"There is no profit in hate. There is only profit in love. Viewed in the most practical, prosaic, common-place way, the forward motive in this world is good-will, not enmity; love, not hate.

"After all, they must live. If they are to live they must trade with the rest of us; they cannot be marooned to live upon themselves. We cannot admit one minute their right to live and the next minute take away the means by which they are to make their living. . . . The old German government was not the German people. They have now put off the old man and his works. They have established or tried to establish a democratic government in the place of the hideous old autocracy. Their deeds ought to be regarded as fruits meet for repentance. . . . It was not for revenge that this country went to war, but for justice. The mere fact that she is now a democracy is the safety of the nations. . . . If she had been a republic, she would have been innocuous to the world. The business of a republic must be carried on in the day and

in the street—could no more have the secret plottings, the mixed malign policy, the covert alliances, the selected agents needed for such a drama, than you could have midnight at noon. The experiences of France for the last forty years have been enough to dispose of that matter. No democracy could do such things.

“Throughout, the mainspring of the war was the German form of government. . . . The German people would have had peace if they had rid themselves of their feudalistic monarchy and adapted their government to modern conceptions and lines of progress. . . . They went into the war because they had been bewitched by the two mortal illusions. . . . because the nation had been perverted by anomalous institutions and degraded by filthy ideals. They have thrown off their evil institutions and reformed their ideals. . . . The German imperial system was only the perfection of the competitive idea. It was the survival of the fittest wrought out on large terms instead of small. The principle upon which she grabbed islands was identical with the principle upon which men grab fortunes. She lusted for land as they for dollars, she had the power, she seized and held. Behold the results. . . . Let them be for memorials against those institutions and that competition, not against a people temporarily insane.

“Forgive us our debts as we forgive our debtors. . . . If we can be forgiven for Paterson and Ludlow, we can certainly forgive the people that have followed to such a tragic disaster the system and conception of life most of mankind have followed with only less of savage energy and evil fruits.

“Blame the system that sets before men aggrandisement and gain as worthy objects for the human soul. Blame the competitive system that steals the heart to cruelty and blinds the eyes to wrong, crushes the good in men’s hearts and multiplies the evil. . . . ; the poisonous old system that chokes the spiritual life and exalts the material, breeding hatred and suppressing love. There is little in blaming the victims of ideals that we ourselves have never condemned, but either compounded with or practiced.

ACHIEVEMENT AND RECONSTRUCTION.

“A great impulse to closer human relationship, a movement beautiful and inspiring, an impulse to closer co-ordination and fellowship among so many hurt minds, has swept over Europe as one of the sobering lessons of the war, and will not be lost here,—a development of the co-operative idea that has been of such noble benefit in other countries. . . . Racial antagonisms are dying out or have vanished. Nothing is left to quarrel about except the conflicting ambitions bred and fostered by competition. The antidote is co-

operation. Competition drives men asunder; co-operation brings them together. Competition makes rivalries; co-operation makes friendships. Competition breeds hatred and co-operation breeds love. Love for nations and for individuals is a vastly better investment than hate. The war has cost \$200,000,000,000 and 8,000,000 lives. That is enough tribute for hatred to take, yes, to the end of the world. We have made full trial of the system that thus splashes the lands with blood. These be the fruits of hatred, which is the soul of competition. Let us make trial now of love, giving thanks for the vast changes going on about us that open the door for the new experiment. . . . The established social order went down with the forts. . . . The old day has passed and the new is at hand. . . . So far in the world’s progress the price of liberty has been sacrifice. . . . The moral forces that arose to prevent the triumph of might over right are available now to perfect new methods by which some of the bitter injustice in our industrial system may be set straight, and the democracy has been vindicated in the world of nations.

“Surpassing the dawn of democracy in lands always strange to it, the release of subject populations, the death of militarism, the new day of political freedom,—is the promise that the industrial system that has cursed mankind and blighted so many millions of lives is passing with the other anomalies of the dead Night. And it will pass in the very best way. For years those of us that never acquiesced in it believed that it would pass in struggle and conflict. . . . We may observe now that it is passing in no such way, but as a result of gigantic evolutionary forces loosed by the war, . . . not because of wishes or arguments, but because of conditions that decree and will have no gainsaying. Revolutions do not go backward. . . . Will this constitute the ultimate of man and the day of universal freedom, political and spiritual? No, but it will constitute the necessary first step, and with it all men’s hearts will be lightened.

W. D. McCracken to Quit Christian Science Papers.

Boston, Mass., May 21.—It was learned today that the *Christian Science Sentinel* for May 24 will announce the retirement of William Denison McCracken from the editorial board of the Christian Science publications. It is said Mr. McCracken has resigned his office and left Boston. It is said also his resignation was because of his opposition to certain policies of the church and interference with his efforts for editorial progress.

The Christian Scientist

EDITED BY STEPHEN H. ALISON AND ALICE BOYD.

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

Vol. III.—No. 11.

NEW ORLEANS, LA., JULY, 1919.

[Serial No. 35]

The Christian Scientist

is published the first day of each month.
It will be sent, postpaid,

ONE YEAR FOR ONE DOLLAR IN U. S. A.

GREAT BRITAIN AND THE COLONIES,
SIX SHILLINGS.

Single Copies, 10c; Back Numbers, 15c.

All communications and subscriptions should be
addressed to:

THE CHRISTIAN SCIENTIST,

P. O. Box 166, New Orleans, La., U. S. A.

Stephen H. Alison is open to book dates for lec-
tures. For particulars, address: P. O. Box 166, New
Orleans, La.

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ideal is comprehended and loved, the borrower from
it is embraced in the author's own mental mood,
and is therefore honest." "Retrospection and In-
trospection," pages 75 and 76. Mary Baker Eddy.

"Let the word have free course and be glorified.
...Truth cannot be stereotyped; it unfoldeth for-
ever." "No and Yes," page 45. Mary Baker Eddy.

Scraps of Paper.

"They have healed also the hurt of my
people slightly, saying Peace, peace; when
there is no peace." Thus spake the prophet
of old, and the words have a special meaning
at the present juncture, when the accredited
representatives of a nation which became the
victim of its own greed, are forced to affix
their signatures to a "peace treaty" which
is utterly repugnant to them, and can only
be enforced by the maintenance of arma-
ments both naval and military in violation of
the spirit, if not of the letter, of the very
peace which it is the ostensible object of the

treaty to conserve. Is any one sufficiently
simple to believe that the mere signing of a
document under compulsion will result in
compliance without the continued threat of
the mailed fist? If Germany ignored the
agreement of the Powers in regard to the
inviolability of Belgium, treating it merely
as a scrap of paper when it stood in her way,
have we any reason to believe that the Ger-
man people will regard as sacred the terms
of a treaty so abhorrent to them, if they can
in any way manage to evade doing so? Well
might the cynical Clemenceau suggest that
the allies had better keep their powder dry!
Is "disarmament" possible under such con-
ditions?

These remarks must not be construed as a
criticism of the well-meant efforts of the
allied statesmen to insure a lasting peace
for the benefit of a war-stricken world, but
are to emphasize the futility of attempting
to build any lasting peace with no surer
guarantees than those furnished by the old
regime. It has been well said: "Peace is
not a temporal condition, nor merely absti-
nence from war; it is a state of mind which
will become universal when men no longer
desire to take another's property by methods
whose fairness the other will deny." As the
present writer has previously written: The
world movement towards true democracy,
*including economic as well as political free-
dom*, which received such a tremendous im-
petus from the downfall of Czarism in Rus-
sia, followed by the destruction of Kaiser-
ism in Germany is not a movement against
a particular ruler or nation, but against
selfishness and greed enthroned. We war
not alone against principalities and powers,
but against the hydra-headed monster
whether seen as capitalism, ecclesiasticism,
monopoly, tyranny or selfishness, readily
recognizable whatever its guises or disguises,

which seeks the exploitation of mankind for its own selfish aggrandizement. The war will not be over until the Beast which has had its German and Russian autocratic paws amputated is driven fully into the open, and the error destroyed. The German ulcer was symptomatic, as our materia medica friends would phrase it, merely denoting that the whole capitalistic—or to express its metaphysically—materialistic organism was thoroughly rotten, and the poison which was lurking within came to a head in Germany. That the infection exists elsewhere is obvious from the clamorous efforts of the vested interests and their mouthpieces to use armed forces against the new Russia which is emerging from the throes of its deliverance, after centuries of autocratic despotism and darkness, into the fullness of a perfect day.

On another page of this issue we reproduce a poem entitled "Hunger and Cold" by James Russell Lowell, who with Walt Whitman and John Greenleaf Whittier voiced American ideals which need to be steadily kept in view if they are not to be lost in these days of attempted suppression of opinions supposed to be inimical to the vested interests. The plutocratic press wrote laudatory editorials on the occasion of the Lowell centenary and his poem "To the Dandelion" was judiciously praised. No one unfamiliar with Lowell's poems would have imagined that he ever wrote anything other than irreproachable poems about flowers, for his socialistic poems of which there are not a few, were carefully and significantly overlooked, neither are they by any accident ever to be found reproduced in a schoolbook, so careful are our bourgeois educationalists of corrupting the youthful mind with bolshevistic opinions! Let us compare, however, Lowell's grim warning in the poem "Hunger and Cold" with a notable utterance from President Woodrow Wilson:

Lowell says:

"Let sleek statesmen temporize;
Palsied are their shifts and lies
When they meet your bloodshot eyes
Grim and bold;
Policy you set at naught,
In their traps you'll not be caught,
You're too honest to be bought,
Hunger and Cold!"

In the Metropolitan Opera House, New York City, on March 4th, 1919, on the eve of his return to the Paris Peace Conference, President Wilson said: that the League of

Nations is "meant as a notice to all outlaw nations," that the great people of the world will no longer tolerate international crimes, and that "Europe is a bit sick at heart at this very moment because it sees that statesmen have had no vision and that the only vision has been the vision of the people." He expressed amazement "that there should be in some quarters such a comprehensive ignorance of the state of the world," "and I want to utter this solemn warning, not in the way of a threat, the forces of the world do not threaten, they operate. The great tides of the world do not give notice that they are going to rise and run; they rise in their majesty and overwhelming might, and those who stand in the way are over-whelmed. NOW THE HEART OF THE WORLD IS AWAKE, AND THE HEART OF THE WORLD MUST BE SATISFIED."

As Lowell expressed the same thought:

"Rude comparisons you draw,
Words refuse to sate your maw,
Your gaunt limbs the cobweb law
Cannot hold:
You're not clogged with foolish pride,
But can seize a right denied:
Somehow God is on your side,
Hunger and Cold!"

Yes, "the heart of the world must be satisfied," and "Hunger and Cold" cannot be appeased merely by the signing of peace treaties, scraps of paper as so many of them have proved.

Even if the attention of the great American public is diverted to such important considerations as baseball, prizefights and other exhilarating forms of sport including raids on Socialistic schools and clubs to which we find incidental references in the news, yet the exigency of events is adding daily to the number of thinkers. Leading financiers are alive to the signs of the times, but as of old the mass of men plunging blindly along in the pursuit of materialistic aims do not stop to listen, living as capitalism has taught them to live from hand-to-mouth—precariously from day to day. They have eyes but they see not, ears but they hear not and those who utter warnings are as the "Voice of one crying in the wilderness!"

Still the vision of the future looms up before us and the idealist cannot help but press on, upheld by faith in the reality of his glorious ideal. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." For even though "the god of this world [materialism — capitalism — ecclesiasticism] hath blinded the minds of them which believe not," still "we faint not; but though our outward man perish, yet the inward man is renewed day by day."

STEPHEN H. ALISON.

Questions and Answers.

Question: What is "the error of division"? I have heard that word applied to THE CHRISTIAN SCIENTIST and the New Orleans Society, though I found there only harmony and help.

Answer: If *Christian Science* is one, as its founder said, and in demonstrating it, we always start from the point of perfection, it is plain that "the error of division," posing under its name like Satan arrayed as an angel of light, cannot be anything but a lie about truth, is only envy and ingratitude, jealousy and hate seeming to work among Christian Scientists instead of unselfed love flowing from our Mind, that one which was also in Christ Jesus, the soul of our unity, holding us together and being the only reality of organization, while every symbol wanes. You will notice that the mortal counterfeit of each spiritual reality, like the suffer it to be so now which Mrs. Eddy said she permitted "for a time" at Boston—the counterfeit is everywhere falling under the law that Truth first eliminates and then destroys whatever is unlike God, good. Under her guidance, years ago Christian Scientists saw the worldly, gossipy "communion season" abolished, and what she called the 'co-elbowing' of her Students' Association disorganized to give place to our advancing sense of unity or organization as real co-operation and true brotherly love. We see the Time-spirit (which Christian Scientists know is the Holy Spirit shining through the mists of sense) see it working similar changes dissolving the old order, the mortal concept of organization called imperialism, ecclesiasticism, monarchy, etc., and revealing the new order, which is liberty, justice, loving-kindness foreshadowing the eternal brotherhood of man seen better and better through the clouds of mortal sense, as mankind's increasing understanding of God disperses those clouds and immortal perfection begins to appear.

The usurpation of power over conscience and conviction, named "Directors" of Christian Science (spiritual truth), a new phase of the Old Pharisaism which would judge and rule mankind without authority from God or man—is "error of division" so gross and cruel its treachery and hypocrisy could no longer be hid in these rapidly enlightening days, and we should rejoice that *The Monitor* is publishing the court records of it all, since the false or unreal concept of Christian Science being seen for what it is, loses its hypnotic influence over "the honest, unselfish, loving and meek" (the only Christian Scientists), and Christ, Truth, the only Head of the Church can be better discerned, felt and realized or demonstrated in the healing of sickness and sin.

A. B.

Hunger and Cold.

Sisters two, all praise to you,
With your faces pinched and blue;
To the poor man you've been true
From of old:
You can speak the keenest word,
You are sure of being heard,
From the point you're never stirred,
Hunger and Cold!

Let sleek statesmen temporize;
Palsied are their shifts and lies
When they meet your bloodshot eyes,
Grim and bold;
Policy you set at naught,
In their traps you'll not be caught,
You're too honest to be bought,
Hunger and Cold!

Bolt and bar the palace door;
While the mass of men are poor,
Naked truth grows more and more
Uncontrolled;
You had never yet I guess,
Any praise for bashfulness,
You can visit sans court-dress,
Hunger and Cold!

While the music fell and rose,
And the dance reeled to its close,
Where her round of costly woes
Fashion strolled,
I beheld with shuddering fear
Wolves' eyes through the windows peer;
Little dream they you are near,
Hunger and Cold!

When the toiler's heart you clutch,
Conscience is not valued much,
He recks not a bloody smutch
On his gold:
Everything to you defers,
You are potent reasoners,
At your whisper Treason stirs,
Hunger and Cold!

Rude comparisons you draw,
Words refuse to sate your maw,
Your gaunt limbs the cobweb law
Cannot hold:
You're not clogged with foolish pride,
But can seize a right denied:
Somehow God is on your side,
Hunger and Cold!

You respect no hoary wrong
More for having triumphed long;
Its past victims, haggard throng,
From the mould
You unbury: swords and spears
Weaker are than poor men's tears,
Weaker than your silent years,
Hunger and Cold!

Let them guard both hall and bower;
 Through the window you will glower,
 Patient till your reckoning hour
 Shall be tolled;
 Cheeks are pale, but hands are red,
 Guiltless blood may chance be shed,
 But ye must and will be fed,
 Hunger and Cold!

God has plans man must not spoil,
 Some were made to starve and toil,
 Some to share the wine and oil,
 We are told:
 Devil's theories are these,
 Stifling hope and love and peace,
 Framed your hideous lusts to please,
 Hunger and Cold!

Scatter ashes on thy head,
 Tears of burning sorrow shed,
 Earth! and be by Pity led
 To Love's fold;
 Ere they block the very door
 With lean corpses of the poor,
 And will hush for naught but gore,
 Hunger and Cold!
 —James Russell Lowell.

Notae Variorum.

Militarism has slain its millions, and
 Capitalism its tens of millions.

* * *

When the advertisement-faker commences his ad with "Dear Folks" and endeavors in a column of platitudinous rigmarole to boost his patron as a philanthropist, we are irresistibly reminded of the old "con." game. Is it really out of date?

* * *

The cost of a fourteen-inch shell is about eleven hundred dollars, the year's salary of a workingman. Truly capitalism and its products are wonderful!

* * *

A ten-inch coast-defense gun costs a hundred thousand dollars—a sixteen-inch gun costs two hundred thousand dollars, a working man producer costs—oh, well! he is cannon fodder don't you see. It is he whom they are meant to kill. Is this Christian civilization?

* * *

If woman will overcome her sex antagonism toward man and man overcome his sex antagonism toward woman, both recognizing the truth of the apostolic axiom that the woman is not without the man or the man without the woman in the Lord, they will achieve much by combining against the capitalistic system which economically enslaves both, and has manipulated them against each other.

If our alien population preferring the European brand of liberty to the American article, continues to *trek* back overseas at the rate it is doing, some legislative Solon will be introducing a bill to prevent emigration instead of immigration.

* * *

"Jimmie Higgins," by Upton Sinclair, has made its appearance in book form after running serially in *Upton Sinclair's* and the little old "Appeal" where we read it with even more pleasure than "The Jungle," which was also published in *The Appeal to Reason*, a decade ago. Everyone who has ever belonged to a Socialist local remembers Jimmie, and those who don't had better become acquainted with him in Sinclair's vivid pages. He is of the "salt of the earth," although despised and afflicted by those who were dispossessed of their mentalities even more than capitalistic cruelty obscured his own.

* * *

Capitalism seems to have been chiefly responsible for May day outrages on Socialist newspapers and meetings, in line with the benevolent suggestions of "treat-'em-roughs" like Ole Hansen and Guy Empey, "soldiers" of plutocracy! Raids on socialistic schools and clubs are a logical sequel.

* * *

We are still wondering what caused the veteran Social Democrat H. M. Hyndman to become the biographer of the cynical Clemenceau!

* * *

Some people profess to believe that Thomas Carlyle's fulminations belong to the past, but "Past and Present," and "Sartor Resartus" have as much reference to present problems, and are fraught with a meaning and a message to-day for those who have eyes to see and ears to hear. We agree with a writer who remarked anent the Philosopher of Ecclefechan, or as an Englishman would say the Sage of Chelsea—"It is the crowning glory of Carlyle that he wrote 'Sartor Resartus'—The Tailor Mended. In that wonderful book which it is held that only a few can understand, he deals first with the masks and conventions afforded by clothes. After he has indulged his fancy, satire and ridicule with the power of fine clothes, and the effect of rags, he passes to the more serious and poetic treatment of his subject, which is to show that even as a man's clothes are but the covering of his body, so his words, his acts, his life and his hopes are but a leaping down orally from Adam of some thoughts, beliefs, ideas and emotions toward which he is like the man in the hippodrome who holds the hoop, or helps the performance along."

STEPHEN H. ALISON.

What It Means To Come Home.

(Lt. Coningsby Dawson in M'Clure's Magazine.)

We are coming home again! It's unbelievable, impossible, but it's true—we're coming home again! We have to keep on repeating the words ourselves; even then they seem a legend. When you said good-bye to us, we marched away to die. We hoped, but we did not dare to expect that we should ever look into each other's eyes again. To hope too much at the front was to weaken our purpose; we learned to live out 24 hours at a stretch and to be grateful. We learned to forget life, that we might steel ourselves to meet death contemptuously. And now that peace is coming, we feel like beggars who have suddenly been converted into millionaires. Our 24 hours of secure living have been multiplied into 40 years.

We have learned at the front, that it is the spirit that counts. We used to think that it was money, social position, birth, good looks, charm of manner, power, success—anything and everything but the spirit. "Over There" we have seen men who, judged by our old standards, were of no account, measure up to the sternest tests of sacrifice.

We shall come back to you with a new religion which will not express itself in words. We rarely spoke of religion "Over there"; such speech was not necessary. We grew irritable if anyone else mentioned it. We did not pray—at least the way you taught us to say our prayers; we listened, and believed that God spoke through our hands when for righteousness we struck the enemy and when for love we shared with our pals.

We shall not do so much striking when we come back, but to the end of life we shall go on sharing. We can't help it; we shouldn't be coming back at all if all kinds of chaps hadn't shared. * * * You thought when we went away that we should come back brutalized. All you thought of was the killing; you couldn't forget that men were going to die at our hands. Instead, we are coming back to you more tender; for so long we have had so little to love. * * * Beyond all things we have been taught the glory of renouncing. We couldn't understand it once; the broken Christs who climbed Calvary for the sake of others were to us incomprehensible. The love of life seemed so healthy, so normal; there are all the ages through which to lie dead. We love life more than ever now; we are ravenous for laughter. * * * Presently we shall be taking off our khaki, but we shall not cease to be soldiers. We shall not be soldiers in the sense that you dread—swaggerers, people banded against the civilian by soldiers—the thought filled us with horror. It was your need, the heroic fact that someone had to die in your defense, that made us fighting men. Nevertheless, though

we don civilian dress, we have not done with fighting yet. We are coming back to man the trenches of a kinder social order and to follow the barrage across "No Man's Land" in pursuit of a new heaven and a new earth. Our souls will still be clad in khaki; we shall be a brotherhood for righteousness. That same brotherhood will exist as well in France and Great Britain. In our brotherhood there will be millions of soldier girls.

For the war is not ended. When peace is signed on the western front, the war will only have begun. We are not going to slip back into what we were. We have learned lessons of sharing which we cannot forget. God has fought for us and stood shoulder to shoulder beside us in the bodies of pals who are dead. We are coming back to you as knights-errants of a brave and laughing idealism, to smite injustice. We have tried to die for you, and death has been denied us; we are going to live for you now, that the future may be better.

We went away boys; we are coming back men. We will so live that you may write above each of us, cobbler, tinker, apothecary, millionaire, "Here lies a very gallant gentleman."

This is how and why we are coming back.

Thoughts on Religion.

(By a Woman.)

Swedenborg, the scientist, statesman and seer teaches that the difference between men and women is that in the masculine sex the intellect predominates and in the female the emotions or heart. In God the two exist in perfect union and balance and the Divine Wisdom is Love finding the means for its own expression. Man-made theology has separated the two to the injury of both, and religion has been reduced to a set of phrases called "creeds." Women on the other hand have too often been satisfied with the emotional side of religion. The results have been cold formalism and endless doctrinal disputes among the intellectual and morbid sentimentalism among more feminine natures. As women we should especially remember that not only do we need to lift up our hearts to God in gratitude and adoration but *also* to use our minds to *understand* His laws and to *think* out our duty in new circumstances, if we would be worthy to be called the followers of Jesus Christ.

A special instance of the ill effects of masculine theology is seen in the representation of God as a judge and tyrannical monarch rather than as a Father-Mother, but all down the nineteen centuries of Christendom this beautiful truth has been nearly buried under the fear of an eternal hell prepared for devils into which God, as the Almighty Ruler of the Universe, was waiting to thrust all who dis-

pleased Him! Students of human nature and especially of the juvenile phase of it have now awaked to see that there are two sources of knowledge, that of the heart by intuition and that of the head by intellect. Both are necessary and they are mutually helpful; the latter is as a skeleton and needs the covering of flesh of life and feeling to make it attractive to children. The only true way of inculcating Christianity into children is by the manifestation of its spirit in the lives of parents and teachers. . . .

Again, just as the insistence on the importance of creeds and ceremonies above that of the spiritual truths of which they are only the symbols and channels, so as regards the Bible, much attention has been bestowed on the actual words and comparatively little on the inward meaning. The cup has been highly prized, but the wine it contained has been spilt in controversy or evaporated by the wind of hot disputes. The Bible has been sadly misunderstood. Instead of having been written at *one* time and by *one* author it is in fact a library and contains histories, poems, fiction, and epistles written at various dates and by various authors so that the ideas of God contained in it show a wonderful development. In his books on 'As it is and as it might be' and 'In Defense of As it is and as it might be,' Mr. Edmond Home shows very clearly how our mistaken treatment of children has grown out of erroneous ideas of God, and in his previous work 'The Creed of Christ,' he made it delightfully evident that our Lord's life and mission was to teach that our true relation to God is that of sons. Let us, therefore, be not afraid to "thrust aside half truths and grasp the whole" as counselled by Ella Wheeler Wilcox. "The Lord has yet more light and truth to break forth from His Word."—"The Coming Day," London, England.

Why I Am a Socialist.

Therefore, since to me all these remedies seem inefficient, it behooves that I should look for something else. This, I think, I have found in Socialism. I don't know how it may look to others, but to me there seems nothing Utopian in a desire to place all upon an equality of opportunities, of needs, and of rewards. Such a true equality would teach men in time a wise use of the ballot, would extend that unity and discipline which Trades Unionists sigh for; and being based upon the golden rule of Christianity would go more than half way to make that rule a ruling thing. I think, too, the logic of events leads up to it. Either that, or a more degraded form of slavery than any the world has yet witnessed, must be the result of the present mad scramble for wealth. There is no escape.

So, as one who desires to benefit my fellows and to be benefited in return, I cast my lot with those who promise the only reasonable means by which to change the present system; a system that encourages universal struggle and warfare betwixt man and man instead of peace and harmony among all men; a system that preaches a common humanity, yet cherishes every distinction of race, of color, and of creed; that in most countries professes the equality of men, yet is everywhere founded upon inequality; that enables one man to live in luxury and deprives another of the necessities of life; that pretends to exalt poverty, but constantly canonizes wealth; that claims to honor labor, but has never yet honored the laborer; that extols Christ's teachings, but constantly disobeys them; that pretends to hold sacred the purity of the family, yet blushes not to behold in every populous town the thousands on thousands of prostitutes whom it has manufactured; that teaches us to be chivalrous toward the weak and unfortunate, yet does not disdain to rob and oppress them systematically; a system that will call a man a boor who will not give up to a woman his seat in the car, or in her presence take his hat off in an elevator, yet has no word of condemnation for the same man when he compels perhaps the very same woman to stand up all day behind a counter or beside a loom; a system, in short that has filled the world with ruin and rapine, and will continue to do so, until as I trust in no distant future, unable to exist longer on account of its crimes, it will pass slowly away, giving place to that better life so nobly foretold in the prophetic pages of "Utopia," or "Looking Backward."

MICHAEL LYNCH.

Soviet Government for United States Advocated by Editor of the Nation.

(Item-N. Y. Times-Chicago Tribune Series.)

New York, May 15.—Oswald G. Villard, editor of *The Nation*, advocated a Soviet form of government for the United States and suggested that legislation against the appearance of the red flag might cause embarrassing situations when future ambassadors came to this country, in a speech before the committee on reconstruction at the Hotel Bosert, Brooklyn, Tuesday night.

"Changing the basis of our representation to the Soviet form would not only give us a different government, but would give us a different feeling toward our government," declared Mr. Villard.

"We have lost all respect for our legislative bodies. I found that the Soviet in Munich, which is composed of proletarians only, com-

pare most favorably with the Albany and Harrisburg legislatures."

In speaking of the red flag, he declared that it was an honored emblem on two-thirds of the public buildings of Europe and that legislation against its appearance here might be displeasing when ambassadors from certain countries began to arrive.

"On Earth Peace, Good Will Toward Men."

It is one of the inspiring "signs of the times," that the better newspapers of to-day are, editorially, giving time and space to uplifting the thoughts of their readers about materialism and the temporal affairs of humanity, to higher ideals and nobler aspirations—even to the contemplation of the Creator of man and the universe, called God, and to the great Wayshower, Christ Jesus.

Too long have mankind associated religion with some particular church organization, or some ritualistic creed, thus narrowing their views of the Infinite, and barring the door of thought against that which would deliver them from all their woes.

Jesus said: "I am the way, the truth, and the life." But in words of one of our noted authors: "Our Master taught no mere theory, doctrine, or belief." His proof of Christianity was no form or system of religion and worship." Indeed, the "way" he exemplified in His life and works was as has been expressed by one of our poets:

"A way, it is not hedged with forms,
A truth, too large for creeds,
A life, indwelling, deep and broad
That meets the heart's great needs."

With all due respect to the countless differing creeds expounded by the numberless churches of all denominations throughout the world, still, until the newspapers and every other activity of human endeavor, shall follow the Christ-ideal in every day life, and are "about the Father's business"—not just one day in the week, but seven days in every week—mankind cannot hope for the "Peace and Good Will" which are our divine birth-right "on earth as in heaven."

The terrible world tragedy of the past few years has proven the futility and error of human dogmas and man-made creeds, and of the prevalent theory that religion should be confined to the churches. If the world is to be redeemed from this fatal mistake and its attendant evils, then surely the newspapers—those influential educators and molders of human thought—have a great part to play in that redemption. And the motion pictures, what a wonderful opportunity is theirs, if the producers will only awake and recognize it.

The promise reads: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"—the end of wrong, of hatred, of war, of misery. And how can this "good news" of Christ's Christianity, exemplified in right thinking and right doing, in brotherly love and forgiveness, deeds of compassion and mercy, liberty and justice for all, better or more effectually be spread or "preached" than through the daily newspapers of the world which reach all classes of mankind everywhere, regardless of creed?

When we awake to the fact that there are no fences between God's children, excepting those that erroneous human belief alone has erected, we shall more clearly comprehend the universal love of the Infinite, and with sincere humility will demonstrate in our every day lives the true brotherhood of man—divorced from every phase of ecclesiastical despotism. For, in the words of the author quoted above: "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."

"Then, brother man, fold to thy heart thy
brother;

For where love dwells, the peace of God is
there:

To worship rightly is to love each other;
Each smile a hymn, each kindly deed a
prayer."

MYRTLE CLARK HOVEY.

Things Are As We Think

(From *Active Service*—Editorial.)

The knowledge that things are as we think is very useful in treatment, as, if you wish the effect of the treatment to take place at any given time, all that you have to do is to give the treatment in the ordinary way, knowing at the commencement that the effect is going to take place at the time desired, when it will be as you think. Why this is so is that there is no such thing as time, and the whole of the material world is taking place at once. If you can therefore direct the action of God as is best and whether it takes place in the past or in the future it will be as you think.

In ordinary treatment, and for such things as spiritual perception, the principal portion of the treatment is the affirmation. What is desired is the permanent purification of the mind of the patient, so that he can never suffer from the same trouble again. One can do this by realizing that "there is no danger; man is surrounded by divine Love; no mat-

ter can touch man for man is spiritual; there is no matter, only Spirit and the manifestation of Spirit, the Principle of goodness and holiness."

There are a large number of cinematograph pictures that have to be changed by the action of God destroying some of the mist of matter hiding heaven from us.

You can treat against tiredness by realizing that "man is never tired, he reflects Life and has all power and strength; he reflects Mind and is ever active and energetic, for man is the wisdom of God and the power of God; he reflects God, individualizing the infinite power of infinite Love."

You can treat to find out whether there is any difficulty, and if so, what it is, by realizing that "God is the Principle of all knowledge, and therefore man knows instantly anything he needs to know." In any case you must continue working until you feel quite happy. Many a trouble has been averted by working according to this rule.

If you cannot find out what the trouble is, then treat in the ordinary way, by simply knowing that the action of God is taking place where it is needed.

You can work on the following lines:—"There are no difficulties, all is governed by divine Principle. There are no idle ideas, all God's ideas are ministering to man and benefiting man, circulating in infinite Mind, giving infinite beings joy and happiness. There are no mistakes, man reflects divine wisdom, intelligence and knowledge, and knows instantly all that he needs to know. God works by means of man, and therefore man always passes on the right idea to his fellow man at the right time. The interchange of ideas is governed by divine justice and Love; man can only give and receive perfect happiness and contentment, etc.

The apparent material activities do not depend on human will, but are fixed beforehand. Therefore you need have no anxiety about the material steps to be taken or not taken; you only need to reverse all wrong thoughts, and trust in the continual and un-failing guidance of Principle. We never really need to *wait* for a leading, because Principle is always leading us; and if you always remember that the realization of God is the only real activity, you will lose the false sense of waiting.

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THE FATHERLAND.

Where is the true man's fatherland?

Is it where he by chance is born?

Doth not the yearning spirit scorn

In such scant borders to be spanned?

Oh yes! his fatherland must be

As the blue heaven wide and free!

Is it alone where freedom is,

Where God is God and man is man?

Doth he not claim a broader span

For the soul's love of home than this?

Oh yes! his fatherland must be

As the blue heaven wide and free!

Where'er a human heart doth wear

Joy's myrtle-wreath or sorrow's gyves,

Where'er a human spirit strives

After a life more true and fair,

There is the true man's birthplace grand,

His is a world-wide fatherland!

Where'er a single slave* doth pine,

Where'er one man may help another—

Thank God for such a birthright, brother,

That spot of earth is thine and mine!

There is the true man's birthplace grand,

His is a world-wide fatherland!

—James Russell Lowell.

[*This term is still applicable to industrial wage-slaves, and to all in bondage to Mammon worship and enslaved by materialistic beliefs.—EDITOR, THE CHRISTIAN SCIENTIST.]

Books on Christian Science

The Text-Books of Christian Science
Are the Bible and

SCIENCE and HEALTH

WITH KEY TO THE SCRIPTURES

By Mary Baker Eddy.

The Christian Scientist

EDITED BY STEPHEN H. ALISON AND ALICE BOYD.

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

Vol. III.—No. 12. NEW ORLEANS, LA., AUGUST, 1919. [Serial No. 36]

The Christian Scientist

is published the first day of each month.
It will be sent, postpaid,

ONE YEAR FOR ONE DOLLAR IN U. S. A.

GREAT BRITAIN AND THE COLONIES,
SIX SHILLINGS.

Single Copies, 10c; Back Numbers, 15c.

All communications and subscriptions should be
addressed to:

THE CHRISTIAN SCIENTIST,

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tures. For particulars, address: P. O. Box 166, New
Orleans, La.

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it is embraced in the author's own mental mood,
and is therefore honest." "Retrospection and In-
trospection," pages 75 and 76. Mary Baker Eddy.

"Let the word have free course and be glorified.
...Truth cannot be stereotyped; it unfoldeth for-
ever." "No and Yes," page 45. Mary Baker Eddy.

On Selling One's Birthright.

It is a question dependent upon the mental
attitude of the individual human mentality,
as to which is held the more lightly, Esau
who sold his birthright for a mess of pottage,
or the sleek and cunning Jacob who deceit-
fully outwitted his brother. The error of
both was due to departure from Principle.
Esau, the material-minded man, grossly in-
tend upon the satisfaction of his animal
cravings at whatever cost, Jacob, "a corpo-
real mortal embracing duplicity," with larger
human ambition, subtly aware of his
brother's weakness and unscrupulously de-
termined to turn it to his own advantage.
This Hebrew narrative is obviously suscep-
tible of interpretation as a spiritual allegory,

and it can also be used to elucidate the rela-
tions that exist under our competitive indus-
trial system between Esau, the laborer, and
Jacob, the capitalist; between the man who
sells his labor in order to exist, and the man
who buys it not merely to exist but to enrich
himself. To use the much-decried phrase-
ology of our socialistic friends, it is the old
story of the exploiter and the exploited. It
was no bolshevistic agitator, but the sane
and peaceful John Ruskin, who, if not known
to legislative investigators as a great writer
and thinker, is, at least, known to them in
connection with a widely advertised cigar,—
who lucidly stated the case as between the
modern Esau and Jacob in the following un-
mistakable language:

"But this great law rules all the wild de-
sign: that success (while society is guided
by laws of competition) signifies always so
much victory over your neighbor as to obtain
the direction of his work, and to take the
profits of it. *This is the real source of all
great riches.* No man can become largely
rich by his personal toil. The work of his
own hands, wisely directed, will indeed
always maintain himself and his family, and
make fitting provision for his age. *But it
is only by the discovery of some method of
taxing the labors of others that he can be-
come opulent.* Every increase of his capital
enables him to extend this taxation more
widely; that is, to invest larger funds in
the maintenance of laborers,—to direct ac-
cordingly, vaster and yet vaster masses of
labour, and to appropriate its profits." Thus
wrote Ruskin in "Munera Pulveris" long be-
fore the advent of the modern combinations
of capital known as trusts or combines, which
are the logical culmination of capitalism.

It is not the policy of THE CHRISTIAN
SCIENTIST to advocate any political panacea
for economic or social ills, any more than it
would prescribe *materia medica* nostrums for
disease. Therefore, we are not advocating
"Bolshevism" whatever that may come to
mean—and its seems really a word to conjure
with—nor any organized "ism" as a cure for
all the ills that flesh is heir to. But some be-
liefs are better than others even if not all the
truth, and the universal torrent of abuse

indiscriminately heaped upon the Russian majority socialists, by the reactionary press, aided and abetted by the vested interests everywhere, helped us to understand what Bolshevism stood for by reason of the character and methods of its enemies. What the vested interests seek to smite in blind wrath, and enlist all their hireling parasites to abuse, is apt to be not so far from the kingdom of heaven.

THE CHRISTIAN SCIENTIST, however, neither espouses or denounces persons or parties, but endeavors to refer everything always to Principle. In previous issues, notably in a defense of true religion as manifested in Christian Science teaching against assaults which only have meaning as against ecclesiasticism, [see our two open letters addressed to Upton Sinclair in reference to his "Profits of Religion"] we have pointed out clearly that real religion means acknowledging not only theoretically but practically the Fatherhood of God and the brotherhood of man, and must not be confused with its ecclesiastical counterfeit, as has too often been done by some socialist propagandists.

On the other hand, we must direct the attention of our emotionally and sentimentally religious friends [see letter from Japan published elsewhere in this issue] to the fact that the "Mind which was also in Christ Jesus" manifested stern displeasure against the scribes and Pharisees, the "whited sepulchres," who had turned the Father's house into a den of thieves. While religion is not ecclesiasticism, neither is it mere vague emotionalism, but has to be the vitalizing influence of our social life.

THE CHRISTIAN SCIENTIST is trying to measure the values as between the spiritually minded idealist and the carnally minded man who is mesmerized by a mirage of mere temporal success dancing before his eyes, his only seeming standard of values being that "nothing succeeds like success." If he is making money he has "his hooks into a man's size job" to quote a phrase of a successful novelist in a letter which regard for the writer precludes our publishing, and he seeks to derive much satisfaction from his sordid dream.

Carlyle had a vision of the eternal verities, and so has every prophet, poet and idealist. To the materialistic mortal the tangible seems to be the only real. He measures success by a material standard. Herbert Spencer devoting his life to the formulating in many volumes of his Synthetic Philosophy, and living modestly in a mediocre boarding house in order to realize his ideal, seems a failure to the writer of "best seller's all." 'Twas ever thus. But to the idealist the ideal is the only real, and he feels that:

"Then to side with Truth is noble,
when we share her wretched crust,
Ere her cause bring fame and profit,
and 't is prosperous to be just."

Emerson somewhere said that you can get anything you want if only you are willing to do as Esau did pay the price, but then Emerson believed that one should hitch his wagon to a star.

Of the materialist, until he is ready to abandon them, it may be said, as it was said of Ephraim, "he is joined to his idols, let him alone."

STEPHEN H. ALISON.

Holding Up the Hands of Moses.

Bible students have applied and re-applied, with changing events, lessons between the lines of the scriptural account of Moses' hands uplifted in prayer during a fierce battle with a people even more in the bonds of ignorance and evil than were those he was leading into better things; and while his best sense of prayer thus continued, victory leaned to the side of the Children of Israel; when, for human weariness his outstretched arms fell down, his people began to lose the battle, and two friends who had been nearly always faithful to the ideals he was following caught up his hands (spiritual power) and held them aloft till they won the conflict—the nearest right under the circumstances prevailed for the day.

In bringing up to date that scrap of history repeating itself, every true-hearted Scientist prays for light, that he may see where is the heart of the battle to-day—of the mental and spiritual conflict—and how he can uphold the hands of Moses (real spiritual leadership) in order that such leadership may be sustained in keeping close enough to the Source of all power and intelligence for the battle to go with and not against the Children of Israel ("the representatives of Soul, not corporeal sense, . . . Christ's offspring").

In getting on the right side, as touching the only present international expression of a human concept of law and order, acknowledging however faintly the brotherhood of man under one Fatherhood, we see the fruit of long patient toil and endeavor on the part of a few great and good men taking shape as the nearest approach to a treaty of peace and league of nations that could be drawn by them in the face of the perpetual erasures of their concrete ideals by selfishness enthroned, pride and fear (unfit to bear the standard of Truth) breaking down their work for mankind as much as the insanity of sin still can do; until Christian Scientists, as loving idealists, have to take stock of this best product of its kind human consciousness has been able to bring forth, and remember dear Lincoln's patient counsel about a worse product after a less war, "It is better to hatch an egg than to smash it"; and Coleridge's inspiration "He prayeth best who loveth best, All things both great and small," keeping in mind that the good of a thing is its only real-

ity—its essential meaning, while errors like straws upon the surface flow; then giving the thing itself no power of its own, but realizing all power in the Good that makes possible *any* peace treaty and will surely finish what He hath begun.

We know that God selects His own messengers because only those near to Him can hear his voice; and the great "fourteen points" voice correctly the compelling ideals of freedom and justice in every heart where God's love and truth is moving upon the waters to form a right concept of government, to reveal the science of what is due from one to another, collectively in terms of civil rights and duties; and no man "can turn at once from good to evil"; in the nature of things he is governed by his ideals, however imperfectly he is able to make them prevail when he is at heart of the greatest world-struggle, where the carnal mind would force every concession, exact every pound of flesh that he can part with and still keep alive his human sense of righteousness and peace, agreeing with his adversary quickly whilst he was in the way with him rather than lose all his treasure, and drop all constructive work for chaos and so be utterly defeated by evil, all his enthusiasm of humanity withered and consumed by that mob-enemy of every reformer, ignorance and human will, envy and ingratitude "falling on the heart with leaden weight to crush out of a career its divine destiny." So has every practical worker for the race had to endure the martyrdom of adjusting as best he could his sacredest convictions because his divine purpose working with God to elevate human existence seemed obliged to rest on the basis, "Of two evils choose the less, embody the nearest right under the circumstances."

"Where there is no vision the people perish." Now, when even the best of the liberal press seems finding fault without remembering that God never leaves Himself without a witness to call forth our loyalty and co-operation and righteous judgment not according to the appearance, at this juncture we need to remind ourselves that a negative position is destructive and cannot demonstrate anything; that love which pierces to the heart of things till it can see the widow's mite, is the soul of Christian Science, grasping and conserving the right and real of a situation; can understand and help instead of stoning Moses when the battle rages hardest.

A sane word came from the genius of Bernard Shaw, in comment upon the torrent of criticism driving upon the President, amidst the clamor in the radical press recently, reminding an editor of how the great and good Thomas Paine misunderstood and lost a right estimate of the total character and life-work of Washington in some exaggeration or misseeing of his inevitable adjustments of the

ideal to the suffer it to be so now of life as it is, letting the tares and the wheat grow together unto the harvest, lest in plucking up the tares he uproot the wheat also—the greater instead of the lesser evil so long as faith and patience and selfless love are here to make their atonement in the lifelong sacrifice which goodness makes for the destruction of evil.

The meaning of this will be illustrated by a glance at the long and large perspective of more spiritual history where is recorded Joseph's work and place in the kingdom of Pharaoh; Daniel's lessening of human evil through the mediatorial endeavor of the spiritualized man; even Jesus often making more normal and harmonious provision for people supporting a very imperfect social order; Luther and his helper's prayer and consciousness setting the right above the wrong where humanly possible in the Peasant's War inseparable then from the effects of religious reform; criticism when help was deserved at crises of Washington's career; good abolitionists berating Lincoln for delaying the Emancipation Proclamation until his beloved "plain people" should be enough delivered from ignorance and base influences to be ready to stand as the man behind the gun not to be knocked down by its kick, when so great a shot is fired.

Profiting by these lessons, we as Scientists need not repeat those sad mistakes of ignorance and ingratitude, but can let our light so shine that it will now illumine the way of those who have done the best they could in stemming the tide of evil in present human governments, while they are being merged as fast as practical in the co-operative commonwealth the blindest among us can see is on the way, are trying to guide instead of smash the ship of state, so that of the two ways mankind has of learning—"either through Science or through suffering"—it may be by the better way.

The same realizations we are "shouting together" in demonstrating God's protection over the individual and collective consciousness we can see is best reflecting His government however thick the mists continue,—over the men and women we see doing His work in reconstruction and right government, the same statements of truth will help in proportion to the love and faith empowering them, to purify and elevate the collective consciousness of Christian Scientists, till autocratic tyranny and corruption give entire place to the true sense of the Head of our Church, of its unity or organization, of its priests or "servants of all."

In our work to establish temperance with as much of Science and as little suffering as possible, we understand the human footsteps leading to it in the prohibition legislation, the present form of truth's protest against error, the error of drunkenness which is "ani-

mality let loose"—really disappearing as fast as we can hasten our progress in embodying the scientific statement of being, awakening from our dream of a material creation God never made; in the meantime arraying thought steadily with the conscious Truth by which we "abandon so fast as practical the material and adopt the spiritual."

ALICE BOYD.

Litigation in the Christian Science Organization.

(Editorial from *Active Service*, July 5, 1919)

We have received the following letter:—

"I am often asked why the articles on the division of opinion in the Christian Science Organization in America are appearing in *Active Service*. This is the uncovering of the wrong thought as shown by one side. I shall be glad to know why it is given such prominence."

The Christian Science Organization to-day is the most powerful organization in the world for spreading the knowledge of Truth, but much of its potency for good has been lost owing to internal troubles. Mrs. Eddy arranged the Manual so that at her death the Mother Church should have been disbanded. A few weeks ago we gave the full details of the various clauses of the Manual, or laws of the Organization, dealing with this point. If this had been done, there would not only have been an immense spreading of a knowledge of Truth, but there would not have been the same antagonistic feeling that there now is in many places against what is called Christian Science. As long as the basis of any organization is wrong, you cannot expect the details to be right. Hence the difficulties that have arisen.

It is quite possible that the desire to retain the purity of Mrs. Eddy's teaching and the attempt to do this by dint of material means, instead of relying upon treatment, will lead to an attempt still to maintain the power that the Mother Church has wielded over the branch Churches and the individual members of the organization, unless there is sufficient work done upon the subject by those who know how to pray rightly.

It is clear that the work of the Christian Scientists themselves has not been sufficient, or otherwise there would not have been the triangular struggle that is now taking place.

What has happened is that the Board has endeavored to obtain control of the Publishing Society. The Trustees claim that being appointed under a trust deed, they are not subservient to the Board or to any rules of the Manual as far as they deal with work in connection with the publications, and they have brought an action to restrain the Board from interfering with them.

During this action an American paper published information with reference to the dis-

missal by telegram on May 19th of Mr. W. H. McCracken, the Associate Editor, by the Board of Trustees in view of his conduct, set out in a letter to the Board as "continued absence" and "his neglect of his duties in connection with his position as Associate Editor." The Board then stated they were prepared to elect a successor. They also, through Clifford P. Smith, their Attorney, sent out for publication in newspapers circulating in Boston letters from Mr. McCracken to Judge Smith, in which he said that since the Trustees of the Publishing Society have taken to censoring the "Sentinel" and "The Journal" on the advice of Counsel, he would take no part in selecting or correcting articles and that he would not take up any re-election at the forth-coming annual meeting which was to take place in about four weeks' time. Thereupon the Trustees of the Publishing Society brought an action against the Directors for contempt of Court, and on the 10th of June the Court held that, although the writing of the letter saying that they were going to fill the editorial vacancy was not in contempt, the publishing of the letters of Mr. McCracken was contempt of Court. The Court found that "as a fact on the evidence here there was no censoring by the Trustees" as mentioned by Mr. McCracken. The Judge fined each of the Directors 50 dollars, and with regard to Mr. Smith he said "I now come to the case of Mr. Smith, and it is not a pleasant or agreeable duty which I have to perform . . . I find that as Counsel, he has violated the injunction, and he is ordered to pay a fine of 100 dollars."

When leaders of the Christian Scientists—for Judge Smith was of unquestionable standing—are fined in this way, it shows how vital is it for us all to give every bit of help that we can. As we have said in our previous Editorial, it is an attack of evil against every one of us. It is an attempt to break up the spiritual organization that is gradually growing up throughout the world. We do not mean the Christian Science Organization, because that has to go sooner or later, but the greater spiritual organization of which the Christian Science churches and the real Christian Scientists, who are working in the right way, form part. There are many Christian Scientists and Churches who have nothing to do with the Christian Science Organization . . . If we can do our work well enough it will be found that after the break up of what is known as the Christian Science Organization, which means the control over the other Churches that the Mother Church has held, there will be a gathering together of all who are working on a spiritual basis, who will combine in their fight against evil, and in their attempt to minimize the troubles that are now rampant throughout the world.

At the end of last week's editorial will be seen Mrs. Eddy's statements with regard to

the necessity of uncovering error, if one is going to turn it out thoroughly and destroy it root and crop.

Correspondence.

DISCLAIMER FROM OSWALD GARRISON VILLARD.
THE NATION.
20 Vesey Street,
New York.

July 10, 1919.

Editor, *The Christian Scientist*, P. O. Box
166, New Orleans, La.:

DEAR SIR—In your July issue you have made so false a statement about me that I must ask immediate retraction. This statement is absolutely false and without foundation. I have never come out for the Soviet form of government. You have probably been misled by a deliberately garbled quotation from a speech of mine before the New York State Reconstruction Commission, in which I twice positively stated that I was not only *not* in favor of the Soviet form of government, but was not even a socialist.

I must ask you to give this reply as conspicuous a position as your statement.

Yours very truly,
OSWALD GARRISON VILLARD.

SOVIET GOVERNMENT FOR UNITED STATES
ADVOCATED BY EDITOR OF THE NATION.
(*Item-N. Y. Times-Chicago Tribune Service*)
New York, May 15.—Oswald G. Villard, editor of *The Nation*, advocated a Soviet form of government for the United States and suggested that legislation against the appearance of the red flag might cause embarrassing situations when future ambassadors came to this country, in a speech before the committee on reconstruction at the Hotel Bosert, Brooklyn, Tuesday night.

"Changing the basis of our representation to the Soviet form would not only give us a different government, but would give us a different feeling toward our government," declared Mr. Villard.

"We have lost all respect for our legislative bodies. I found that the Soviet in Munich, which is composed of proletarians only, compares most favorably with the Albany and Harrisburg legislatures."

In speaking of the red flag, he declared that it was an honored emblem on two-thirds of the public buildings of Europe and that legislation against its appearance here might be displeasing when ambassadors from certain countries began to arrive.

[We re-publish for the information of our readers, together with Mr. Villard's letter, the offending news item which was reproduced by us in perfect good faith, precisely as it appeared, caption and all, in the New Orleans *Item*, with date line appended, and credited to the *Item-N. Y. Times-Chicago*

Tribune Service.

Mr. Villard's letter is certainly interesting as disclosing the perversion of news by the newspaper syndicates which are supposed to keep the public informed, and shows how much reliance can be placed on the highly-colored stories which reach us from Russia as to the progress of events there. As we are reliably informed that the identical item has been published widely in newspapers from the Pacific to the Atlantic,—a recent visitor reports seeing it in a Los Angeles paper,—we trust Mr. Villard has addressed as vigorous a disclaimer to the news agency which, as a journalist, he could at a glance see was responsible for the report.

In any case we now submit Mr. Villard's letter, together with the report which was intended to go with the excerpts from Charles Edward Russell's "After the Whirlwind," but space exigencies caused it to be held over for our July issue where it appeared. The issue is now entirely between Mr. Villard and the *Item-N. Y. Times-Chicago Tribune Service.*

In this connection it may be said that the tenor of the contents of Mr. Villard's periodical *The Nation*, and his rather pungent but clever articles in criticism of the administration in other periodicals, had caused the suggestion made in the report to seem plausible, even though daring, as it apparently fitted with Mr. Villard's criticisms otherwise expressed. We are sorry the statement was incorrect, and, while we have nothing to retract, not having made the statement, gladly publish Mr. Villard's disclaimer. It is interesting to know definitely that Mr. Villard is not an advocate of the Soviet form of government,—and that he is not even a socialist.

It is much easier in these days of destructive criticism to find out what a man does not, than what he does, stand for.—EDITOR,
THE CHRISTIAN SCIENTIST.]

Letter From a Subscriber.

"BOLSHEVISM."

12 Nichome, Ichibeicho Azabu,
Tokyo, Japan, 27th May, 1919.

Stephen H. Alison, Esq., New Orleans, La.,
U. S. A.:

MY DEAR SIR—THE CHRISTIAN SCIENTIST has been received and I have read every word in it, I think—and I am amazed at the paper's attitude toward the Bolsheviki—"Bolshevism, the substitution of the golden rule for the rule of gold!" What bitter irony. You see I live in Japan where many Russians come to escape the cruelty of the Bolsheviki.

Believe me, Mr. David Francis is quite as well qualified to speak on affairs in Russia as Mr. Raymond Robins. Their stories are quite opposite. The government in Russia is only an exchange of the despotism of the

classes for the despotism of the masses, and since the masses have no more spiritual education and less academic education than the classes, affairs are worse—if that can be—than they were under the classes. That the classes have kept the lower-class people in ignorance and misery is true, but being kept in misery and ignorance does not fit people to rule righteously. I know something, too, of the rule of socialists, and, when they have power, they are just as cruel as the capitalists. There is no choice between them.

There is just one way to save the world, and that is by teaching us all to serve, and that we came not to be ministered unto but to minister, and that we came to do the will of Him who sent us. 'By their fruits ye shall know them.' Quite so.

Did Lenine and Trotzky make a separate peace with Germany? Yes. [Articles now appearing in the *Metropolitan Magazine* (U. S. A.) by William Hard written by him upon the authority of Col. Raymond Robins of the Russian Red Cross, and with his sanction, prove conclusively that the Brest-Litovsk "peace" was made with Germany only after every effort had been made by the Bolshevist government to secure co-operative action with the Allies, but without avail, because the allied capitalistic governments preferred for this to happen and for supplies to fall into German hands, rather than seem to recognize and co-operate with the socialistic government of Russia.]

Has the Bolshevist government nationalized the women? Yes. [They have not. This lie, the intent of which is obvious, has been repudiated by all reputable newspapers and periodicals. Miss Wills answers her own question affirmatively to suit herself, but has evidently not access to reliable information on current events or she would not repeat a discredited libel of which even the anti-Bolshevist press has been forced to admit the falsity. On the other hand the capitalistic regime is primarily responsible for what has been euphemistically called white slavery.]

Are the Bolsheviki robbing and killing? Yes. [Miss Wills speaks of the Bolsheviki as if they were responsible for any and all robbing and killing being done in Russia, whereas the testimony of Charles Edward Russell, Socialist member of the Root Commission to Russia, and of Col. Raymond Robins of the Red Cross there, all goes to show the efforts made to prevent disorder. The article by William Hard (for Raymond Robins) in July number of *Metropolitan Magazine* proves this conclusively. On the other hand, the capitalistic regime based on greed and selfishness can be held logically responsible for the millions slaughtered in the great war. 'By their fruits ye shall know them.']

I am not a member of any Christian Science Church or organization, I choose my own

reading matter, but I tell you frankly that I do not think your paper is helpful if this copy is a fair sample.

You have courage—I can see—so that I wish that you may be guided by that Mind which was also in Christ Jesus.

Of course I do not expect you to answer me.

Very truly yours,

PEARLE WILLS.

[Miss Wills' letter is obviously predicated upon one issue of THE CHRISTIAN SCIENTIST, and we trust as she becomes acquainted with previous and future issues she will perceive that our object is to view religion in relation to the whole of existence, and not to treat it as a merely emotional phase of existence. Jesus was, as Mrs. Eddy said, "the Way-shower." He never personalized, but never spared the necessary rebuke to error. This paper is not an organ of any cult or organization or form of government, recognizing only one government—the rule of Principle. We are not concerned to defend any mortal government nor do we believe in the rule of socialist persons any more than of capitalist persons. "What went ye forth to see, a person or a Principle?" But then some beliefs are better than others.

The writer frequently met Mr. D. R. Francis years ago in St. Louis, when engaged in newspaper work there, and knows his predictions and why he would see things differently from Col. Robins. The testimony of both is of record. We prefer to believe the facts as presented by Col. Robins and confirmed by John Reed and Charles Edward Russell, as well as numerous other reliable authorities. Miss Wills prefers to believe Mr. Francis. Very well. Those who know his political antecedents and affiliations will know how far to agree with her viewpoint, but if she is no more accurate in this than in accepting the stupid and discredited story about the "nationalization of women," then she needs to study the subject further and verify her facts rather than make them fit her prejudices. She means well, and we hope she will.

STEPHEN H. ALISON.]

Advocate Social Democracy.

A prominent group within the Episcopal Church, headed by the Rt. Rev. Charles D. Williams, Bishop of Michigan, have organized a Church League for Social and Industrial Democracy. The League's statement of principles is as follows:

We face a world in revolution. Some regret the fact; some thank God for it. Regret and gratitude are in a sense equally irrelevant; the Church is called to act, and the contemporary situation furnishes her with a challenge and an opportunity unsurpassed since Pentecost.

Her right line of action, in the opinion of the Church League for Social and Industrial Democracy, is indicated in the following statement:

The purpose of this organization is to unite, for intercession, and labor, those within the Episcopal Church who believe that it is an essential part of the Church's function to make justice and love the controlling motives in all social change, and who wish, as Christians, to promote all sound movements looking toward the democratization of industry and the socialization of life.

Any member of the Episcopal Church who signs the Statement of Principles which forms section two of this article of the Constitution shall be considered a member of this organization. (Section II follows:)

We, the undersigned, members of our Lord Jesus Christ, recognizing that our discipleship pledges us to become like Him in sacrificial love and conscious of our power through Him to further the speedy coming of His Kingdom on earth, do give our assent to the following principles:

I. We affirm our belief that only that social order can properly be called Christian which substitutes fraternal co-operation for master-ship, in industry and life.

II. We assent to the following declaration, officially promulgated by the General Convention of the Church, and promise earnestly to assist the Church in putting into actual practice the principles therein laid down, viz.:

"Whereas, the moral and spiritual welfare of the people demands that the highest possible standard of living should everywhere be maintained, and that all conduct of industry should emphasize the search for such higher and more human forms and organization as will generally elicit the personal initiative and self-respect of the workman, and give him a definite personal stake in the system of production to which his life is given, and

"Whereas, injustice and disproportionate inequality as well as misunderstanding, prejudice and mutual distrust as between employer and employee are widespread in our social and industrial life to-day:

"Therefore, be it resolved, the House of Bishops concurring:

"That we, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the effort of men and women who in the spirit of Christ

put the common welfare above private gain the Church calls upon every communicant, Clerical and Lay, seriously to take part in the study of the complex conditions under which we are called upon to live, and so to act that the present prejudice and injustice may be supplanted by mutual understanding, sympathy and just dealings, and the ideal of thoroughgoing democracy may be finally realized in our land."

III. We believe that, far from the Church being in tendency and membership reactionary and unawakened, it is, as a matter of fact, ready and anxious, to a degree unsuspected by the world, to discover the way in which it can best be useful in forwarding the new order; and we, therefore, pledge ourselves to help the great mass of Church people who are as yet uncertain how they can function, to find the way.

IV. We believe that for us as Christians the proper procedure is not to formulate a social policy and then seek to justify it from our religion, but rather to start with our Lord's revealed will and deduce from it our social program with no equivocation or evasion.

V. In case of persons in our own communion whose positions are endangered by reason of their social radicalism, we promise to make investigation and if necessary to publish the facts; and to the limit of our ability we intend to give moral and practical support to religious teachers and preachers, who shall clearly be seen to have incurred persecution through advocacy of social change.

VI. We believe that the Church of Jesus Christ has a distinctive contribution to make and responsibility to fulfill which do not characterize secular organizations. We recognize the supreme need of the world for that Power by which men and women of faith shall go in the strength and wisdom requisite for the surrenders and readjustments of democratic living. We, therefore, pledge ourselves to encourage the use of prayer and sacraments, that through them people may be released from selfish inhibitions and inspired to work with God for humanity.

VII. We are keenly conscious of the urgent need that the Church preach the Power and Will of Jesus Christ, not only to the passing era of selfish competition and industrial mastership, but also to the emerging democratic order. We recognize that the mere transfer of social control from a self-seeking few to a self-seeking many would in itself be of no benefit to the world and of no honor to God, and we therefore are convinced that in terms of the new day of industrial democracy the Gospel of Salvation by sacrifice, service, and fraternity must be preached with no uncertain voice.

VIII. Recognizing the earnest endeavor under difficulties of those working within

our theological seminaries to train our coming clergy for useful labors in the new age, we intend to work for such changes in management and curriculum as shall enable theological students to know, preach, and practice the social Gospel. We further intend to assist in recruiting such candidates for the ministry as shall enter it with desire for socialized leadership.

IX. We pledge ourselves to investigate social and industrial programs as they may arise, to make contact with their leaders and authors and to spread accurate knowledge of them among our Church people.

X. We deplore the contemporary suppression of freedom in America and shall work for the immediate restoration of those bulwarks of democracy, the rights of free assembly, free discussion, a free press and a free pulpit; without these any minority seeking to express itself is encouraged to the use of force.

XI. In making this statement we are convinced that we endorse no things irrelevant to the Church's abiding mission, but that we reaffirm the convictions of the great company of the prophets, saints and martyrs of days past, and of the Lord of the Kingdom, Our Saviour and Redeemer, Jesus Christ, to the fulfillment of whose Holy Will we hereby dedicate ourselves anew.

The League has elected the following officers to act until its meeting in Detroit at the time of the General Convention of the Episcopal Church. Rt. Rev. Charles D. Williams, Bishop of Michigan, Acting President; Miss Vida D. Scudder, Wellesley College, Chairman Executive Committee *pro tem.*; Rev. Richard W. Hogue, D.D., Temporary Executive Secretary. Among the members of the Executive Committee are: Rev. J. Howard Melish, D.D., Holy Trinity, Brooklyn; Dean Bernard Iddings Bell, of the Episcopal War Commission, New York; Dean Charles N. Lathrop, Milwaukee, Wis.; Mrs. Mary Simkovitch, Greenwich House, New York; Dean W. P. Ladd, Berkeley Divinity School, Connecticut.

John Ruskin on War.

Capitalists, when they do not know what to do with their money, persuade the peasants, in various countries, that the said peasants want guns to shoot each other with. The peasants, accordingly, borrow guns, out of

the manufacture of which the capitalists get a percentage, and men of science much amusement and credit. Then the peasants shoot a certain number of each other until they get tired, and burn each other's houses down in various places. Then they put the guns back into towers, arsenals, etc., in ornamental patterns (and the victorious party put also some ragged flags in churches). And then the capitalists tax both annually, ever afterwards, to pay interest on the loan of the guns and gunpowder.

And that is what capitalists call "knowing what to do with their money; and what commercial men in general call "practical" as opposed to "sentimental" political economy.

Preface to *MUNERA PULVERIS*.

NOTICE.

Christian Science Society and Reading Rooms 622-624 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 Science lectures 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.

Books on Christian Science

The Text-Books of Christian Science
Are the Bible and

SCIENCE and HEALTH

WITH KEY TO THE SCRIPTURES

By Mary Baker Eddy.