

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.

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Nota Bene.

"Christian Science is not copyrighted. A student
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-
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 No Material Church.

A right understanding of the use of the
denial and of the affirmation is essential to a
correct practice of Christian Science. The
scientific statement of being so succinctly set
forth on page 468 of Science and Health is
no mere formula, but is the corner stone of
Christian Science teaching, which must be
rightly apprehended and applied if the seeker
after truth is to avoid the pseudo-scientific
rocks and shoals of hypnotism, faith-healing,
"new thought" and other semi-metaphysical
systems, which are superficially attractive to
those who seek the broad path rather than
the narrow way which leadeth unto that
knowledge of God which is life eternal.

To babble over the "Scientific Statement

of Being" is not enough, it must be lovingly
comprehended and realized if the truth it con-
tains is to be efficacious, swift and powerful
as a two-edged sword to the destruction of
error. The Christian Scientist who has laid
hold of and assimilated the fundamentals of
this teaching,—and he has no claim to the
name he professes if he has not,—cannot be
misled by loose-thinking or by slovenly modes
of expression. It may not be possible, nor
even necessary, for every Christian Science
student to receive what has been called class
instruction, but it is possible, and certainly
essential, for every student to carefully read
and study Science and Health with Key to the
Scriptures, in conjunction with the Bible, if
spiritual truth is to be apprehended and loved
so as to become the guiding principle and
rule of life.

It is characteristic of the syndicated "up-
lift" stuff which fills the editorial pages of
the modern newspaper that it has about as
much permanence of effect as the average
newspaper sob-story in supplying an ade-
quate incentive to clean living and right-
thinking. Such shallow, sloppy gush is sup-
plied as a sort of tonic or emotional jag to
stimulate the jaded mentalities of the tired
drudges of our unsocial system during a ride
to and from work, and it tends to perma-
nently drug even if it temporarily stimulates
the minds of its weary readers, for it is of the
husks that the swine did eat.

On the other hand, the "Scientific State-
ment of Being" cuts to the very core of error,
with the direct denial—"There is no life,
truth, intelligence, nor substance in matter"
—and the emphatic affirmation of the great
truth—"All is infinite Mind and its infinite
manifestation, for God is All-in-all."

The precise terminology of Christian Sci-
ence is what entitles it to be rightly called
"Science," for "science," as Huxley long ago
pointed out, is exact knowledge, and it is this
precision of thought and exactness of vocabu-
lary that distinguishes Christian Science
from such semi-metaphysical cults as "new
thought," "theosophy," "spiritism," etc.,
which like the crude dogmas of false theology,
although they may be "improved beliefs," are
mischievous because misleading, and make

the human mind to be in wandering mazes lost, whereas across the "night of error" Christian Science shines "the guiding star of being."

Christian Scientists who fully discern the spiritual interpretation of the truth as unfolded in Science and Health with Key to the Scriptures, will be undismayed by any upheavals in material organization, which as Mrs. Eddy herself said, "has its value and peril, and that organization is requisite in the earliest periods of Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off." ("Retrospection and Introspection," p. 45, Mary Baker Eddy).

Christian Scientists are now witnessing the disintegration of the belief of material church organization. The truth for which THE CHRISTIAN SCIENTIST has stood through three strenuous years is now made clear even to the most obtuse, and even he who runs may read the handwriting on the wall. The great world war was the chemicalization of error in process of extinction, capitalistic selfishness and greed destroying itself, and ecclesiasticism the co-partner of capitalistic monopoly is undergoing a similar ordeal preliminary to the dawning spiritual perception of Christian Science. The authors of "Life Understood" in allusion to "the final battle" (p. 527, 4th edition) say that "one of the best commentators of the Bible, writing a good many years ago, said that one of the interesting things was that at the end of the world the power of the Roman Catholics at Rome would be completely broken, but that Roman Catholicism (the thoughts of pride, tyranny, Pharisaism, cruelty and criticism, by which we are all more or less attacked) would spring up far worse than it had ever been before, and extraordinary to say, it would spring up in the most spiritual church of the day. We must recognize that the real final battle, when Spirit destroys evil, is to be fought in the highest religious centre, where the greatest good and the darkest evil are to be found amongst the mental workers and in closest proximity. Mrs. Eddy, with her marvelous foresight, has compressed the whole sad story in the following few lines, that appear as Greek to the beginner, but . . . unfolds with startling clearness to the advanced Christian Scientist: 'Christian Science and Christian Scientists will, must, have a history, and if I could write the history in poor parody on Tennyson's grand verse, it would read thus—

'Traitors to right of them,
M. D.'s to left of them,
Priestcraft in front of them,
Volleyed and thundered!

'Into the jaws of hate,
Out through the door of Love,
On to the blest above,
March the one hundred.'

"Science and the Senses," substance of address at the National Convention in Chicago, June 13th, 1888.

Even more appropriate to events now transpiring are the words of Mrs. Eddy in her Letter to the First Church of Christ Scientist, Boston," Misc. Writings, p. 141, line 4). "Built on the rock, our church ['the structure of Truth and Love.' S. and H. Glossary.] will stand the storm of ages; though the material superstructure should crumble into dust, the fittest would survive, the spiritual idea would live, a perpetual type of the divine Principle it reflects."

In commencing our fourth volume it is especially desired to direct the attention of our readers to the fact that as "there is no life, truth, intelligence, nor substance in matter," there can be no material church, for the Church can only exist as "the structure of Truth and Love."

"Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

STEPHEN H. ALISON.

From the "Cause and Cure of War."

By Rev. G. A. Kratzer.

At every stage of human progress thus far reached, human government, both civil and ecclesiastical, has been and is a necessity. Absence of it would mean, thus far, not the realization of divine government, but the anarchy of satan. However, human so-called government is far from being entitled to recognition as synonymous with divine or perfect government. At its best, it is a mere makeshift, an expedient, a concession to human immaturity. At its worst, it is the summation of all that is corrupt, materialistic, lust-producing, tyrannical and misleading in doctrine and practice.

Different human organizations, falsely termed governments, based upon the materialistic belief of "life, truth, intelligence and substance in matter," especially those which are ecclesiastical, are apt to start at as high a level as the mental concepts of the people connected with them permit, but history bears witness that they have shown strong tendencies to gravitate toward the lowest level that could be reached in the conditions of society in which they existed. Many have stopped short of the full degree of degradation, but the tendency of all such human organizations has always been downward toward materialism, rather than upward towards spirituality exemplified by obedience to the law and government of God. Accordingly, it is folly and always has been, for

people to regard the voice of any human or material organization upon points of doctrine as necessarily synonymous with the voice of God.

The government or organization is often right in the letter of its teachings and demands; nevertheless, it is always the duty of each and every person to regard with reservation any government or organization which is based upon the human concept of life as existent in matter; for, if one looks upon worldly government in church or state with unbounded confidence, he places, so far as he is concerned, that which is human, and in part of the earth, earthy, in the place of God. Human beings, so-called, are not divine.

"Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained. They were, from the beginning of mortal history, 'conceived in sin and brought forth in iniquity.' Mortality is finally swallowed up in immortality. Sin, sickness and death must disappear to give place to the facts which belong to immortal man. (S. & H., page 476.)

Human governments and organizations are necessarily established and administered by human beings, and, manifestly, a fountain cannot rise higher than its source. . . .

Each of these human governments assumes absolute and final control over its citizens in all matters in which it chooses to exercise that control. For instance, if a citizen of Russia or Germany, in this year of 1914, were to say, "My sense of my duty to God forbids my enlisting in the army or taking part in war," the state through its officers would virtually say to him, "Never mind about your sense of your duty to God. Obey the commands of the officers of your country, else you will go to prison or to death." In assuming such an attitude as all nations do or may at times, the state, by trying to place itself in supreme authority, assumes that power which belong to God only. Thus it virtually puts itself in the place of God, and so is irreverent toward God. That is why St. John declares that upon all the heads of the beast,—upon all human governments—is "the name of blasphemy." To falsely claim supreme authority is a form of blasphemy.

"And the head which I saw was like unto a leopard, and the feet were as the feet of a bear, and his mouth was the mouth of a lion; and the dragon gave him his power and his seat, and great authority." (Rev. 13:2.)

Here St. John tells us that human governments on occasion exhibit all the fierce cruelty of a leopard, the untiring, relentless cunning of a bear, and the pitiless voracity of a lion. When aroused, they care not how much suffering they occasion through war, but will spring at each other like leopards, sometimes with scarcely a moment's notice. Through their subtle and often lying

diplomacy, they will pursue some selfish object for decade after decade, always working relentlessly for the same end—material conquest—no matter what temporary checks they receive, often pursuing their objects with such cunning that their purposes are not detected for a time. Russia's continued plotting to gain possession of the Dardanelles is an example; Germany's policy, pursued for years, to gain mastery of the world's trade, and England's consistent policy to prevent this, are other examples. Nothing so aptly symbolizes the devouring of property and human life at the instigation of human governments, especially in war time, as the lion's mouth. In the ninth verse of the preceding chapter, St. John has described "the dragon" as "that old serpent called the devil and satan, which deceiveth the whole world." So in this concluding clause of the verse which we are interpreting, the prophet tells us that to human government, in its various organizations, the devil (elemental wickedness and false belief) who, as Jesus declared, "abode not in the truth," "gives his power and his seat, and great authority."

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." Rev. 13: 3.

In St. John's time, the one prominent "head" assumed by civil government was the Roman Empire, which, like other human governments, asserted the claim, through its emperors, to supreme authority. In fact, some of its emperors demanded that they be worshipped as God. Through the teachings and demonstrations of Christ Jesus and His followers, the supremacy of worldly authority came near being overthrown, in favor of such a generally recognized sense of the supremacy of Spirit that people came near gaining liberty to render allegiance to God alone in matters of conduct. Thus, this "head" of worldly government, the Roman Empire, was seen "as it were wounded to death" through being nearly destroyed by the demonstration of spiritual power; but the Christian Church made the mistake of taking the Emperor Constantine and his court into it, without their being really converted. They joined the church for political reasons, because it was becoming popular; and, because of their worldly prominence, the church placed many unspiritual men in positions of ecclesiastical influence and authority. In this and other ways, the church lost its hold upon spiritual power, and the material and worldly sense of things again gained supremacy. Thus "the deadly wound" of worldly authority and power "was healed." Since that time "all the world" has been "wondering" after "the beast;" that is, marveling at the magnificence and seeming power of human governments, as represented in the various nationalities.

Jesus knew the falsity of this magnificence and seeming power of the material world, as did John, who gave the following warning: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. (I John 2: 15, 16.)

"And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying: Who is like unto the beast? Who is able to make war with him?" (Rev. 13:4.)

Mankind has continued since the eclipse of primitive Christianity in the second and third centuries, to give chief attention to, and to attach supreme importance to the things of matter and flesh, and the pleasures of the world, thus "worshipping the dragon [the devil] which gave power unto the beast." They have also been giving chief attention and allegiance to their various governments in accordance with so-called "patriotism." Today, in September of 1914, you can hear the German and the Frenchman, or the Englishman, or even the citizen of little Belgium, exclaiming, "What country is like unto my country? Who is able to make war with it?" Thus do they each think of a human government as supreme in power, and so they virtually worship it. They virtually take part in the sentiment, "My country! May she be right, but, right or wrong, my country." This is to render supreme mental allegiance to that which is not God, and this is to "worship the beast."

"And He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. 13: 16, 17.)

Civil governments, in all ages, have been disposed to grant especial commercial privileges to their own citizens, or to those who would swear loyalty to them, and have been inclined to cut off commercial privileges from those who were not citizens, especially from those who were known not to regard the established civil government with favor. Ecclesiastics have used their power and influence to support civil governments in this position; and it is notorious that the Roman hierarchy of the Dark Ages and the Middle Ages did thus co-operate with the civil authorities of Western Europe. "To receive a mark in the right hand," is to be loyal in one's *deeds* to a given government, however one feels inwardly; while to receive a mark "in the forehead," is to be loyal in *thought*, as well as in deed. "To have the mark of the beast" is to wear a uniform, or some badge, prescribed by a given government. To have

"the number of his name" is to be working under a numbered license issued by the civil authorities, or to wear some prescribed number, or other distinctive mark.

It may be doubted whether civil governments are ever ethically justified in imposing such commercial restrictions as many of them do. At any rate, it may be safely asserted that they are often imposed when there is no ethical justification. Such restrictions tend strongly to interdict the brotherhood of man, and to prevent the development throughout the human race of that spirit of universal and impersonal love which will do away with tyranny, selfishness, bigotry, strife, and many other evils.

Ecclesiastical organizations are even more inclined than are civil governments to establish restrictions; . . . consider the case of a modern church organization which does all it can to foster a sense among its members that they should not buy, sell, or circulate literature which expounds the doctrines of the church, except such as bears the imprint of its official publishing society. In other words, such literature must have "the mark of the beast" (human organization), or the members are not allowed "to buy or sell" it without being cast into disfavor or expelled. The question is not considered whether a given book or paper correctly represents the doctrines of the church; the only question raised is, "Does it bear the imprint of the official Publishing Society." Religious organizations are not justified in persecuting or casting into disfavor those outside their membership who do not agree with them. . . . All such restrictions tend to prevent the consummation of human brotherhood and the exemplification of the words of St. Paul, who declared that God "hath made of one blood all nations of men for to dwell on the face of the earth."

The first really important step toward the establishment of peace, on a lasting basis, will be taken when humanity generally comes to recognize that the Mind of Christ, which is man's divine nature, his God-given birthright, furnishes the only right standard for thinking and doing, and when, in recognition of this fact, state and church are forced by the operation of the Spirit of Christ in human consciousness to so retire into the background as to recognize the right of the individual to serve his sense of what God requires of him, whether it conforms with their laws and customs or not—and this without in any way punishing or persecuting the individual for so doing.

The removal of the false god "patriotism" from the thought of men, so that they shall have no disposition to serve the state when through spiritual discernment they know it to be in the wrong, will make them keenly watchful as to whether or not the state is at

fault. This is an absolute necessity before permanent peace will be established.

When men thoroughly learn the divine nature, and are supremely seeking to live on the higher spiritual plane, they will be less concerned about material luxuries and the gratification of fleshly appetites. Material comfort all men are entitled to, as long as they still dwell in material sense at all; and when all are satisfied with comfort in human living, not seeking material extravagances because their supreme interest and affections are set on things above, there will be plenty of material supplies in every country for all, without need for one country to try to enrich itself at the expense of others. When greed and selfishness are overcome, then each nation will begin to solve the problem of properly distributing its material resources and supplies among its own citizens. Then all will have enough—all that is needful while they are learning the higher things of Spirit, which is the only legitimate end of human living. . . .

One of the main producing causes of war is, that the ruling classes of nations not only take to themselves more of the products of their own countries than is needful to serve their own highest good, but, even in addition to this, bring their countries into war, every now and then, for the purpose of adding to their gains at the expense of other nations. When finally, however, the divine nature comes to rule in the hearts of men, this sort of thing will cease to happen.

There will always be more or less strife and ill-feeling among mortals as long as some are ruled by others; yet the necessity for some to hold sway over others will continue until all have reached practically an equal understanding and love of God and His law. When all are acquainted with and recognize in conduct the supremacy of the divine law, every man will be governed by the law of God and cannot trespass on his brother's rights. Thus will be removed all need of legislatures, courts, police officers, and every other form of the machinery of government having to do with the regulation of matters of personal conduct. This is divine autocracy or the true democracy. . . . This end can never be gained by human wisdom, or human contrivance. Courts of arbitration will not accomplish it. Only the absolute knowledge of the law of God, and absolute obedience thereto—only the spiritualization of human thought—will bring in the reign of universal and lasting peace.

Machiavellian Politics.

Making Europe Safe for French Imperialism.

Napoleon I and Napoleon III were not the last Frenchmen who wanted to dominate continental Europe. Their spiritual successors, flushed with an unexpectedly complete victory, are in power in France at this very

hour. But their plan of using the East European peoples as instruments of French supremacy depends on the continued supremacy of the old land-owning classes in Poland, Hungary and Russia itself. Only French military and financial aid could keep these classes in power and they will willingly pay in concessions to French interests and in battalions of French-trained mercenaries, in exchange for the property rights which in former days made Polish, Hungarian and West Russian farm-laborers the most degraded in Europe (outside Rumania).

But "stable governments" of landowners and their agents cannot be set up in Hungary and Russia while the Bolshevik rule there. Therefore in the vaulting imagination of French imperialists the Bolsheviks, like Carthage of old, must be destroyed. Unfortunately Allied soldiers will not fight the Bolsheviks and have mutinied at Odessa, Archangel and doubtless elsewhere. Therefore the methods of suppression adopted have been: (1) Starving and refusing medical aid to all classes of Russians and Hungarians by maintaining the Allied blockade and refusing passports to rescue workers, so that the miseries of pestilent disease have been added to the horrors of slow starvation.

(2) The second method of making Eastern Europe safe for its old aristocracy and their French patrons is by the Allies' supplying arms, clothing, food and money to anti-Bolshevik principalities or chieftains, notably the Rumanians operating against the Hungarians, and General Mannerheim and Admiral Kolchak, one the terror of Finland, the other the terror of Siberia. It was Mannerheim's government which on the eve of the German drive in 1918, sent congratulations and best wishes to the Kaiser, Mannerheim who welcomed the German invaders of Finland, Mannerheim whose record of butchery makes anything attributed to the Bolsheviks pale into insignificance. The article by William Hard in the New Republic for July 2 ("Anti-Bolsheviks: Mr. Lansing") illumines the "democratic" record of Mannerheim as vividly as Captain Rosett's article in the same journal for July 9 reveals the deeds and popularity of Kolchak, restorer of those twin narcotics, vodka and the Greek Catholic religion. (The whole series by Mr. Hard is a masterful review.)

(3) And finally the aims of French imperialism are being promoted by international propaganda which misrepresents the Bolsheviks as cunningly as it whitewashes their pro-German, pro-Czar and pro-Junker opponents. For example, forged documents exhibiting Bolsheviks as paid agents of the Germans are published as genuine and a local "decree" of some anarchists, sworn enemies of the Bolsheviks, is charged against the latter because it pretended to "nationalize women." And whenever the fact leaks out

that the Bolsheviks have offered to do some respectable thing, like paying the foreign debt of the Czar, their badness is proved by impugning their motives. *They are criminals if they do and criminals if they do not!* For what is the ninth commandment among diplomats? They know, as Machiavelli said, that "*success is the paramount duty. . . . At times it requires violence, cruelty, falsehood, perjury, treachery. . . .* Be very careful to insist upon them always as wise and kind and working together for the greatest good." Nevertheless President Wilson has joined in recognizing Mannerheim and in fighting Russians has spent \$5,000,000 of the emergency fund entrusted to him for fighting Germans! What would Washington say now about "entangling alliances?"

* * *

How Much of a Menace Is Bolshevism?

Is "Bolshevism" the deadly enemy of "Democracy" after all? Certainly not in the sense of being anarchistic, for it stands every bit as much for law and order. Certainly not in the sense of abolishing differences in the rewards of work, for in Russia and Hungary some workers are paid considerably more than others. Nor yet in the sense of abolishing private property in land, for in neither country have the rights of men been disturbed who actually cultivate in person the lands they claim to own.

Even some of the defects of Bolshevism as a political structure have their counterparts in Democracy as we know it. A propaganda article on "The Moral Issue in Russia," in the July *Atlantic Monthly*, asserts for instance that votes do not all count equally under the present Soviet system. But, as everyone knows, neither do they count alike in America, where the "gerrymander" is so common, where Nevada counts as much as New York in the Senate, and where only a few minor cities and towns have as yet adopted proportional representation.

What chiefly distinguishes Bolshevism in a physical sense is that it abolishes private property in railways, factories, mines and other species of "capital goods" and thus makes it impossible to get income except as a servant or ward of the State or as a land-working peasant. Thus the employment of all large-scale capital, both existing and prospective, is determined under Bolshevism by political officials elected (eventually) under a universal franchise of all loyal adults. But in a spiritual sense doubtless the chief distinction of Bolshevism is the intense sympathy of its leaders for the masses of their downtrodden and illiterate fellows and *their determination to use all the resources of the state to lift these masses by education out of the depths of ignorance and superstition in which church and state formerly combined to keep them.* Nowhere perhaps is this spirit better expressed than in the interesting re-

port of the Russian Commissar of Education published in the April (?) number of the *Liberator*.

Admitting, however, the marked difference between state and private control of capital development, is there any danger that the former will be adopted in America? Remembering that great changes are only attempted by men in desperate straits and noting how widespread is the "slipped ease" and contentment of so many million fellow Americans, I confess the "menace" idea seems simply ridiculous to me. Not only have the Bolsheviks shown *less disposition to try to convert the world since they came into power* and assumed administrative burdens, but *nine Americans out of every ten are impervious to their propaganda anyway.*

* * *

Should the Bolsheviks Be Suppressed?

It all comes down to this: In half of Europe peoples who differ radically from Anglo-Saxons in temperament have lived for generations in a degraded state of which we have no conception. Most of them have tasted miseries which comfortable Americans never dreamed of. And now two groups are struggling for mastery or leadership over them, one of them composed of the lieutenants of their old despots—Sazanoff, Kolchak, Denikin and the rest, the other group made up of stern-minded, hard-working "idealists" who at least aspire to leaven the lump they control.

What should we do about it? *We should let the Bolshevik experiment severely alone and let it stand or fall on its own merits.* The system of private industrial management is not so anaemic or so ill-adapted to the temperament of the Allied peoples that it cannot exist in the same world with another system elsewhere, if the latter should survive the experiment. Nor are we so devoid of honor as to set up new tyrannies in Eastern Europe as an easy means of enriching ourselves out of concessions to exploit raw materials paid us in return.

If the Bolsheviks fail now because of Allied opposition, for which only the military caste and nobility in Russia and Hungary are clamoring, their ideas will seem to have been vindicated by suppression. *If Bolshevism is intrinsically unsound, then the sooner it is left unmolested, the more conspicuously will it fail.* For peoples so different from ourselves, and so far away it is especially true that they should be left "to choose their own way of life and of happiness."

The Mexican Issue in a Nut Shell.

Any one aware of the Allies' recognition of the pro-German Mannerheim in Finland will give no credence to the belief that alleged pro-Germanism was the real reason for refusing to invite Mexico to join the League. Nor can it be claimed that Carranza has not done what he could to suppress the bandits

responsible for the murders of Americans which are now being advertised all over the United States. In fact a chief aim of Carranza is to develop a strong government which shall be able to put an end to such lawlessness. But to do this and to pay the delinquent interest on Mexican bonds will require more money than current taxes now bring in.

Now Mexican oil furnishes such a considerable portion of the world's supply that an additional tax upon it would unquestionably be shifted to consumers and would not actually be paid by the oil men, who have been complaining so loudly to our State Department and to various foreign offices. A fraction of a cent added to the price of gasoline would seem a reasonable price to pay for law and order and fiscal stability in Mexico. No one has raised a howl about the similar Brazilian export duty on coffee, or would any one deny our own moral right to levy special taxes on cotton if we saw fit. The Mexican issue is essentially this: Shall we, because Carranza is trying to improve living conditions in Mexico, refuse him adequate means of obtaining law and order, and then annex Mexico because he fails?

FRANK F. ANDERSON.

(From Printed Circular Letter,
dated Aug. 1, 1919.)

336 East La Veta St., Orange, Cal.

"The Kingdom of God and His Righteousness."

The Young Man and the Great Post-War "Revival."

By WILLIAM B. SPOFFORD.

(From "Young Democracy," July 5, 1919.)

Recently a group of students, who were graduated from various theological seminaries this June, met in a little room in Boston to decide whether or not they will consent to work within their church organizations. It is customary, at this time of year, for the fathers of the church to put embryonic parsons through an inquisition to determine whether or not they are fit to be ordained ministers of God. This year, it seems, the students are meeting first to determine whether or not the church is worthy of their allegiance. Three months ago, ten older men, already ordained, came together to decide the same question. Four of them came to a negative conclusion and have withdrawn from their organizations. Of the remaining six, two, while not breaking with the church, are to give up conventional parish work. The other four, as far as is known, have not reached any decision. Not one, however, left that meeting sure that he should *not* break with his church.

Our seminaries have fewer students than ever before, less than half the number of pre-war days, and this in spite of the pious talk

which our parsons have been indulging in about the glorious revival of religion. A revival there may be, but it is not to be the kind they expect . . . neither churchly nor orthodox. Seminary students who enlisted return with little enthusiasm for the church. Those that return to their books do so, not so much to prepare themselves as ministers, as to wait and prepare for some "new movement" which they talk rather vaguely about, but which, nevertheless, they feel is here.

Soldier-Rebels.

"The church is failing to bear witness to the living Christ." This from a senior who has returned after serving two years abroad. "She has built a wall of dead customs, superstitions and traditions around God's truth, and has placed long-haired patriarchs in the watch towers, who stop young men who seek to enter in and jam them into their ancient mould lest something new find its way into their sanctuary. How can the church help being out of touch with the free thought of the present day since she has institutionalized the dead past, which she safeguards with her rigid examinations, economic strangulations, and ecclesiastic boycotts? Many of my friends thought, a few years back, that they could reform her from within. They entered seminaries where they were trained not only in higher criticism and modern sociology, but also in the science of casuistry to enable them to play tricks with creeds before their orthodox examiners. No, they were not deliberately dishonest. They felt that an evasion or a mental reservation was justifiable since it would enable them to do good once they were ordained. They entered their pulpits full of the ideals of political and industrial democracy as well as religious freedom. But they soon found that their churches were owned by the masters who control the purse. Some were dismissed, others resigned, while still others gave in and are to-day the staunch defenders of the status quo. 'They came to their senses,' they explain when questioned, which means, I think, that they learned, after a rather trying experience, where their salaries come from. Reform? It can't be done. We must build anew. Just how I am not sure—the Community Church I think—built from the bottom up, democratically, with the minister or director, or whatever the people choose to call him, serving because he loves and believes, not because he is paid. We must live the life of men among men, earning our own bread as they do, meeting the same trials and temptations. Why, one of the wisest things Saint Paul did was to earn his own living by making tents. It set him free and enabled him to be a hero. And Jesus, you know, was able to perform the greatest of his miracles—preaching good news to the poor—only by becoming a tramp. 'Ye cannot serve God and mammon, therefore take no thought for your life.' In other words, he realized

then what some of us realize now, that it is impossible to serve God and expect to make a material success thereby."

"Of course he is right," was the comment of another ex-soldier present, when asked what he thought about the outlook of religion. "It is the crown of thorns and the purple robe over again. Jesus, the outcast, the rebel carpenter who went about stirring up the people, who ridiculed the dull religion of the pompous Pharisees, who drove the grafters from the temple because he could not bear to see an injustice done—this Jesus we dress up in immaculate linen, we place a crown upon His head and then 'set Him up on high'—high enough, you may be sure, to be out of the reach of the ordinary man. Then we mock Him, mock Him with our self-honoring, with our false sense of values, our dead services, our tedious prayers. And men, the workers of the world, stand by and laugh, for they understand their Comrade of Galilee because He too was a worker. They laugh, but it is a bitter laugh, for they are waiting for the day when they may destroy this church, with her denying of Christ, her catering to the privileged few, her old symbols which often her own priests cannot understand, her dead and often foolish faith. And when they sweep they sweep clean. The Russian Church to-day is an example of their thoroughness. You hate to see this done? You would prevent it? Then stop denouncing the accusers and admit the charge. Repent, clean the inside of the cup and go forth with them to suffer in the battle against the camels, instead of wasting energy straining at gnats. I do not mean pretend to repent by passing resolutions. The church is doing that now because the times are uncertain and she wants to be in a position to save herself by jumping to the winning side when she sees how things are going. But to get on the side of the lowly simply because the day is at hand when 'the last shall be first' will profit her nothing. No, the church must show that sincere repentance which proves itself by action and by willingness to suffer. Not by trying to save herself, but by forgetting herself in her eagerness to save others, only thus can the church be saved."

An Unexpected "Revival."

Wild enthusiasts, idealists, with no knowledge of facts, and therefore not to be taken seriously? Perhaps. And yet these are the men whom the parsons have been telling us would cause a revival of religion on their return from France. They are back, and here you have the ideals that we have heard so much about. Unfortunately for the parsons, they are not just the ideals that the chaplains, with their countless books, led them to expect. Still if they are wise they will remain silent while the soldier speaks. To wave him aside by raising the cry of "fanatic" will hardly do. Not with their own phrases, "hope of the

world," "manhood of the nation," "ideals of democracy," "war to end war," "revival of religion," still ringing in the ears of their congregations. The fact of the matter is that the older men have made mere phrases out of these ideals which the younger men have taken seriously.

"Hope of the World? Is that so? Well then, I guess it is time for me to buckle down and figure out just what the world needs, since everyone seems to think it is up to me to put the thing across." Thus reasons the younger generation. "Let's see. War has its origin in the competition of nations for world markets, in the greed of a small ring in every nation for power and economic advantage. A world federation ought to fix that—a federation of peoples, not of governments or diplomats, but of peoples, who do things in the open. Then we will get rid of economic barriers, with the exploitation of colonies; in short, with Imperialism. And once rid of that we ought to be able to get along without war.

"Ideals of Democracy? Everyone vote? Sure. But it means more than that. We must have co-operation all along the line, especially in Industry. Democratic ownership and control, with the surplus for the common good. All for each and each for all. That is democracy.

"Revival of religion? Indeed. We must get back to the simple, straight-from-the-shoulder religion of Jesus, with His love for all men everywhere. The world is striving for democracy, industrial as well as political, for international brotherhood, for freedom for all mankind. We must give a religious sanction to these ideals so that men will struggle for them with religious fervor. The Kingdom of God and His Righteousness—here. Life and life more abundantly—here. That is the religion of the present, as we have learned it in France. It is the religion of Humanity."

Perhaps the church still has a choice. She can travel the old road and suffer increasing loss of influence or she can take up this social democratic spirit of the younger generation and inspire it with a high and noble enthusiasm to make the world a fit place for the children of God. But she must choose soon. The younger men are impatient. They are beginning to ask: "Why seek the living among the dead?"

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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.

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.

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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 Prophet of Galilee.

When he was come into Jerusalem, says the writer of the Gospel according to Matthew, all the city was moved, saying, Who is this? This query came evidently from the lips of the Jerusalem "four hundred," for the narrator answers the question by saying: "And the multitude said, This is Jesus the prophet of Galilee." Then follows in concise language a vivid statement of how the Prophet of Galilee showed himself a believer in direct action, for it is written, "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written,

my house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them." But the chief priests and the scribes did not like it, even if the multitude and the children acclaimed him, for the relator says that these ecclesiastical magnates were "sore displeased." No doubt,—and as Luke tells us in his story, when they accused him to the Roman procurator, Pontius Pilate, it was in these notable words, "he stirreth up the people." This is the most grievous offence that can be charged against any man by the upholders of the vested interests, for it has, as everyone knows, a disintegrating effect upon society, and it disturbs the repose of the peaceful capitalist or benign ecclesiastic.

It is rather unfortunate that the Bible has come to be regarded as "authorized literature," because it is unquestionably very seditious, not to say "bolshevistic" in places, and until the meaning has been sufficiently spiritualized to be not understandable, it is dangerous literature to place in the hands of the masses of the people, for they might wrest the Scriptures either to their own destruction, or destroy something else. It is no doubt for this reason that the Roman Catholic Church has diplomatically discountenanced the perusal of the Bible by the laity without adequate explanation; but if such safeguards are provided, as by Mr. Rockefeller's "Men and Religion Forward Movement," no harm can possibly accrue.

Jesus the Prophet of Galilee was a source of much disturbance to the chief priests and rulers of his day, and until Constantine made Christianity safe for democracy, by putting it under state control, it continued to be a disturbing factor, but now it is losing these shackles, it is beginning to function again with renewed vitality after the fermentation of the world war. The Episcopal Church has taken note of this fact and issued a document actually recognizing the social meaning and application of Jesus' teaching, and on the whole back cover of the last issue of *The Nation* (New York) it is significant that the Roman Catholic hierarchy has waked up also and lectures "capitalists and laborers" alike in sonorous lan-

guage upon their duties to themselves and to it. The naughty children must behave themselves if they wish to enjoy the Papal benediction. Thus saith, among others Archbishop Muldoon, "the solid man." The manner in which ecclesiasticism after feeding the sheep with the husks of old theology, and transforming the eloquent teachings of the Prophet of Galilee into a stupid mass of platitudinous rigmarole, and obscure dogmas, such as those finding expression in the Athanasian creed, rises to remark that really after all the laborer has a few rights that have been regrettably overlooked for nineteen centuries, is something which shows that the scribes and Pharisees of the present generation are somewhat wiser than their ancestors, even if they do crucify or imprison or deport those who have objected to seeing labor crucified upon a cross of gold.

The attitude of the Galilean prophet cannot be mistaken by those who read his words with any degree of intelligence, which unfortunately those obsessed by old theology cannot do, for they have been hypnotized by ecclesiasticism until, although having eyes they see not, and ears they hear not. Take, for instance, that story of the one who came to Jesus and asked: "Good Master, what good thing shall I do that I may have eternal life?" Jesus, after reminding him that "there is none good but one—that is God," advises that he keep the commandments, which he briefly recapitulates. The young man says he has kept them from his youth up, "what lack I yet?" Jesus said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." Did the young man accept the invitation? No, he did not. "He went away sorrowful: for he had great possessions." It was no sinecure to get rid of all one's material wealth and tramp around the country with the Son of Man who had not where to lay his head. Jesus understood his predicament, he had diagnosed the situation, he had posed the problem of capitalism accurately, and he closed the incident by remarking, that a rich man shall hardly enter into the kingdom of heaven, reiterating his statement more forcibly with, "And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." It is sometimes explained that there was a Jerusalem gate known as the Needle's Eye, so low that no camel could pass without being relieved of its burden; but even if so, this does not lessen, but emphasizes, the lesson Jesus intended to bring home to his hearers.

It has been said of socialism by a French author that it is not a theory, but it embraces the totality of theories formulated with a view to the reformation of social abuses, and

introduces into society the practice of truth and justice and it assigns to right and duty their true principles,—and these principles were enunciated by Jesus as being based in love of God and the neighbor, the Fatherhood of God and the brotherhood of man. If this be Utopian or impracticable then professing Christians had better give up their religion for this is the essence of it whether they recognize it or not, and there is nothing left for them to do but refusing to follow the Master, to "go away sorrowful."

The socialistic ideal will not prevail by virtue of materialistic economic theories, but because it is based upon the ethical or metaphysical, in other words, religious ideals of love, and right and justice. As a modern writer has well expressed it: "The material facts are but the shadows, the ideas which shape them are the reality. And these ideas of commercialism, which have gained dominion over us, are they not the outcome of a greater error? They are like the bloody rites and sacrifices of bygone beliefs to some Moloch of Power, to whom those who sacrifice and those who are sacrificed are equally submissive. When we have transcended the desires from which they spring into being, they and the measureless suffering they entail will become as the baseless fabric of a dream. To change the outer fact we must change the inner fact. [The kingdom of God is within you: *Jesus*.] If our whole environment could be changed in the twinkling of an eye, by some external agency, while the will within remained the same, nothing would be changed, but the evil forms would reappear from their fecund source of creation. But smite with a new Idea at the heart, at the will, and the whole world of fact will tumble down about your ears. Economic phenomena are not the determining factor of social evolution, they are the common material of desire, upon whose complete mastery and determination depends the solution of the problem of conditions. Materialism puts the economic cart before the horse. . . . ; it would gain dominion over the external expression before it has mastered the thing expressed."

The Prophet of Galilee probed to the core of the social ulcer when he uncovered the error of material monopolistic belief to the young man, for where your treasure is there will your heart be also, but the gospel of Christian Science involves the practical application of it and not merely a theoretical belief, and all social life must be lived in conformity to principle. No matter how vaguely theorists may chatter, or theologians mystify, or hypocrites seek to disguise, commercial cannibalism and competition are unchristian, for success according to the law of competition has always meant selfish exploitation.

This has led to envy, greed and all uncharitableness, sectionalism, war, and capitalistic anarchism or oppression, and not until churchianity is displaced by Christianity as taught by the Galilean Prophet will true peace and harmony prevail.

STEPHEN H. ALISON.

Doing Our Universal Work.

The Christian Scientists, who have the unwritten agreement among themselves that they will "shout together" the truth which the daily press indicates is most needed in demonstrating increasing progress, health, justice, freedom for their fellow-men, have before them as the main issue of the daily problem the questions which arise from the shifting of the heart of the world-struggle, with the signing of the armistice, from the military to the economic place in human consciousness.

As Scientists, avoiding the ways of hypocrisy and living up to our profession, we cannot afford to be too much drawn into the work of "the hewers of wood and drawers of water," to be merely iconoclasts, prohibitionists, equal suffragists, etc., since the good in every form of human progress must needs be included in the all-inclusive good, whose Science is Christian. We are demonstrating the brotherhood of man under the Fatherhood of God, and the next step in the problem is the establishment of a rational approximation to economic justice, setting the spirit of co-operation above that of competition, till we make reason and the will of God prevail and prove the practicability of the Golden Rule. Whether we are finding ourselves just now in the place of confused and puzzled employers or weary and oppressed workers in the very imperfect social order, matters little or nothing. We may sympathize with David when confronted by the prophet with the privilege of choice between the evils he would endure as the penalty of wrong-doing—he could not decide—let the All-wise and All-merciful ordain how he should adjust the balance, shall not the Judge of all the earth do right? the issues of life are with God.

It is greatly worth our while to remember that everything means something, and to get the spiritual reality behind each passing phenomenon. What are strikes?—so that we may in our collective consciousness as Scientists—replace with the sense of love and wisdom all violence in resisting injustice and tyranny, and not like Moses miss our Promised Land for smiting instead of speaking to the rock the truth which was the living

water. As addition precedes subtraction, so does real mental and spiritual acquiescence in the law laid so deep in the nature of things. "They that take the sword, perish with the sword," to which our intellect so glibly answers, "Thou say'st an undisputed thing in such a solemn way." But "from out of the heart are the issues of life," and only "truth spiritually discerned is scientifically understood," and our lesson is not held learned nor are we good soldiers in the great battle unless we are keeping a clear consciousness that "labor is not property; labor is worship, labor is life," with divine Mind as the real Employer, the reality of man's work the activity of Good he embodies; no power in any form of government of itself—soviet, democratic direct or indirect, but all power sounding through mankind's awakening spiritual sense of justice, love, courage, intelligence—manifesting forms of the infinite demand and supply by means of human activity; mentally to hold an imperfect peace treaty and league of peoples where exists every other human living thing in the realm where "growth (improvement) is the eternal mandate of Mind," so encouraging and not killing with cold negation. Then to watch that we are constructive in outlook and feeling, not merely critical and destructive because so many errors like straws upon the surface flow; to discern and sympathize with the truth and not the error of a condition or situation, whether it be the new form of endeavor after liberty and self-determination of the Russian people; or the inarticulate faith and drawing together of the workers nearer home to resist "aggression, oppression and the pride of power," on the way to realizing all men are created equal, God made man free.

As far as we are Christian Scientists, as far as we have left all (unreality) for Christ Truth, we know why Mrs. Eddy could say to one who asked her if there was anything she could do for her, any personal need she could supply, that while she (Mrs. Eddy) was working for God, He had supplied all her needs abundantly, had taken care of her personal wants. Always the greater includes the lesser in the realm of the real; as we do our unselfish or universal work aright, we shall return home (review our mortal conditions) to find the Love we were working with and for has had our interests at heart, that the very hairs of our head were numbered and all things working together for our good, so that we did not lose but gain time while we were seeking to love our neighbor as ourself by seeing to unsee, learning in order to unknow the chief errors waiting to be destroyed in the universal human consciousness, before the things of Truth and Love shall seem the only realities, shall cover the earth as the waters cover the sea.

ALICE BOYD.

Christian Science Socialism.

The Christian Scientist is striving for the realization of the same fundamental ideas as is the idealistic Socialist, and if this were only realized it would strengthen the forces of truth in the fight with error. Materialism, greed and selfishness when enthroned as ecclesiasticism and capitalism, are engaged in a joint conspiracy to hold mankind 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, enfeebled your body, and defaced the tablet of your being. . . . 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, 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." —S. and H., pp. 226 and 227.

It must be understood by our Marxian Socialist friends that Christian Science teaches neither an abstruse other-worldism, nor is it "namby-pamby" pulpit dope to soothe the slumbering masses. On the contrary, it is a call to action, a breaking down of material barriers and monopolistic restrictions, letting in the searchlight of truth to dispel the darkness of error. Christian Science 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 the true working basis instead of admitting and building firmly on it as a sure foundation.

When a skyscraper is erected men pierce down to the bedrock for an adequate founda-

tion 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,—help 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 reformers, 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 millenium." 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 elabo-

rated 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 ways 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.

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True Spiritual Freedom.

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 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.

Letters From Our Readers.

Soviet Russia.

(A Weekly Devoted to the Dissemination of Truth About Russia.)

NEW YORK, N. Y., Sept. 11, 1919.

Mr. Stephen H. Alison, Editor *The Christian Scientist*, New Orleans, La.:

MY DEAR MR. ALISON:—I have received several issues of THE CHRISTIAN SCIENTIST, and am herewith taking the liberty to express to you my personal appreciation of the excellent manner in which you are presenting the case of the Russian Soviet Government in its columns. The phenomenon is rather surprising to me when I consider that the policy of the Christian Science Church is probably hostile to the kind of information you are handing to your readers.

Do you receive *Soviet Russia*? If not, I should be glad to send it to you.

With kindest regards, I am,
Yours very sincerely,
JACOB W. HARTMAN, *Editor.*

CHICAGO, July 31, 1919.

Editor The Christian Scientist, New Orleans:

DEAR SIR:—Our mutual friend, Mrs. Kratzer of this city, mentioned your publication as likely to be of interest to me as a Christian Science Socialist. She stated that you held different economic views from the average so-called Christian Scientist. Personally, I cannot see how anyone who names the name of Christ can be other than a Communist in all economically produced things, nor can I understand how people high in the counsels of the Christian Science organization can preach war, invest in watered stock and generally adhere to the ways of the world, the flesh and evil in practical life, whilst professing the high ideal of our common teacher, Jesus of Nazareth. If you have received the recent numbers of *Real Democracy*, formerly *The Christian Socialist*, you would see therefrom that a good friend of mine, Dr. George Wild Miller of Ruskin College, has proved that our present authorized version is a class conscious translation from the Vulgate of that old imperialist early father (and follower of Constantine's papal authority) Jerome, who has in the Latin Vulgate the basis of all English versions, given us not the true communism of Jesus but the imperialism and theology of Roman paganism. Dr. Miller will probably be giving us a full translation of the New Testa-

ment from the Greek, not from a Divine Right of Kings viewpoint, or a British imperialist viewpoint, or a mammon-worshipping republican viewpoint, but as near as possible the ideal spiritual state as conceived by the Galilean Prophet, Jesus of Nazareth, and buried for centuries under the prejudice, ignorance, selfishness and pride of the autocrats, the plutocrats and the theorists, and only now available to the Christian Democrat who has the vision of the Christ.

I will be glad to hear from you and to receive copies of the latest numbers of your magazine. If you have not had the copies of the *Real Democracy*, to which I refer, I will see that my friend, Dr. Carr, the editor, sends them to you. They will be an eye-opener to you, I'm sure, and stand to correct some misconception of the orthodox so-called Christian Scientists, who, if they do not return to the spirit of the Master, will be overcome by the anti-Christ of personal opinion, personal authority and personal pride.

Yours faithfully,
WM. NELSON.

Letters from Experienced Scientists

NEW ORLEANS, LA., Sept. 13, 1919.

DEAR FRIEND:

Yours of the 11th, with inclosure, came on time, and I worked as requested; and, in fact, was very glad to know you were having the battle out at last; for this contest with ecclesiasticism is as inevitable to the Christian Scientist as a child's cutting its teeth; there's no getting around it. "Do not think or even wish to escape the exalting ordeal of sin's revenge on its destroyer." (S. & H.) You are mistaken in calling yourself "foolish" when you gave a reason for the hope that is in you. Sooner or later we all have to do this, and you know error always turns the lie on you when you "tell the truth about a lie," and it takes considerable work and prayer to keep its condemnation from mesmerizing us in the form of self-condemnation. The old law of mortal sense when it hears "the doctrine of its own nothingness" is, as to Luther: "Recant, recant." You are evidently handling malice against truth correctly and intelligently or your little girl would not have been relieved so soon; and any new form ("metastasis") this anger of the devil may have assumed you will find it yielding to the same realizations you have been using.

Since the trial in Boston commenced again on September 9th, the police strike and the riots there have only expressed the violent chemicalization shaking our problems, for we are near to the heart of reality in the only space, the realm of Mind; and justice and tyranny, right and wrong seem in a death grapple.

I hope you will work for the universal economic war (succeeding now to the military phase) since it is the next great human problem which waits to be solved.

The translation of matter into Mind, appearance into reality, shows that mortal capital is a picture of the one spiritual substance seen imperfectly through the mists of sense; the one Substance is infinite Good manifesting or distributing itself wisely, justly, honestly; is the only real Employer governing every human being called employer, and there is no power in greed and selfishness to rob man. God cannot steal from Himself, and He never made a thief. "All that He made, behold, it was very good." No thought or idea that is one with us can be misplaced or displaced from us, for "order is heaven's first law"—no thing (all is thought) can be lost or hidden, for it is unerring Principle which puts and keeps every idea where it ought to be; and this truth cannot be reversed or changed by malpractice ("the bland lie") for it is God's thinking, and God's thought is omnipotent, and so is a law of reversal to the suggestions and appearances of envy, ingratitude, ignorance. And the God-thought about us includes justice, freedom, wisdom maintained by "Will" itself ("the omnipotent might" of Good), acting as a law of annihilation to the human will seeking to commit depredations on our harmony. God's knowing of law and order and infinite loving kindness wipes out for us the claims of mortal man scheming "to hold Spirit in the grasp of matter," and "enraged at the doctrine of his own nothingness"; the concept of men as "labor," subservient to men as "capital," is illusion without reality or power; "for Truth and Love are the only legitimate and eternal demands upon man." We work for God, the Master of our vineyard, too wise to err and too good to be unkind, the very Principle of honesty and the Golden Rule, so keeping His children honest, unselfish and loving one to another; and omnipresent, so effacing for us all mortal picturing that would hide this perfect manifestation. God is all and there is no reality in sin or suffering; the good we are is all we are.

Yours affectionately,
ALICE BOYD.

Teaching of Mrs. Eddy About the Body.

(From page 218 of the volume of "Miscellany").

"The *spiritual* body, the incorporeal idea, came with the *ascension*.

"Jesus demonstrated the divine Principle of Christian Science when he presented his *material* body absolved from death and the grave. The introduction of pure abstractions

into Christian Science, without their correlatives, leaves the divine Principle of Christian Science unexplained, tends to confuse the mind of the reader, and ultimates in what Jesus denounced, namely, straining at gnats and swallowing camels."

Whoever will read the entire article, "A Correction," from which the above is quoted, will easily perceive that Mrs. Eddy regarded it as a great mistake to present the spiritual man, at the present stage of human thought and development, as a "pure abstraction." On the other hand, she clearly declares that the "spiritual body," and the "right ideas" which compose it, should be considered, for the present, in connection with "their correlatives" in the counterfeit material sense of body. To do otherwise, "tends to confuse the mind of the reader," and makes Christian Science seem to the beginner like the teaching of "nihilism," or the annihilation of man.

Mark Twain on War, From "The Mysterious Stranger."

"Monarchies, aristocracies and religions are all based on that large defect in your race—the individual's distrust of his neighbor, and his desire, for safety's or comfort's sake, to stand well in his neighbor's eye. These institutions will always remain, and always flourish, and always oppress you, affront you, and degrade you, because you will always be and remain slaves of minorities. There was never a country where the majority of the people were in their secret hearts loyal to any of these institutions."

I did not like to hear our race called sheep, and said I did not think they were.

"Still, it is true, lamb," said Satan, "Look at you in war—what mutton you are, and how ridiculous!"

"In war? How?"

"There has never been a just one, never an honorable one—on the part of the instigator of the war, . . . and this rule will never change in so many as half a dozen instances. The loud little handful—as usual—will shout for war. The pulpit will—warily and cautiously—object—at first; the great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will say, earnestly and indignantly, "It is unjust and dishonorable, and there is no necessity for it." Then the handful will shout louder, a few men on the other side will argue and reason against the war with speech and pen, and at first will have a hearing and be applauded; but it will not last long; those others will shout them, and presently the anti-war audiences will thin out and lose popularity. Before long you will see this curious thing: the speakers stoned from the platform, and free speech strangled by hordes of furious men who in their secret

hearts are still at one with those stoned speakers—as earlier—but do not dare to say so. And now the whole nation—pulpit and all—will take up the war-cry, and shout itself hoarse, and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open. Next, the statesmen will invent cheap lies, putting the blame upon the nation that is attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them, and refuse to examine any refutations of them; and thus he will by and by convince himself that the war is just, and will thank God for the better sleep he enjoys after this process of grotesque self-deception.”

To Nature.

I cried, “Ye stars, ye waters,
On my heart your mighty charm renew;
Still, still let me, as I gaze upon you,
Find my soul becoming vast like you.”

From the intense, clear, star-sown vault of
heaven,
Over the lit sea’s unquiet way,
In the rustling night-air came the answer—
“Wouldst thou *be* as these are? *Live* as
they.

“Unaffrighted by the silence round them,
Undistracted by the sights they see;
These demand not that the things without
them
Yield them love, amusement, sympathy.

“But with joy the stars perform their shin-
ing,
And the sea its long moon-silvered roll;
For in God they live, nor pine with noting
All the fever of some differing soul.

* * * * *
“In their own task all their powers pouring,
These attain the mighty life you see.”

MATTHEW ARNOLD.

How to Pray.

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.

East London.

’Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal
Green,
And the pale weaver, through his windows
seen
In Spitalfields, looked thrice dispirited.

I met a preacher then I knew, and said:
“Ill and o’erworked, how fare you in this
scene?”

“Bravely!” said he; “for I of late have been
Much cheered with thoughts of Christ, *the
living bread!*”

Oh human soul! since ever 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. MATTHEW ARNOLD.

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.

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"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 Impending Revolution.

That there is an impending revolution needs no prophetic insight to discern, in fact it is no longer impending it is here. If the great world war did nothing else, it at least broke "earth's stupid rest," and helped humanity to find itself, to realize that it could no longer exist like dumb-driven cattle, but had to grapple bravely with the fundamentals of existence instead of merely taking things for granted, for "Eternal Truth is changing the universe," and "mortals are dropping off their mental swaddling clothes." The combined forces of capitalistic monopoly and ecclesiasticism, aided and abetted by a jackal press endeavoring by means of crude caricatures, poison gas editorials and fake

"news," to debauch the mesmerized mentalities of the wage-slaves, no longer avails to prop a discredited system. The stern logic of facts has impressed upon the minds of men the full meaning of Goldsmith's oft-quoted lines:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

If anyone can without risk of literary indigestion, glance over the contents of *The Literary Digest*, he will find cartoons and articles of the most reactionary kind, culled by that enterprising scissors and paste emporium from the periodical press, which have but one object in view, which is to colour, misrepresent, distort, discredit and abuse as insultingly as possible every effort of labor to come into its own. But the capitalistic press is manifesting symptoms of what our materia-medica friends would call arteriosclerosis resulting from senile debility and as Bunyan wrote of the decrepit Giant Pope, capitalism and ecclesiasticism must be in sore straits when they are forced to adopt such feeble tactics to stave off the inevitable fate which awaits them. "The broadest facts array the most falsities against themselves, for they bring error from under cover. It requires courage to utter truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion."

The failure of the industrial conference was to be expected for opposites do not dwell together either in premise or conclusion. It is truly pitiable to see dull statesmen temporising, and ringing the changes verbally over the relations of labor and capital to each other and to a hypothetical public which is neither. Such skirmishing does not even touch the fringes of the subject. There is no use in any longer disguising the issue. The truth is that labor has awaked from the long sleep of centuries and the appeal of Shelley is at length being answered:

"Rise like lions after slumber,
In unvanquishable number;
Shake your chains to earth like dew
Which in sleep had fallen on you—
Ye are many, they are few."

To say, as was stated some time ago on the editorial page of a periodical claiming to be an international newspaper that "labour is property," is a blasphemous libel on labour, published in the interest of monopoly. Compared with it Proudhon's statement that property is robbery is sweetly reasonable. Contrast with this snobbish utterance the clean-cut declaration of the greatest President of the United States.

"Lincoln truly served mankind because he loved mankind," said Governor Lowden of Illinois, speaking on "Lincoln the American" at the Lincoln Night dinner of the Middlesex Club at Boston, Mass., on February 12 of this year. "The moral grandeur to which Lincoln attained, made him the wisest of men." Lincoln the American did not say that labour is property. This is what he said: "LABOUR IS PRIOR TO AND INDEPENDENT OF CAPITAL. CAPITAL IS ONLY THE FRUIT OF LABOUR AND COULD NEVER HAVE EXISTED IF LABOUR HAD NOT FIRST EXISTED. LABOUR IS THE SUPERIOR OF CAPITAL AND DESERVES MUCH THE HIGHEST CONSIDERATION." Our capitalist press lauds Lincoln, and yet would call such a viewpoint as this bolshevistic!

The impending revolution is the product of evolution, it is based on a higher understanding of truth; its basis is not material but spiritual. "This material world is even now becoming the arena for conflicting forces: On one side [capitalistic-materialism] there will be discord and dismay; on the other side there will be Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth."

The world has been "lulled by stupefying illusions," and man's inhumanity to man has made countless thousands mourn, but: "A glorious day is dawning, and o'er the waking earth, the heralds of the morning are springing into birth. In dark and hidden places there shines the blessed light; the beam of truth displaces the darkness of the night." "The advocates of error, foresee the glorious morn, and hear in shrinking terror, the watchword of reform. It rings from hill and valley, it breaks oppression's chain, a thousand freemen rally, and swell the mighty strain."

Despite the efforts of wicked minds to compass more evil by distortion of truth, "mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding."

"Unwillingness to learn all things rightly" has bound Christendom with chains. . . . "Before error is wholly destroyed there will

be interruptions of the general material routine". . . but "Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit."

STEPHEN H. ALISON.

Working For the New Order.

To Christian Scientists who look for the realities behind the appearance of things, the persistence of strikes, the uncompromising tone of the radical press, the general indifference to present old forms of church and state, the breaking up without collaboration of the industrial conference,—all indicate the work Scientists have to do in bridging the gulf between the dissolving old order and the coming new order we faintly hear and dimly see, but somehow feel, like the first presence of dawn.

In solving any large problem, or working on it scientifically,—"a human perception of Science must be correct in order to be subject to demonstration." In getting a right concept of the present struggle of mankind for justice and freedom, we are to be clear that man and the rights of man have precedence over all things else; as "the Sabbath was made for man, and not man for the Sabbath," so God gave man dominion over all the earth, hath put all things under his feet, and the earth is our God's and they that dwell therein, and that Love which is God is impartial and universal in its bestowals. Two years ago, true mental workers felt that the most obvious work in human consciousness was to dissolve the militaristic lie, the divine right of kings to rule man and even to destroy him if necessary, in fulfilling its mad ambition and low revenge. Truth acting by means of reformers having subdued in a measure that awful lie, we now confront "the determination to hold Spirit in the grasp of matter", the old purpose to rob and steal what belongs to God and man, in the supposition that mortal man can really own and do as he pleases with as much of the infinite good as selfishness and tyranny can conspire to hypnotize mortals into toiling to accumulate for him to hide away, like the dog in the manger, from universal human use and enjoyment.

The false meaning of capital is an age-old conspiracy of selfishness and greed to hog the earth and its fullness which is rightly all mankind's impartially. The true meaning of capital is the one substance, the all-good, distributing itself justly, wisely, with no respect of persons, for every human being's sustenance and blessing. And we, as Christian Scientists, have to wake and see the living nexus between all forms of good, food, clothing, shelter, freedom, justice leisure,—and the one Source, Owner and Distributor of all this good, too wise to err and too

good to be unkind, the one all-Father who cares for us here below, thus tenderly expressing the Fatherhood of God, Whom we can really see and love as far as His gifts of faith and moral courage lift us and empower us to demonstrate or realize these glorious facts for ourselves and others.

The false meaning of labour is that it is the property of such unprincipled mortals as would own and use their fellow-men for their own advantage and profit, would raise themselves on the bodies and souls of living men. The true meaning of labour is the action of God by means of man, the activities of Mind appearing through the mists of sense as the work of workers; the operations of Truth and Love manifesting on the human plane as human achievement, an improving world preceding "the new earth wherein dwelleth righteousness."

It is our business as Scientists to hold fast that which is good, including the lesson that they which take the sword must needs perish by the sword, but the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, to the destruction of intrenched evils trying to wear the clothing of government and religion, whose sole realities are that God governs man by righteous laws judging and protecting him; expressed in religion as, Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbor as thyself.

Having done this work of mental anatomy which Science and Health says is so important in the excision of error, there remains for Scientists to "hold thought steadfastly to the enduring, the good and true," this real and right concept of the general situation, the universal present condition until the truth about it has destroyed the error, until the economic rationality of co-operation comes to pass as actual government of the people, for the people, by the people, thus acknowledging practically that one Father of all has created one brotherhood of all mankind.

Alice Boyd.

Industrial Freedom.

Men of England, heirs of glory,
Heroes of unwritten story,
Nurslings of one mighty Mother,
Hopes of her, and one another:

Rise like lions after slumber,
In unvanquishable number;
Shake your chains to earth like dew
Which in sleep had fallen on you—
Ye are many, they are few.

What is freedom?—Ye can tell
That which Slavery is too well,
For its very name has grown
To an echo of your own.

'Tis to work and have such pay
As just keeps life from day to day,
In your limbs, as in a cell,
For the tyrants' use to dwell,

So that ye for them are made
Loom, and plough, and sword, and spade—
With or without your own will bent
To their defence and nourishment.

'Tis to see your children weak
With their mothers pine and peak,
When the winter winds are bleak—
They are dying while I speak.

'Tis to hunger for such diet,
As the rich man in his riot
Casts to the fat dogs that lie
Surfeiting beneath his eye.

'Tis to let the Ghost of Gold
Take from toil a thousand-fold
More than e'er its substance could
In the tyrannies of old;

Paper coin—that forgery
Of the title deeds which ye
Hold to something of the worth
Of the inheritance of Earth.

'Tis to be a slave in soul,
And to hold no strong control
Over your own will, but be
All that others make of ye.

And at length when ye complain
With a murmur weak and vain,
'Tis to see the tyrant's crew
Ride upon your wives and you—
Blood is on the grass like dew!

Then it is to feel revenge,
Fiercely thirsting to exchange
Blood for blood—and wrong for wrong:
Do not thus when ye are strong!

Birds find rest in narrow nest,
When weary of their winged quest,
Beasts find fare in woody lair,
When storm and snow are in the air.

Horses, oxen, have a home,
When from their daily toil they come;
Household dogs, when the wind roars,
Find a home within warm doors.

Asses, swine, have litter spread,
And with fitting food are fed;
All things have a home but one—
Thou, O Englishman, hast none!

This is slavery; savage men,
Or wild beasts within a den,
Would endure not as ye do—
But such ills they never knew.

What art thou, Freedom? Oh, could slaves
Answer from their living graves
This demand, tyrants would flee
Like a dream's dim imagery.

Thou art not, as impostors say,
A shadow soon to pass away,
A superstition and a name
Echoing from the cave of Fame.

For the labourer thou art bread
And a comely table spread,
From his daily labour come
In a neat and happy home.

Thou art clothes, and fire, and food,
For the trampled multitude;
No—in countries that are free
Such starvation cannot be
As in England now we see.

To the rich thou art a check;
When his foot is on the neck
Of his victim, thou doth make
That he tread upon a snake.

Thou art Justice—ne'er for gold
May thy righteous laws be sold
As laws are in England; thou
Shield'st alike both high and low.

Thou art wisdom—freemen never
Dream that God will damn forever
All those who think those things untrue
Of which priests make such ado.

Thou art Peace—never by thee
Would blood and treasure wasted be,
As tyrants wasted them, when all
Leagued to quench thy flame in Gaul.

Thou art Love—the rich have kissed
Thy feet, and, like him following Christ,
Give their substance to be free,
And through the rough world follow thee;

Or turn their wealth to arms, and make
War for thy beloved sake
On wealth and war and fraud, whence they
Drew the power which is their prey,

Science, Poetry and Thought
Are thy lamps; they make the lot
Of the dwellers in a cot,
Such they curse their Maker not.

Spirit, Patience, Gentleness.
All that can adorn and bless,
Art thou—let deeds, not words, express
Thine exceeding loveliness.

Let a great Assembly be
Of the fearless and the free,
On some spot of English ground
Where the plains stretch wide around.

Let the blue sky overhead,
The green earth on which we tread,
All that must eternal be
Witness the solemnity.

From the workhouse and the prison,
Where pale as corpses newly risen,
Women, children, young and old,
Groan for pain and weep for cold;

From the haunts of daily life,
Where is waged the daily strife
With common wants and common cares,
Which sows the human heart with tares;

Lastly, from the palaces
Where the murmur of distress
Echoes, like the distant sound,
Of a wind alive around

Those prison-halls of wealth and fashion
Where some few feel such compassion
For those who groan and toil and wail
As must make their brethren pale;—

Ye who suffer woes untold,
Or to feel or to behold
Your lost country bought and sold
With a price of blood and gold;

Let a vast assembly be,
And with great solemnity
Declare with measured words that ye
Are as God has made ye, free!

Be your strong and simple words
Keen to wound as sharpened swords;
And wide as targes let them be,
With their shade to cover ye.

Let the tyrants pour around
With a quick and startling sound,
Like the loosening of a sea,
Troops of armed emblazonry.

Let the charged artillery drive
Till the dead air seems alive
With the clash of clanging wheels
And the tramp of horses' heels.

Stand ye calm and resolute,
Like a forest close and mute,
With folded arms, and looks which are
Weapons of unvanquished war.

And let Panic, who outspeeds,
The career of armed steeds,
Pass, a disregarded shade,
Through your phalanx undismayed.

Let the laws of your own land,
Good or ill, between ye stand,
Hand to hand, and foot to foot,
Arbiters of the dispute:

The old laws of England—they
Whose reverend heads with age are grey,
Children of a wiser day;
And whose solemn voice must be
Thine own echo—Liberty!

On those who first should violate
Such sacred heralds in their state
Rest the blood that must ensue;
And it will not rest on you.

And if then the tyrants dare,
Let them ride among you there,
Slash, and stab, and maim, and hew;
What they like, that let them do.

With folded arms and steady eyes,
And little fear, and less surprise,
Look upon them as they slay,
Till their rage has died away.

Then they will return with shame
To the place from which they came;
And the blood thus shed will speak
In hot blushes on their cheek.

Every woman in the land
Will point at them as they stand;
They will hardly dare to greet
Their acquaintance in the street.

And the bold true warriors,
Who have hugged danger in wars,
Will turn to those who would be free
Ashamed of such base company.

And that slaughter to the Nation
Shall steam up like inspiration,
Eloquent, oracular;
A volcano heard afar.

And these words shall then become
Like oppression's thundered doom,
Ringing through each heart and brain,
Heard again— again—again!

Rise like lions after slumber
In unvanquishable number!
Shake your chains to earth, like dew
Which in sleep had fallen on you—
Ye are many, they are few.

PERCY BYSSHE SHELLEY.

NOTE—"The Mask of Anarchy," from which poem the foregoing lines forming the concluding portion are taken, was written by Shelley in 1819, soon after the Manchester Riot known as The Peterloo Massacre, the result of an attempt to suppress a mass meeting on August 9, 1819, at St. Peter's Field, Manchester, in behalf of Parliamentary reform. The civil authorities invoked military aid, with the result that cavalry charges caused the death of at least half a dozen persons, while twenty or thirty received sabre wounds and fifty more were injured in other

ways. Shelley's indignation inspired this eloquent poem, which was not published until 1832, ten years after his death. It should be especially noted that Shelley fastens the charge of anarchy, not on the people assembled in mass meeting, but upon the so-called representatives of law and order, who sought tyrannically to suppress a popular assemblage. The poet refers scathingly to the different ministers of the crown, "bishops, lawyers, peers or spies" whom he held responsible, and says:

Last came Anarchy; he rode
On a white horse splashed with blood;
He was pale ev'n to the lips,
Like Death in the Apocalypse.

And he wore a kingly crown;
In his grasp a sceptre shone;
On his brow this mark I saw
"I AM GOD, AND KING AND LAW."

For with pomp to meet him came,
Clothed in arms like blood and flame,
The hired murderers who did sing,
"Thou art God, and Law and King."

Lawyers and priests, a motley crowd,
To the earth their pale brows bowed;
Like a bad prayer not over loud
Whispering—"Thou art Law and God!"

Then all cried with one accord,
"Thou art King, and God and Lord;
Anarchy, to thee we bow,
Be thy name made holy now."

Shelley indicates that "Murder, Fraud, and Anarchy" posing as law and government were put to flight by Hope, who then addresses the men of England in the stirring appeal above quoted. S. H. A.

State Authority Versus Labor.

Authority is in the hands of men, who, like all the rest, are ever ready to sacrifice the common weal if their own personal interests are at stake; with the sole difference that these men, encountering no resistance from the oppressed, are wholly subject to the corrupting influence of authority itself.

Therefore, it is that the evil principle of violence relegated to authority is ever increasing, and the evil becomes in time worse than that which it is supposed to control; whereas, in the individual members of society, the inclination to violence is always diminishing, and the violence of authority becomes less and less necessary.

As its power increases in measure of its duration, State authority, though it may eradicate internal violence, introduces into life other and new forms of violence, always increasing in intensity. And though the violence of authority in the State is less strik-

ing than that of individual members of society toward each other, its principal manifestation being not that of strife, but of oppression, it exists none the less, and in the highest degree.

It cannot be otherwise; for not only does the possession of authority corrupt men, but either from design or unconsciously, rulers are always striving to reduce their subjects to the lowest degree of weakness—for the more feeble the subject, the less the effort required to subdue him.

Therefore violence employed against the oppressed is pushed to its utmost limit, just stopping short of killing the hen that lays the golden egg. But if the hen has ceased to lay, like the American Indians, the Fiji Islanders, or the Negroes, then it is killed, despite the sincere protests of the philanthropists against that mode of procedure.

The most conclusive proof of this assertion, at the present time, is the position of the working-men, who are in truth simply vanquished men.

Despite all the pretended efforts of the upper classes to lighten their position, all the working-men of the world are subjected to an immutable iron rule, which prescribes that they shall have scarcely enough to live upon, in order that their necessities may urge them to unremitting toil, the fruits of which are to be enjoyed by their masters, in other words, their conquerors. "The Kingdom of God is Within You."—*Lyof N. Tolstoi*, pp. 158-159.

Tolstoi on True Prayer.

I not only do not reject solitary prayer, which re-establishes the divinity of the soul, but I regard it, on the contrary, as a necessary condition of spiritual (true) life. I reject petitionary prayer and public prayer with its singing, images, candles, and even theatricalities, as sacrilegious. I often wonder how this public and petitionary prayer can exist among men calling themselves Christians, when Jesus clearly and definitely said that one should pray in solitude, and that you should not ask for anything, because before you open your mouth "Your Father in heaven knoweth what ye need."

As to myself I will say—without at all thinking that this is good for all, and that all ought to do so—that I have long ago contracted the habit of praying in solitude every morning, and that this my daily prayer is as follows:

Our Father who art in Heaven, hallowed be Thy name. And after this I add, from the Gospel of John: Thy name is love, God is love. He who abides in love abides in God, and God in him. No man hath seen God anywhere, but if we love one another, then He abides in us, and His love is fulfilled in us. If any man say "I love God, but hateth his

brother, he is a liar, for he that loveth not his brother whom he sees, how can he love God whom he hath not seen. Brothers, let us love one another; love is from God and knoweth God, because God is love.

Thy kingdom come. And I add: Seek ye the kingdom of God and His righteousness and all the rest will be added unto you. The Kingdom of God is within you.

Thy will be done on earth as it is in Heaven. And here I ask myself whether I really believe that I am in God and God in me? And do I believe that my life consists in increasing love in myself?... Is it true that I do not wish to live for personal desires and human glory, but only for the fulfilment of the will of God? And I add the words of Jesus from the three Gospels; "Not my will but Thine: and not what I desire but Thou desirest. And not as I desire, but as Thou desirest.

Give us this day our daily bread. I add: My food consists in doing the will of Him that sent me, and completing it. Deny thyself, take up thy cross for each day, and follow me. Take my yoke upon you and learn of me, for I am meek and humble in heart, and you will find peace for your soul, for my yoke is easy and my burden is light.

And forgive us our sins as we forgive those who sin against us. I add: And your Father will not forgive you your sins unless each one of you forgive your brother who has sinned against him.

And lead us not into temptation. I add: Beware of the temptations of the flesh, of ambition, of ill-will, of gluttony, adultery, human glory. Do not give your alms before men, but so that your right hand does not know what your left is doing. And he is not meet for the kingdom of God who having taken the plough, looks back. Rejoice when you are abused and humiliated.

But deliver us from evil. I add: Beware of what issues from the heart: evil thoughts, murders (every ill-will toward men, thefts (profiting by what one has not earned), adultery (even in thought), false witness, slander.

I conclude the prayer again with the words of the Gospel of John: "And we know that we have passed from death into life if we love our brother. He that loveth not his brother has not eternal life abiding in him."

So do I daily pray, adapting the words of this prayer to my actions and my spiritual state.

But besides this prayer I pray when I am alone with myself. I read the thoughts of wise and righteous men, not only Christian and not only ancient; and reflect, searching out before God the evil in my heart, and trying to extract it. I also endeavor to pray during the daily round of my life when I am with men, and passions are getting hold

of me. It is in these cases I try to recall to mind all that took place in my soul during my solitary prayer; and the more sincere that prayer was, the easier it is to refrain from evil.

This is all I wish to tell you about prayer, in order that you should not think I reject it.—*Lyof N. Tolstoi, from "Private Letters."*

Tolstoi on Prayer.

I believe in God, whom I understand as Spirit, as Love, as the Source of all. I believe that man's true welfare lies in fulfilling God's will, and His will is that men should love one another, and should consequently do to others as they wish others to do to them—of which it is said in the Gospels that in this is the law and the prophets. I believe, therefore, that the meaning of the life of every man is to be found only in increasing the love that is in him; that this increase of love leads man to even greater and greater blessedness and helps more than anything else towards the establishment of the kingdom of God on earth: that is, to the establishment of an order of life in which discord, deception, and violence... will be replaced by free accord, by truth, and by the brotherly love of one another. I believe that to obtain progress in love there is only one means: prayer... private prayer, like the sample given them by Jesus, consisting of the renewing and strengthening, in their consciousness, of the meaning of life and of their dependence solely on the will of God.

Tolstoi's Creed of Helpfulness.

"The Count,' writes Behrs" (as quoted by J. A. T. Lloyd, in "Two Russian Reformers"), "invited me to go with him into the forest, and we two having taken our axes with us, cut down some trees, lopped off the branches, and piled the logs in order on the peasant's cart. I must confess I worked with a hearty good will, and experienced a pleasure in the work I had never known before... All the time we worked the poor peasant's face wore an expression of quiet gratitude. Leo Nicholaevitch, noting my frame of mind, purposely rewarded my zeal by allotting to me the harder share of the work. And when we had finished and sent the moujik away rejoicing he turned to me and said: 'Is it possible to doubt the necessity of helping our neighbor in distress, or the joy such help brings with it?'"

"The change to definite Christianity, however, involved certain definite renunciations in his outer life... His brother-in-law comments upon this outward change... "The change that has taken place in his entire personality within these last ten years is in the true sense of the word a full and radical change. Not only has his life and his rela-

tion to men and creatures changed, but we remark a similar change in his sphere and mode of thought'... The goal of Count Tolstoi, his brother-in-law notes, has become the ideal of love for one's fellow-man."

"As one surveys Tolstoi's contribution to the world of thought, one realizes how this process of stripping off first one idle accessory and then another encroached upon all other ideas. It is possible to sustain life without feeding upon one's fellow-animals. It is possible to sustain bodily health without slaughtering them for amusement. It is possible to live reasonably without dissociating oneself from the great mass of one's fellow men. It is possible to feed the mind without priding oneself upon the enjoyment of artistic pleasures which are meaningless to the great majority of mankind."

Soviet's Peace Offers Hold.

(From *The New Orleans Item*.)

The following interview with Nikolai Lenine by *The Manchester Guardian's* correspondent, who went to Russia to study the political situation, concerns the report offered the Paris peace commission by William C. Bullitt, the American correspondent, who was for a time an attache of the American delegation in Paris and was sent to Russia, he says, by Colonel E. M. House to talk with Lenine.

Bullitt, who resigned his post with the American delegation in May because of the rejection of his report, appeared before the United States senate foreign relations committee in September and said Secretary Lansing told him in Paris he (Lansing) was greatly dissatisfied with the peace treaty and it would prove a failure.

BY M. T. GOODE

(Chicago Tribune-N. Y. Times Service.)

Manchester, England, Oct. 22.—An interview with Lenine had been a matter of some difficulty to arrange—not because he is unapproachable; he goes about with as little external trappings or precautions as myself—but because his time is so precious.

But at last it was arranged, and I entered the Kremlin inclosure and drove across to the building where Lenine lives.

When Lenine entered the room I found myself facing a man of middle height, about 50 years of age, active and well proportioned. His features at first sight seem to have a slight Chinese cast and his hair and pointed beard have a ruddy brown tinge. He speaks clearly in a well-modulated voice, and throughout the interview expressed himself with the lucidity that was as startling as it was refreshing.

Guidance of the interview was left to me. I began at once. I wanted to know how far

the proposals which Bullitt took to the conference at Paris still held good.

Soviet Proposals Hold Good.

Lenine replied they still held good, with such modification as the changing military situation might indicate. Later, he added that, in agreement with Bullitt, it had been stated the changing military position might bring alterations. Continuing, he said Bullitt was unable to understand the strength of British and American capitalism, but if Bullitt were President of the United States peace would soon be made.

Then I took up again the thread by asking what was the attitude of the soviet republic toward small nations who had split off from the Russian empire and had proclaimed their independence.

He replied Finland's independence had been recognized in November, 1917, and that he (Lenine) personally had handed to Swinsmfud, the head of the Finnish republic, the paper on which this recognition was officially stated; that the soviet republic had announced some time previously that no soldiers of the soviet republic would cross the frontier with arms in their hands, and that the soviet republic had decided to create a neutral strip or zone between their territory and Esthonia and would declare this publicly; that it was one of their principles to recognize the independence of all small nations, and that, finally, they had just recognized the independence of the Bashkir republic—and, he added, "the Bashkirs are a weak and backward people."

Would Quit Official Propaganda.

For the third time I took up the question ing, asking what guarantees could be offered against the official propoganda among the western peoples if by any chance relations with the soviet republic were opened.

His reply was they had declared to Bullitt they were ready to sign an agreement not to make any official propoganda. As a government they were ready to undertake that no official propoganda should take place. If private persons undertook propoganda they would do it at their own risk and would be amenable to the laws of the country in which they acted.

Russia had no laws, he said, against propoganda by the British people. England has such laws; therefore, Russia is more liberal-minded. They would permit, he said, the British, French or American government to carry on propoganda of their own.

He cried out against the defense of the realm act, and, as for the freedom of the press in France, he declared he had just been reading Barbusse's novel, "Clarte," in which were two censored patches. "They censor

novels in free, democratic France," he observed.

Calls Soviet System Best.

I asked if he had any general statement to make, upon which he replied the most important thing for him to say was that the soviet system was the best, and the English workers and agricultural laborers would accept it if they knew it.

He hoped after peace the British government would not prohibit publication of the soviet constitution. He said the soviet system was even now victorious, and the proof of that statement was seen in the persecution of soviet literature in free democratic countries.

My allotted time had expired and, knowing he was needed elsewhere, I rose and thanked him, and, making my way back through the council chamber and clerks' room to the stair and courtyard, where were young Russian guards, I picked up my droshky and drove back across Moscow to my room to think over my meeting with Vladimir Ulianoff.

NOTICE.

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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.

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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.

Religion Versus Authority.

The crux of the situation as between ec-
clesiasticism and religion has always turned
on the question of authority. The truly re-
ligious man submits to no human authority,
not from satanic pride, nor rebelliousness,
but because he only recognizes the voice of
God manifesting itself in his individual con-
sciousness. It was because of the confidence
born of this understanding that it was said
of Jesus that he spoke as never man spoke
before, and that he taught the multitude as
one having authority, and not as the scribes.
This did not imply the abuse of authority by
seeking to impose his own human will upon
others, but merely that his inner conviction
of the truth of his message caused him to

speak convincingly and with earnestness so
that his words found their way with penetrat-
ing force into the religious sense of his hear-
ers. No one is capable of speaking or writing
forcefully unless untrammelled by human
restrictions, for spiritually understood it is
above all things true that God is a "jealous
God" and suffereth no divided allegiance.
Ye cannot serve God and mammon. No man
can serve two masters. You must not go after
strange gods. "Thou shalt have no other
gods before me." Hear, O Israel, the Lord
our God is one Lord, Him only shalt thou
serve. Nor is this to be thought of as being
the human sense of exclusiveness ascribed to
an anthropomorphic deity, but to the stern
necessity of absolute adherence to Principle,
to an undivided allegiance to Truth, without
fear or favor, caring not whither Truth may
lead, because it cannot lead astray, knowing
what is meant by that love of truth which
makes one free indeed.

The love which the true Christian Sci-
entist cherishes for the author of Science and
Health is because she was above all things
true to the voice of truth in herself to such
an extent that to the unregenerate mind, her
attitude seemed to be egotistical, whereas it
was egoistic; in other words, she spoke as
"one having authority and not as the scribes."

This sublime confidence cannot be simu-
lated, it has to be felt to be expressed, and
its tone carries conviction. When Mary
Baker Eddy wrote that the "only priest is
the spiritualized man," she stated what spir-
itualized thought intuitively recognizes at
once as positively true. Every man and every
woman must work out his or her own salva-
tion, there is no other way. Mortals
clamor for some one to do the work for them.
They seek to evade the arduous ordeal, and
would be saved vicariously, but it cannot be.
Ye shall know the truth and the truth shall
make you free, then are you free indeed, but
until this truth dawns in the individual con-
sciousness that man owes undivided allegi-
ance to God, good, and cannot mentally ac-
knowledge any other power apart from God,
he is a double-minded man, and "a double-
minded man is unstable in all his ways."
.... "But whoso looketh into the perfect

law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

It is characteristic of genius that it is unfettered. Every great man has gone his own way, realizing and manifesting his highest sense of good, and the world has wondered and profited thereby. Verbose human psychologists have written of the "insanity of genius" forgetting that to be great is to be misunderstood, even although to be misunderstood is not always to be great. Therefore, "so speak ye, and so do, as they that shall be judged by the law of liberty."

STEPHEN H. ALISON.

Letters from Experienced Scientists

TREATING OURSELF.

622 Audubon Building,
New Orleans, La.
November 11, 1919.

Dear Friend:

Your letter came the next day after the package was received, and was not answered at once because it did not come to me what word of Truth applied to the problem. I see that God is leading you, and I judge that you are not outlining the demonstration. If we are declaring the truth for a situation, we have to be careful that the human will and human judgment have been caused to "pattern the divine;" then whatever ought to be will be seen as the right even before it comes to pass.

As health is after all a state of mind, you want to avoid thinking and voicing error as far as possible, not letting malicious error take away your heritage of faith and hope, but keep the resolve to "Be of good cheer." Since there is a God who is good, it must needs be that the real heritage of every human being is "freedom, harmony and boundless bliss," and you can rise above the mist that went up from the earth and would hide your real self.

Since you seem to lack patience, deny this lie scientifically by knowing many times that you have no mortal self, inherit no mortal qualities, for you have but one Father and Mother, "the patient, tender and true, the altogether lovely"; that "the unhurried action of God" is all that moves or governs anyhow; there is no material action or motion for there is no matter; God's thinking and loving by means of man are the real activities of being; so try to abide in the sense of resting in divine Love, as an idea poised in Mind, "like the stars without hasting, without hindrance; but always *trusting*, for the clay does not reply to the Potter. "Be still and see the salvation of the Lord; the battle is not yours but God's."

As often as you can lose yourself in Science and Health, where you are under the invisible influence of the Holy Spirit which inspires and illumines that book, you will find a definite benefit. Avoid letting "error rehearse error" through your thought, particularly fastening itself to people, as that is the working of animal magnetism to hinder you. Forgive us our debts as we forgive our debtors means "Love is reflected in love"—for health or wholeness we have to keep a kindly feeling in all directions, charging injustice and wrong off to the devil (aggressive evil knowing it hath but a short time) so we can love our fellow-man which is life harmonious.

To realize for yourself that food (its spiritual reality for there is no matter) is God's ideas coming to man and being digested and assimilated by him perfectly, for Mind is the Source of all action, "supreme in the physical realm—so-called—as well as in the spiritual."

Realize there is no such thing as a doctor-law for the only real Mind is also the Great Physician, Who diagnoses the case of man that he is "the *full* reflection of God," is "the compound idea of God, including all right ideas." Keep reversing the suggestions which come to you until you come to think of yourself habitually as a body of ideas "fitly joined together" and not as a mass of matter; as an idea in Mind governed by your Principle, as numbers and notes are so governed. All agree that we have to be thinking something all the time, and it is quite important to "be thinking God's thoughts after Him," to be steadily declaring for or knowing harmony, freedom, the rights of man as coming from God Who gives nothing to take away. Keep your good consciously connected up in thought with *Where* it comes from, so that you will not be unwittingly hypnotizing yourself and others by admitting or "strong thinking" that man can do or undo things. Get it clear and keep it so that "man has no underived power, . . . the clay cannot reply to the Potter, . . . I can of mine own self do nothing, . . . the good we are is *all* we are, and dwell on these truths in order to purify your thought, since health is a state of mind which has to be realized before it can be manifested. All Scientists have to be strong in the Lord and in the power of His might, clear and firm in conscious truth while the universal human consciousness seems so chaotic, in order to keep their balance, for it is more than ever plain that "you handle error or error will handle you." So try to keep your thought dwelling in the fundamentals of Science, so that you will not be deceived by the appearance that evil, sickness, etc., is person, place or thing, but can see it as only suggestions from "the father of lies."

Work especially to keep error separate from your thought of man, for by mentally fastening it to a person you give it body and give it life and power (so far as you are concerned), and so carry out the devil's purpose to undo you for declaring its nothingness, for "what most enrages the carnal mind (at the Scientist) is the doctrine of its nothingness" which we are embodying through the fact that we have accepted Christian Science the law of mortal mind's destruction; hence we need to identify ourselves as consciously as possible with the new-born spiritual idea which is our identity or individuality, in order to embody sufficiently the health (wholeness), strength, peace of our Principle, intelligence and Love.

The demonstration of justice and freedom does not seem easy because the subconscious mind of mortal man is arrayed against the spiritual idea or spiritualized woman who is destroying its old lord-of-creation kingdom ruling over woman and all the earth. The collective consciousness of woman is waking to its right of self-government under Principle only, and is trying to shake off the unconscious tyranny and monopoly of the Adam-man with his built-up dream or scheme of fleshly ties as human rights instead of seeing that the rights of man (freedom, justice, etc.) are woman's already because she is the highest form or species of man; so that mortal man can neither bestow them nor take them away; and the universal chemicalization or resistance to this stand which woman is taking that God governs man and hence she is and of a right ought to be free and independent—this mental position woman is reaching, has enraged the beast or animal mind (mortal man) until the anger of it towards woman is felt by every individual man. You have doubtless observed it. In the man who has learned some humility and wisdom, it is less pronounced and he recognizes that woman is a human being, and as such he owes her a square deal, fair play; that she ought to be treated as he would like to be, as he would deal with another man who could defend himself by his own strength and courage. But the present process called the "equalization of the sexes" is so fast despoiling the stronghold of mortal man that masculine thought's resistance is moral insanity (wherever he is confronted with the unwelcome new order in which she is free in advance of him) and his revenge is gross injustice and often cruelty. The spiritualized woman's difficulties are inherent in mortal existence itself, and will disappear only as she destroys fundamental evil—which all Scientists like yourself are rapidly doing.

Because the reality of marriage, the union of the male and female of God's creating,

wisdom and love in one Mind, is yet so little discerned, the normal woman must have on the one hand the practical wisdom to "go forth into life with the smallest expectations but with the largest patience;" and on the other hand the intuition of love so clear that she involuntarily trusts the operations of her Soul which is the infinite Love; and so is sustained to prove that "clad in the panoply of Love human hatred cannot reach you." You see why Mrs. Eddy enjoined upon women the great need of demonstrating humility and charity, since she must "preserve affection." Unflinching tenderness is its own peace and security. Like light, it cannot even see darkness or evil. This is woman's wisdom and salvation, not because she demands it or anything, but because in the nature of things it is found to be hers, as the "one increasing purpose runs, and the thoughts of men are widened with the process of the suns."

Yours affectionately,

ALICE BOYD.

The Christian Scientist, New Orleans, La.:

Dear Friends:

I received copies of the paper, and please accept my thanks for same. In my opinion we need a radical Science periodical and yours seems to fill the bill.

I am a member of the Mother Church in Boston and have been a student of Science for thirteen years. During this time some thirteen articles and poems of mine have appeared in the "Sentinel" and "Journal." Later I may forward some of my work, for your consideration, if you care to see it.

I greatly fear that in the Science organization the spirit of Mrs. Eddy's teaching is being gradually submerged in a sea of intolerance and bias. The effort to control and monopolize Truth savors very much of the machinations of the Roman Catholic church. There is a growing tendency, moreover, to utterly ignore the subtle errors that have crept into our ranks while magnifying and exaggerating the evils of other denominations. So filled are the mentalities of certain Scientists with the fear of malicious animal magnetism that the great truth that Mrs. Eddy teaches, viz, that "clad in the panoply of Love human hatred cannot reach you" is almost entirely disregarded.

During the recent war it seemed to me that many of the editorials published in the "Monitor" were reeking with hate and the paper favored war from the first. I am virtually convinced that Jesus Christ, like Eugene Debs, would have been put behind bars if he had lived at this period. I am of the opinion, furthermore, that Frederick Dixon's articles on the necessity of overcoming sleep are ridiculously far fetched. Christ slept in the fishing boat and He was cer-

tainly more highly evolved than anybody in Boston or out of it. I have a friend who spent hours a day trying to overcome sleep and the sexual inclination with the result that he became unbalanced. He was treated by a Science practitioner here for several months and then pronounced "healed," notwithstanding that he was and is still suffering from dangerous delusions. This practitioner then rendered a bill of \$120 for the "healing" (?). Certainly the thought of commercialism has played havoc in the ranks. I suppose if the Directors (?) in Boston could read this letter they would say that I was being "handled" by "malicious animal magnetism," but I do not propose to close my mind to the terrible evils that are operating in belief in the Science organization. In Mrs. Eddy's article "Ways That Are Vain," she says: "This mistaken way of hiding sin in order to maintain harmony, has licensed evil, allowing it first to smolder, and then break out in devouring flames."

The article "True Spiritual Freedom" in your October number certainly hits the nail squarely on the head.

I am enclosing my check for \$2.20. Kindly send me your paper for one year beginning with the December issue. Also send back numbers from February to September, and oblige,

Yours very truly,

Washington, D. C., Nov. 18, 1919.

Stephen H. Alison, New Orleans, La.:

Dear Mr. Alison—Thank you very much for the first copy of your paper, which I found most interesting. I certainly like "The Christian Scientist" as it seems to reflect a spirit of breadth which is sadly lacking in "The Sentinel." The Christian Science Publishing Society only publish articles by "members" of the Mother Church, which is absurdly narrow. No single organization can monopolize Truth; nor, indeed, can Truth, which is universal, be confined to sects. Imagine a school house seeking to monopolize the principle of numbers to the exclusion of other school houses!

I noticed a number of articles by Rawson in your paper. I have read his book with interest. He is far too big a man to allow others to do his thinking, which probably accounts for the fact that he was "excommunicated" by the Directors (?) of Mother Church. My sister, who is living in England, was healed of a growth on her foot through Rawson's work. It was a particularly interesting healing as my sister's husband is a physician and he told her that it would be necessary to operate. My sister then went to Rawson and a perfect healing resulted in two treatments.

Rawson is certainly a man of profound intellect; but I cannot accept all his deductions. His prediction, for example, that this world of mortal sense is about to vanish from consciousness is not supported by Mrs. Eddy's teaching, as she says in Science and Health, that "the ages must slowly work up to perfection." In my opinion as long as the race persists in perverting mental power and thereby violating the Principle of being, discord will necessarily ensue. The Truth that is reflected at this hour is certainly felt by the race at large but nevertheless each individual must prove for himself he universality of Good. However, like the Bible, Science and Health can be interpreted in various ways. No doubt Rawson's interpretation did not coincide with the heads of the church and so he was put out. We all agree, however, that man is, in his fundamental nature, spiritual.

Thank you very much for back numbers just received. Have you any of Kimball's books left which were advertised in some of your early numbers? Kimball was a rare metaphysician. His housekeeper, by the way, was a Roman Catholic. In this field a year or so ago the Scientists were told to discharge all Catholic servants, by their teachers. As a result many conscientious Catholics lost their jobs. Shakespeare truly said that "the only darkness is ignorance" and he no doubt would have added "fear" if he had lived at this period. In my opinion the trouble in Boston can be largely traced to the obsession about "malicious animal magnetism" and intolerance towards other cults.

Mr. Alison, the unpleasant and peculiar experiences I have had with many so-called Scientists would fill a book. Indeed, so horrified have I been at the immorality, wickedness and mock piety that I have seen manifested by members of this church that I felt called upon to make a deep analysis of the theory of Christian Science as it is generally taught in the endeavor to find the weak link in the chain, with the result that I have absolutely reached the conclusion that the fear of "malicious animal magnetism" is at the root of most of the trouble. Now when a musician sits down to play the piano he has no fear of discord (which might be termed the animal magnetism of music) because he is fully aware that as long as he conforms to a principle harmony will ensue. Hence, what have I to fear if I, individually, am conforming in thought to the great, harmonious Principle of Truth, even though a million men are misusing and abusing their mental powers? "There is no fear in Love."

There is, furthermore, a tremendous tendency on the part of most Scientists to utterly ignore the relative, or human side of things while declaring that any and everything cognized through the medium of sense is non-existent. In a recent number of the *Monitor*

a writer spoke of the ocean as "an unreal concept of an unreal mind." Statements of this sort are utterly meaningless and illogical. I cannot swallow such a theory, although freely admitting that we do not as yet see the ocean or the objects about us in the light of Truth. Mrs. Eddy speaks of a rose as "the smile of God" and in "Miscellaneous Writings" she has written: "In sacred solitude divine Science evolved nature as thought and thought as things." Mrs. Eddy likewise tells us that "Jesus beheld in Science the perfect man who appeared to him where sinning mortal man appears to mortals." That statement is clear enough certainly. Hence, it would logically follow that Jesus would behold in Science the perfect ocean, whereas the average mortal would behold merely a physical body of water. At this hour we certainly seem to "see through a glass darkly," but the fact remains, in true metaphysics, that on all sides is the universe of Spirit, only we are so blinded by self-imposed illusions, occasioned by incorrect thinking, that we discern a perfect condition from an altogether imperfect viewpoint. The fact of the matter is that we cognize objects according to our state of consciousness. Certainly the beauty, purity and joy that a rose typifies are by no means "unreal concepts." I have heard Scientists say that they dislike the sea as it typifies unrest. To me it is a grand symbol of purity, infinite activity, boundless being!

It is really refreshing to get in touch with a fellow Scientist who is not a bigot. If you ever find the time to drop me a line I will be glad indeed to hear from you.

Yours sincerely,

The Christian and the Social Revolution.

(From "The World To-morrow.")

The future historian will almost certainly write that by the autumn of 1919 these profound changes which he will style the social or economic revolution, were well under way, not only in Europe, but in more prosperous and therefore more conservative America. He will go on to add that in its early stages the revolution was without a philosophy, that it had little or no political expression, and that it was carried on by workers many of whom quite sincerely denied any sympathy with "Bolshevism" or Socialism, or indeed any revolutionary doctrine. Nevertheless, our historian will argue, the determined advocacy of the Plumb plan by the railway men, the demand by the miners for the nationalization of mines and the general unrest of labor, the multiplicity of strikes and the continual

cries of alarm from the spokesmen of the middle class, all go to show conclusively that the revolution had begun.

Here we must leave the historian. He will know as we cannot the later developments of the human drama whose beginning we are witnessing. Will economic imperialism win a temporary victory until its own inherent weaknesses and the seeds of war contained in the peace of Paris bring it and with it all mankind to a war more deadly than any that has been imagined? Will certain fortunate groups in key industries in the more "advanced" nations succeed in winning a partnership with capital which will make them forget their brethren, the less fortunate toilers of all races whom an unjust system will still exploit? Or will a new internationalism of labor change the whole face of our political and economic life and rebuild civilization on the basis of such principles as "the common ownership of the means of production," from each according to his ability, to each according to his need," and the Pauline injunction, "If any will not work, neither shall he eat?" Will the conception of the solidarity of labor and the removal of the economic motive for exploitation bring about racial good-will? Will the struggle be attended with bloodshed, chaos and destruction, or will it be comparatively peaceful and constructive?

There is a prior question whose correct answer may help us in some measure to determine the others. It is this: What ought to be the Christian's attitude toward this economic revolution, and what part should he take in it. Perhaps the word "Christian" itself needs explanation in this particular connection. We are not thinking of it now in any theological significance, but rather as designating the man who passionately believes that in the spirit and inspiration of Jesus is to be found the solution of the problems of our collective life, and that in the application of the great commandment, "Thou shalt love thy neighbor as thyself," lies our only way of escape from the inferno of war and strife.

THE STIRRING IN THE CHURCHES.

There can be no doubt that this question of the Christian's duty is stirring in the hearts of men and even in ecclesiastical organizations. Though its urgency may not have stabbed us broad awake, it is making us restless in our slumbers. To this fact a multiplicity of meetings and resolutions in church circles bears abundant evidence. Recently there was assembled in New York an Industrial Conference called by the Interchurch World Movement in America. This Movement itself represents a determined effort on the part of the more progressive elements in the Protestant churches to secure something like effective co-operation in the service. The Conference was attended by almost 200 men and women representing unofficially various

denominations. It was fairly inclusive of many points of view, but was in general liberal. One felt that most of its members read *The New Republic* with appreciation or at least without calling it "Bolshevik." Many of them were signers of the statement of the Committee of Forty-eight. The Conference listened unperturbed to some rather radical statements and adopted progressive resolutions or findings which we reprint in part elsewhere in this issue. Its appointment of a Committee to investigate the steel-strike situation had the honor to arouse sarcastic comment in *The New York Times*. All in all it was the sort of a body which would have taken the wind out of the sails of the old-time radical critic of the Tory church. And yet it did not answer the question: What is the distinctive Christian message to our times? In spite of many references to Jesus the discussions of the Conference moved, not on a plane of ideals or of deep fundamental principles which are the distinguishing marks of religion, but of expediency and the immediately practical which are the marks of politics. It is something when the progressive forces in the church arrive at the stage this conference indicated; it is not, alas, enough to secure leadership for the Church in this time of our testing or to answer the troubled demand: What Must Be the Christian's Part in the Social Revolution?

"Every question of human relations," said the Conference—and to this most Christians would perforce agree—"can be settled if the principles of Jesus are followed to their full implications." What are some of those principles? Let us take the Conference's own statement.

1. "The inestimable value of the individual, and the right of the individual to the fullest development of personality." Yet in New York, the world's richest city, two-fifths of the children are denied the physical basis of proper development. One-fifth are so undernourished, according to the Board of Health, as to need immediate medical attention, while another fifth are on the border line. A recent scholarly defender of the existing order boldly argues that, not liberty of the individual, but the right of private property, is the cornerstone of our civilization. Hence 'Gene Debs and hundreds of other prisoners of conscience remain in jail, elemental rights of assemblage are continually denied to employees not only in the steel region, but in many another region where it can be done with impunity. We have just waged a war with the blessing of the Church in which the "value of the individual" was scarcely the foremost consideration of the governments of the world. And we have learned so little from that war that we are about to add the further denial of Christianity (universal military training and service) to an educa-

tional system so mechanical and authoritarian that inherently it fails to achieve "the fullest development of personality."

2. "Service the supreme motive of human activity and the test of human achievement." But business is organized primarily not for service but for profit. Merchants, manufacturers, farmers, and laborers often find themselves virtually compelled to limit production, despite the needs of mankind, in order to keep up prices. In a world where millions are naked and starving, the primacy of the profit motive and the operation of what we call "the law of supply and demand" tend inevitably to check production. "Service the supreme motive" of modern civilization? Does not popular economics solemnly warn us that without the stimulus of the vast prizes of the present profit system, the work of the world cannot be done; that possessions and power and not the joy of creation and of fellowship must always be the main spring of human activity? Between this false doctrine and the way of Christ is all the contrast between darkness and light.

3. "The inescapable responsibility of the individual for complete devotion to the welfare of society of all that he has and all that he is to the end of establishing a genuine human brotherhood." It is well to talk of "complete devotion" of all that I have to the common good. There is a previous question, "By what right do I have it?"

Does any system make for brotherhood under which accident of birth enables me to charge my brothers royalty or rent for mines or lands that I may boast I "own," though I did not create them or by my labor make them available to mankind?

CAN WE BE CHRISTIAN?

One who has felt the truth and the beauty of Jesus' life cannot calmly endure the innumerable contrasts between his way and the world's. In spite of ourselves we are caught in a hideous trap. As individuals we cannot be Christian, the Church cannot be Christian, so long as we participate or acquiesce in a social structure whose foundation principles are the direct denials of the precepts of the Sermon on the Mount. With but few changes of words and slight modification of ideas the sensitive soul must echo Tolstoy's tremendous protest:

"Everything now being done in Russia is done in the name of general welfare, in the name of the protection and tranquility of the inhabitants of Russia. And if this be so, then it is also all done for me, who live in Russia. For me, therefore, exists the destitution of the people, deprived of the first, most natural right of man—the right to use the land on which he is born; for me the half-million men torn away from whole-

some peasant life and dressed in uniforms and taught to kill; for me that false so-called priesthood, whose chief duty is to pervert and conceal true Christianity; for me all these transporations of men from place to place . . . for me the mothers, wives and fathers of the exiles, the prisoners, and those who hanged, are suffering; for me these dozens and hundreds of men have been shot . . . for me exists this terrible embitterment of man against his fellow-man.

"Strange as is the statement that all this is done for me, and that I am a participator in these terrible deeds, I cannot but feel that there is an indubitable interdependence between my spacious room, my dinner, my clothing, my leisure, and these terrible crimes committed to get rid of those who would like to take from me what I use. And though I know that these homeless, embittered, depraved people—who but for the government's threats would deprive me of all I am using—are products of that same government's actions, still I cannot help feeling that, at present, my peace really is dependent on all the horrors that are now being perpetrated by the government."*

So we come at last to a partial answer to our original question. The Christian ought to hail the economic revolution which is upon us as a possible deliverer of himself and his comrades from the house of spiritual bondage. Of course as we are so often reminded, no mere economic change will of itself bring men to the full stature of the sons of God. It will not bring perfect freedom. But it will break many chains. In a world where economic exploitation through the largely impersonal processes of an un-Christian system is no more, ordinary men and women may rejoice as even Tolstoy could not, in the knowledge that their necessities or comforts are not enjoyed at the cost of the blood and tears of their brothers and sisters; fathers and mothers may no longer be torn between loyalty to their own children and a great desire that all God's children may be fed. In the days that have come upon us we may often be perplexed and confused, may often suffer many things hard to be borne, but we ought to find courage and strength at least

*Tolstoy, "I Cannot Be Silent." Published in 1908, two years before his death; quoted in Robert Hunter's "Why We Fail as Christians" (Macmillan & Co.). Mr. Hunter's book is very valuable to those who are interested in the vital problem his title suggests. He gives a critical yet deeply sympathetic analysis of Tolstoy's own magnificent struggle to follow the teachings of Jesus, and finds the way of escape in Jesus' idea of the Kingdom of God, which interpreted in social life means some form of communistic organization.

in this hope; that an un-Christian system is approaching its end, and that we may share in the task of transforming a world filled with social wrongs into the commonwealth of God.

THE CHRISTIAN COMMONWEALTH.

How that commonwealth shall be built is, to be sure, not to plain as that our present social order is wrong. We may quite honestly differ as to the road to freedom and fellowship. But to agree that such a road must be found is to make a beginning. It will clarify our thinking, and make us very tolerant of the mistakes of "the ancient lowly" who have been so long and so terribly oppressed. When we steadfastly condemn violence in the class struggle as self-defeating we will remember with contrition for the past, that we are summoned by our Christian faith to lift mankind above the even more appalling and less rational violence of nationalistic war. When we preach and try to practice reconciliation, we will remember that reconciliation between persons depends upon a desire to do justice; and that beautiful as reconciliation is between men, there are ideas and systems between which reconciliation is and ought to be impossible. There can be no reconciliation between light and darkness, freedom and slavery, justice and injustice, imperialism and brotherhood. Above all must we who are Christians be willing to practice renunciation, not because renunciation in itself is holy, but because in the present crisis it is the way of good-will. In no other wise is it likely that violence and strife and all their progeny of ills can be averted. What that renunciation may mean for the individual we cannot dogmatically affirm. Certainly for all of us renunciation means a simplicity of life and steadfast sympathy with all who are oppressed. Emphatically it means that Christians who share the advantages now possessed by the middle class will be willing to lead in a class renunciation, to give up special privileges without struggle, to share at personal cost in the effort to establish the day of comfort, of freedom, and of fellowship for all our brothers. In other words, the degree of our participation in the new economic movements must be determined by our judgment and our conscience, and not by our self-interest. The effectiveness of the Christian's protest against the follies and excesses, the hate, and the greed of social revolution will be directly proportioned to his own disinterestedness, his own recognition of the necessity for a new practice of brotherhood in which the strong will help bear the burdens of the weak. This practice of brotherhood may not be easy, but only by it will the earth ever be made free from illimitable fear, and from the woes born of men's passions and greed.

NORMAN THOMAS.

TRUE PRAYER.

Who pants and struggles to be free,
Who strives for Others' liberty,
Who, failing, still works patiently,
He truly prays.

Who, loving all, dare none despise,
But with the worst can sympathize,
Who for truth a martyr dies,
He truly prays.

Who when a truth to him is known,
Embraces it through smile or frown,
Who dares to hold it, though alone,
He truly prays.

In musing, strength must come to dare,
Petitions are but empty air,
Brave action is the only prayer,
Thus learn to pray.

—ANNIE BESANT.

“Success confers every right in this enlightened age; wherein for the first time, it has come to be admitted and proclaimed in set terms, that Success is Right, and Defeat is wrong.”—*John Mitchell: The Jail Journal.*

“The vice of sectionalism is the vice of all jealousy—we resent our rival's virtue as an indictment of our own inadequacy. We fear, and therefore advert to competition.”—*Ireland, a Study in Nationalism,* by Francis Hackett.

“One of the rewards for an Irish democracy will be a beautiful country where a man can actually keep body and soul together, and not have to save his body by starving his soul.”—(*Ibid.*)

We boast the triumph of Christianity over paganism, meaning the victory of the spirit over the senses; but paganism hides itself in the uniform of the church. Paganism has only taken the oath of allegiance, taken the cross, but is paganism still, outvotes the true men by millions of majority, carries the bag, spends the treasure, writes the tracts, elects the minister, sends missionaries to the heathen, and persecutes the true believer.—*Emerson.*

“The real Christian Science compact is love for one another. This bond is wholly spiritual and inviolate. It should never be violated in thought or action, even for the sake of maintaining the purity of the letter of Christian Science: for the Spirit, the reflection of Divine Love, is always more important than the letter.”—*Letter from Mrs. Eddy.*

“When a faithful thinker, resolute to detach every object from personal relations, shall at the some time kindle science with the fire of the holiest affection, then will God go forth anew with creation.”—*Emerson.*

NOTICE.

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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.

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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.

Russia's Practical Christianity

"A higher and more practical Christianity demonstrating justice... stands at the door of this age, knocking for admission."

Thus wrote the great spiritual exponent of the teaching of the Galilean prophet that "Truth makes man free." Nothing is more certain than that "the march of time bears onward freedom's banner. The powers of this world will fight, and will command their sentinels not to let truth pass the guard until it subscribes to their systems, but Science, [Truth] heeding not the pointed bayonet, marches on. There is always some tumult, but there is a rallying to truth's standard."

The effort on the part of the parasitical press to poison the minds of the "public" by

melodramatic lies about Soviet Russia is rapidly yielding to a realization of the truth. The bolshevistic bogey-man is ceasing to terrify even the immature mentalities of the most timid, and a saner attitude is apparent as truth shines through the mists of error, although the frantic tactics of reactionary legislators remind us of the adage "whom the gods would destroy they first make mad."

The publication of an article by Governor Lowden of Illinois in a recent issue of *Leslie's Weekly* rehashing the stale old falsehoods about Soviet Russia meets with its refutation by such publications as the reliable interview—excerpts from which are published on another page of this paper—which appeared in full in *The Christian Science Monitor* of December 17, and the letter of a Russian lady of avowedly non-bolshevist sympathies reprinted from *The Los Angeles Times*, which letter indignantly repudiates the ridiculous story about the nationalization of Russian women and shows how exalted a conception of woman's freedom actually exists in Soviet Russia.

If it is not high treason to allude to Vladimir Ilyitch Ulinov, better known as Nikolai Lenin, Premier of the Soviet Republic of Russia, attention is directed to a volume entitled "Lenin, the Man and his Work," just published by Scott & Seltzer, New York, written by Albert Rhys Williams, which contains, in addition to Mr. Williams' excellent biographical sketch, Raymond Robins' impressions, as told to William Hard and an article by Arthur Ransome on "Lenin in 1919."

As that excellent journal *Soviet Russia* judiciously remarks, "the book is invaluable to all who seek the facts with which to meet the daily flood of misinformation and deliberate abuse. It is especially fortunate—all friends of Soviet Russia will thank Mr. Williams for this—that this first serious biography of Lenin in English presents the man against his appropriate background and emphasizes the eternal social and economic forces which transcend all personalities and apart from which the work of Lenin or any other man has no significance." In other words, "what went ye out for to see, a person or a Principle?"

As Albert Rhys Williams points out in the article "Ten Months With Lenin," the Russian revolution is a success even considered apart from the personality of Lenin. We quote this as perhaps the most interesting portion of a vitally interesting volume. "As Lenin arises in Russia to become the central figure on the world's stage, a storm of controversy rages around him. To the terrified bourgeoisie he is a bolt from the blue, an awful portent of nature, a world-devastating scourge.

"To the mystically minded he is the great 'Mongolian Slav,' mentioned in that strangely fulfilled pre-war prophecy attributed to Tolstoy. After predicting the outbreak of the Great War, its causes and its place, it goes on to say: 'I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields. But about the year 1915 a strange figure from the North—a new Napoleon—enters the stage of the bloody drama. He is a man of little military training, a writer or a journalist, but in his grip most of Europe will remain till 1925.'

"To the reactionary Church Lenin is the Anti-Christ. The priests try to rally the peasants around the sacred banners and ikons and lead them against the Red Army."

The peasants, however, see in him the messenger who brings them "land and freedom" and will not be cajoled by ecclesiastical sophistry into fighting against one who brings them such blessings.

"To the man in the street Lenin has almost a superhuman significance. He is the maker of the Russian Revolution, the founder of the Soviet, the cause of all that Russia is today. 'Kill Lenin and Trotzky and you kill the Revolution and the Soviet.'

"This is to view history as the product of Great Men, as if great events and epochs were determined by their great leaders. *It is true that a whole epoch may express itself in a single personality, [italics ours]* and that a great mass-movement may focus itself in an individual. But that is the utmost that can be conceded to the Carlylean view.

"Certainly any interpretation of history that makes the Russian Revolution hinge upon a single person or group of persons is misleading. Lenin would be the first to scoff at the idea that the fortunes of the Russian Revolution lie in his hands or in the hands of his confreres.

"The strength and persistence of the Soviet Government does not lie, as some infer, in the violation of all law, the strange whimsy of an inscrutable Providence," writes Mr. Williams. "It rests just where Lenin said it would—on the solid achievements of the workers and peasants... More stupendous and significant are those achievements when one considers the handicaps under which the masses labored. When they took over the government they had as their heritage a

people brow-beaten, impoverished and oppressed for centuries. The Great War had killed two millions of their able-bodied men, wounded and crippled another 3,000,000 and left them with hundreds of thousands of orphans and hundreds of thousands of the blind, deaf and the dumb. The railways were broken down, the mines flooded, the reserves of food and fuel nearly gone. The economic machinery, dislocated by the war and further shattered by the Revolution, had suddenly thrown upon it the task of demobilizing 12,000,000 soldiers. They raised a bumper grain crop, but the Czechs, supported by the Japanese, French, British and Americans, cut them off from the grain fields of Siberia, and the other counter-revolutionaries from the grain fields of the Ukraine... They were sabotaged by the old officials, deserted by the intelligentsia and blockaded by the Allies. The Allies tried by all manner of threats, bribery and assassination to overthrow their government, British agents blowing up the railway bridges to prevent supplies reaching the big cities, and French agents, under safe-conduct from their consulates, putting emery in the bearings of the locomotives...

"The fate of the Russian Revolution lies in the source whence it has sprung—in the hearts and hands of the masses. It lies back in those economic forces, the pressure of which has set those masses into motion. For centuries these masses had been quiescent, patient, long-suffering. All across the vast reaches of Russia, over the Muscovite plains, the Ukrainian steppes, and along the great rivers of Siberia, they toiled under the lash of poverty, chained by superstition, their lot little better than that of the beast. But there is an end to all things—even the patience of the poor.

"In March, 1917, with a crash heard round the world, the city masses broke their fetters. Army after army of soldiers followed their example and revolted. Then the Revolution permeated the villages, going deeper and deeper, firing the most backward sections with the revolutionary spirit, until a nation of 180,000,000 has been stirred to its depths—seven times as many as in the French Revolution.

"Caught by a great vision, a whole race strikes camp, and moves out to build a new order. It is the most tremendous movement of the human spirit in centuries. Based on the bedrock of the economic interest of the masses, it is the most resolute strike for justice in history. A great nation turns crusader and, loyal to the vision of a new world, marches on in the face of hunger, war, blockade and death. It drives ahead, sweeping aside the leaders who fail them, following those who answer their needs and their aspirations."

Yes, there is no doubt but that the great

Russian people has caught the vision splendid, the vision of Tolstoy, of Maxim Gorky, of Kropotkin of Stepaniak, of the peasant Bondareff, which was also the vision of the Prophet Isaiah and of the Galilean Prophet whose gospel has ever been the gospel of Socialism whether Socialists always recognized it or not.

Practical Christianity, applied Christianity, is the demand of this age, and the Russian masses are putting Christianity into practice. Capitalistic lies, the selfish sneers of Mammon worshippers, the knavish tricks of priests, politicians and profiteers cannot set back the hands of the clock. The spirit of the age is with the Russian people, and capitalistic competition based upon pseudo-Christianity or churchianity will be displaced by the understanding of the universal law of love of God as manifested in the love of man, which was the ideal of Jesus, and is the practical ideal of Christian Science Socialism.

"These things shall be; a loftier race

Than ere the world hath known shall rise.

With flame of freedom in their souls,

And light of Science in their eyes."

STEPHEN H. ALISON.

Christian Russia Versus Heathen Capitalism.

"Why do the heathen rage and the people imagine a vain thing?"

Two letters have been received, one from Scotland, and the other from another "Britisher"—a novelist—resident in the United States, criticizing the favorable attitude of THE CHRISTIAN SCIENTIST toward Soviet Russia, and what newspaper hacks are pleased to call "bolshivism."

Jesus met with contumely and abuse from the vested interests because his practical Christianity clashed with their ecclesiastical pretensions, and while we sympathize with the timidity of "parlour Christians," yet we cannot and will not compromise with error, but take our stand for Truth no matter how loud "error screams."

With some critical comment reaching us, however, it is especially pleasing to receive such a comprehending and encouraging letter as follows, from the writer who has helped as much as any other to present the case of Soviet Russia intelligently to thinking readers,—Mr. William Hard, the well-known journalist whose articles written for Raymond Robins in the Red Cross in Russia, originally published in *The Metropolitan* magazine, will we are glad to know shortly be republished in book form.

PITTSBURGH, PA., Dec. 3rd, 1919.

The Christian Scientist, New Orleans, La.:

Please permit me to congratulate you on

the most unusual FRANKNESS and EXPLICITNESS with which you bring the teachings of Christianity to the questionings of Labor.

WILLIAM HARD.

This is the work that THE CHRISTIAN SCIENTIST has set itself to do, and in no sectarian spirit. It is therefore co-operating to the extent of its ability, with such periodicals as *The World To-morrow*, whose policy is almost identical with its own, *Reconstruction*, *The New Republic*, *The Dial*, *The Liberator*, *The Survey*, Upton Sinclair in *The Appeal to Reason*, *Soviet Russia*, all of which are published in the United States, and that excellent monthly *The Coming Day* published in London, England, under the auspices of the Free Church League.

We wish to tell our friends of these papers, whether nominally Christians or not, that we use the words Christian and Science in no sectarian sense.

"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; but neither is unimportant or untrue, and they are alike in demonstration. This proves the one to be identical with the other. *Christianity, as Jesus taught it, was not a creed, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error.*"—*Science and Health*, p. 135.

As Mrs. Eddy eloquently writes in *Science and Health*, p. 174: "The thunder of Sinai and the sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth. *Truth is revealed. IT NEEDS ONLY TO BE PRACTISED.*"

The rich young man was an excellent theologian, but he could not stomach the communistic gospel of Jesus, and went away sorrowful. Some of our readers honor Jesus with their lips, but cannot stand for a criticism of materialistic or capitalistic competition as contrary to the law of love taught by Jesus.

Lenine and Trotzky may not be always mouthing about theology, but they are practising genuine Christianity when they apply its communistic teaching to the abrogation of selfish monopoly and greed, and it is those who practice the precepts of Jesus who are genuine followers of the Son of man who had not where to lay his head, and not the pharisaical professors who honor him with their lips while their hearts are far from him.

We know that the prejudices of many have been worked upon by a subsidized press which has perverted public opinion by its devilish propaganda, and we wish that Upton Sinclair's *exposé* of the press in *The Brass Check* could be read by every person who believes in the garbled news and hireling editorials of the pharisaical press whose animus against Russian socialism is akin to the spirit of

those who said of old, "crucify him—crucify him." Truth needs only to be practiced.

STEPHEN H. ALISON.

"Apollo in Pittsburgh."

"Apollo in Pittsburgh," by William McFee, author of "Casuals of the Sea," is a full page poem published in *The New Republic*, the well-edited "radical" weekly which so clearly exposes the shams of the capitalistic regime that it may be read with profit by Mr. McFee, whose Ruskinian artistic revolt against Pittsburghian smoke, seems to have imbibed the art spirit without understanding the socialism of Ruskin, who saw as did William Morris that such ugliness is the objectification of capitalistic greed, for the commercial grabber has neither art nor music in his soul—if what is called a soul has even awakened within him.

It was not Apollo, however, who was slain; they don't slay Apollos at the corners of streets, it is the Jesus whom they slay. But even an artistic protest is still a protest against capitalistic greed and materialism. Let Mr McFee next try a poem on "Jesus in Pittsburgh." He shows a capacity for doing good work in the cause of the emancipation of labor, and we are glad to see his contributions now appearing in the "radical" or so-called "bolshevistic" press, for that means real usefulness rather than mere literary dilettantism.

STEPHEN H. ALISON.

Obstacles Overcome.

(Written for *The Christian Scientist*)

By E. K. Goldsborough.

In the Gospel of Mark we read that when Mary Magdalene, and Mary the mother of James, journeyed to the tomb of Jesus that they said among themselves: "Who shall roll away the stone from the door of the sepulchre?" Although filled with divine expectancy, and awakened consciousness of man's spiritual dominion, it is evident that a doubt still lingered,—a sense of fear not entirely banished—that Love's triumph over death was not to be fulfilled.

The stone which appeared to be a barrier to life and freedom, typified the almost universal belief in a power other than Spirit. This mental impediment was all that kept the Master's disciples from instantly discerning the risen Christ,—the ideal manifestation of man. Before the fact of the supremacy of Spirit was cognizable, the belief in evil must necessarily vanish from consciousness.

To Jesus' enlightened thought there was no stone to be displaced, as he had proven that Principle cannot be obstructed. By his unceasing communion with Truth his con-

sciousness had become so clarified that every vestige of belief in material power, so-called, had been supplanted by the knowledge that man is a manifestation of Spirit.

While conscious of the fact that there are no obstacles in the divine Mind, the Nazarene nevertheless realized that his followers had not been entirely convinced of this truth. Hence, the necessity of proving, once and for all, that man's fundamental nature is harmonious and indestructible. When this fact penetrated the minds of his apostles, and thought was lifted above sense-evidence, the truth of the Master's demonstration became apparent and they recognized the risen Christ—the spiritual selfhood of man. This is corroborated by the Biblical narrative which says that "when they looked they saw that the stone was rolled away."

Despite this crowning demonstration of Jesus, a mesmeric sense seemed to becloud the mentalities of men during the intervening centuries, and ritual, dogma and creed appeared to supplant scientific demonstration. Truth, however, is ever available and while it appeared dormant to those enmeshed in materialism, the pure vision of Mary Baker Eddy enabled her to again discern the risen Christ. Her mission to this era is to arouse sleeping men to the necessity of again "rolling away the stone" or, the error of supporting falsity in thought, which task is rendered light by application of the metaphysical truths, contained in her writings. Referring to the seeming barriers of sense, Mrs. Eddy in a beautiful article "Easter Services" (Miscellaneous Writings) has inscribed these words: "What is it that seems a stone between us and the resurrection morn? It is the belief of mind in matter. We can only come into the spiritual resurrection by quitting the old consciousness of Soul in sense." Mary Baker Eddy then adds: "We must lay aside material consciousness, and then we can perceive Truth, and say with Mary, 'Rabboni!—Master'."

Russian Soviet Premier Interviewed

A most interesting interview with Nicholas Lenine is published in *The Christian Science Monitor* of date December 17, 1919, as derived from a Washington, D. C., correspondent. It so thoroughly refutes a slanderous article by Governor Lowden of Illinois, published in *Leslie's Weekly* of November 15, that some excerpts are herewith reproduced. It is gratifying that some truth is at last succeeding in passing the guard maintained by the sentinels of the powers of this world. (See S. & H., p. 225, lines 5-13.)

Mr. Isaac McBride came out of Soviet Russia on October 10. Before leaving Moscow for Petrograd, toward the end of September, he went to the Kremlin to interview

Nicholas Lenine, the Premier of the Russian Socialist Federal Soviet Republic.

"He had secured the necessary papers to admit him to the Kremlin inclosure which is guarded, naturally, as the seat of the executive government. He was to meet Mr. Lenine at 3 p. m., and he had been informed by the Foreign Office that the Premier was a busy man and that it would be better to write questions out beforehand, in order to cover as much ground as possible during the 15 minutes allotted for the interview. The conversation proved of such interest to Mr. McBride, and presumably to Mr. Lenine, that the time was extended to one hour and twenty minutes.

* * * * *

In Mr. Lenine's Office.

"I mounted the hill and walked toward the building where Mr. Lenine lives and has his office.

* * * * *

"While reading an editorial Mr. McBride was addressed by the secretary who told him to go into the next room. His back was toward the door of this room, and as he turned the door opened and Mr. Lenine stood there smiling.

"It was then twelve minutes past three," says Mr. McBride, "and the first words he uttered were, 'I am glad to meet you, and I want to apologize for keeping you waiting.'"

Mr. Lenine Described.

"Mr. Lenine is a man of middle height, close to 50 years of age. He is well proportioned and very active, physically, in spite of the fact that he carries in his body two bullets fired at him one year ago last August. His head is rather large, massive in outline, and is set close to his shoulders. The forehead is broad and high, the mouth large, the eyes wide apart, and there appears in them at times a very infectious twinkle. His hair, pointed beard, and mustache, have a brown tinge.

"In conversation his eyes never leave those of the person to whom he is speaking. In replying to questions he does not hesitate, but goes straight to the point. He pushed a chair over near his desk for me, and turned his own chair in my direction. After we had been talking for some time about conditions throughout the world, he said that he would be glad to answer any questions.

Not a Minority Dictatorship.

"On being informed that newspapers, periodicals, and magazines in the various countries had been stating for the past twenty-two months that Soviet Russia was a dictatorship of a small minority led by himself and Mr. Trotzky, Mr. Lenine replied: 'That, of course, is not true. Let those who believe that silly tale come here and mingle with the rank and file and learn the truth. The vast majority of industrial workers, and

at least one-half of the articulate peasantry are for soviet rule and are defending it.' He continued, 'You say you have been along the western front. You admit that you have been allowed to mingle with the soldiers of Soviet Russia; that you have been unhampered, as a journalist, in making your investigation. You have also visited factories and workshops. You have had a very good opportunity to understand the temper of the rank and file. You have seen thousands of men living from day to day on black bread and tea. You have probably seen more suffering in Soviet Russia than you had ever dreamed possible, and all this because of the unjust war being made upon us, including the economic blockade, in all of which your own country is playing a large part. Now I ask what is your opinion about this being a dictatorship of the minority?'"

"In answer to the question: 'What have you to say at this time about peace and foreign concessions?' Mr. Lenine said, 'I am often asked whether those American opponents of the war against Russia—as in the first place bourgeois—are right, who expect from us, after peace is concluded, not only resumption of trade relations but also the possibility of securing concessions in Russia. I repeat once more that they are right. A durable peace would be such a relief to the toiling masses of Russia that these masses would undoubtedly agree to certain concessions being granted. The granting of concessions under reasonable terms is also desirable for us, as one of the means of attracting into Russia the technical help of the countries which are more advanced in this respect, during the coexistence side by side of Socialist and capitalist states.'

Predicts That Soviets Will Win.

"Continuing he said: 'As for the soviet power, it has become familiar to the minds and hearts of the laboring masses of the whole world which clearly grasped its meaning. Everywhere the laboring masses—in spite of the influence of the old leaders with their chauvinism and opportunism, which permeates them through and through—became aware of the rottenness of the bourgeois parliaments and of the necessity of the soviet power, the power of the toiling masses, the dictatorship of the proletariat, for the sake of the emancipation of humanity from the yoke of Capital. And the soviet power will win in the whole world, however furiously, however frantically, the bourgeoisie of all countries may rage and storm.

"The bourgeoisie inundates Russia with war and by inciting against us the counter revolutionaries, those who wish the yoke of Capital to be restored. The bourgeoisie inflict upon the working masses of Russia unprecedented sufferings, through the blockade, and through their help given to the counter revolutionaries, but we have already de-

feated Koltchak and we are carrying on the war against Denikin with the firm assurance of our coming victory.'

"How simple and plain he was," Mr. McBride states. "He wore workman's shoes, a frayed pair of trousers, a soft shirt with a black four-in-hand tie, and a cheap office coat. The man works from 15 to 18 hours a day, receiving reports and keeping in touch with the situation over the whole country of Russia; attending committee meetings, delivering lectures, ready to give anyone the benefit of his knowledge, no matter who it may be. He lives with his wife in the same building where he has his office, in two modestly furnished rooms."

Nationalization of Women

The other day the *Los Angeles Times* published an editorial in which it solemnly reiterates that the nationalization of women in Russia is a fact, says Upton Sinclair in *The Appeal to Reason*. And then the very next day *The Times* began publishing a series of articles by a young lady violinist, daughter of a wealthy Petrograd banker, who has just escaped from the Soviet country. *The Times* vouches for the genuineness of her story, and I quote several paragraphs from it, and venture the friendly suggestion to the *Los Angeles Times* that those who write its editorial columns ought to read its news columns, and *vice versa*.

"To the outside world perhaps the fate of Russian women is the most absorbing subject. Of the women I will speak first. There is no truth in the statements circulated outside of Russia that the Bolshevik government had planned the nationalization of the womanhood of the nation.

"I am not a sympathizer with the Bolshevik government. We are sufferers from it. Enough can be said against the Bolshevik government without resorting to lies. The suggestion that anyone in Russia for a moment thought of such a crazy plan is a stupid lie. This is not an opinion of mine. I know that it is a lie. I have been in Russia since the beginning of the war, and I know there is not a particle of truth in the statement that either the Kerensky government or the Bolshevik government or the people of Russia, peasants or bourgeoisie, ever thought of such a plan.

"In the little town of Ufa a drunken man made some such proposal and was put out of the hall. It was just as though a drunken man got up in a public meeting in New York and made some equally foolish and profane remark.

"And it is just as fair to the Bolsheviks in Russia to say that they contemplated such an immoral programme as it would be to say that America was planning such a policy, basing your statement on the utterance of the

drunken man in a New York meeting.

"On the contrary, the one thing most respected under the Bolshevik government is the morality of women. Women not only have equal rights with men, but they are actually in the government service on equal terms with the men. Petrograd is a much more moral city to-day than it was at any time during the government of the Czar.

"The girl typewriter in the office of a government minister is treated as an equal not merely as an employe. Of course, he has his duties and she has hers, but the former social and financial gulf between the minister and the stenographer does not exist. Many women are commissioners, and the wives of men who are commissioners have certain authority to act in the absence of their husbands."

Love Is the Life of Man---or Life Is Love.

This definition of vitality or the vital principle, apparently so simple, contains more than was ever dreamed of by Physicist or Metaphysician. Love or affection or emotion, or when in motion (conatus) volition or will, is the first subsisting and primal Cause of all things. From it comes thought, intellect, sensation, action. All the phenomena of mind and body—thinking or acting—are but modes or manifestations of the Love or Life.

Correspondentially speaking, do not heat, light and chemical action coalesce, like will, thought and action, in the production of phenomena in nature? Are they not related like end, cause and effect?

We really think or believe what we love. Temporary provision has been made by our Lord, so that the understanding may be raised to the light of heaven whilst the will is immersed in hell; but after death, the intellect or understanding is the precise outbirth of the will. That provision was made by the Incarnation of divine Truth.—*Unpublished Manuscript of Dr. W. H. Holcomb, Author of "Condensed Thoughts on Christian Science."*

Free Speech.

Relative to the conviction of five "culprits" who were sentenced to twenty years' imprisonment under the espionage act for publication of two leaflets, Supreme Court Justices Holmes and Brandeis uttered in their minority report this stinging rebuke:

"In this case sentences of twenty years' imprisonment have been imposed for the publishing of two leaflets that I believe the defendants had as much right to publish as the Government has to publish the Constitution of the United States, now vainly invoked by them." Further comment is needless.

S. H. A.

POETRY PAGE

SAY IT.

W'en you see a man in woe
Walk right up and say "Hullo!"
Say "Hullo!" and "How d'ye do?"
"How's the world a-usin you?"
Slap the fellow on his back,
Bring yer han' down with a whack;
Waltz right up, an' don't go slow,
Grin an' shake an' say "Hullo!"

Is he clothed in rags? O sho!
Walk right up and say "Hullo!"
Rags is but a cotton roll
Jest for wrappin' up a soul.
An' a soul is worth a true
Hale and hearty "How d'ye do?"
Don't wait for the crowd to go,
Walk right up and say "Hullo."

W'en big vessels meet, they say,
They saloot an' sail away.
Jest the same are you an' me—
Lonesome ships upon a sea.
Each one sailing his own jog,
For a port beyond the fog;
Let yer speaking trumpet blow,
Lift yer horn an' say "Hullo."

Say "Hullo" and "How d'ye do?"
Other folks are good as you.
W'en yer leave yer house of clay,
Wanderin' in the Far Away,
W'en you travel through the strange
Country t'other side the range,
Then the souls you've cheered will know
Who ye be, an' say "Hullo."

—Selected.

YOUR GARRET.

You've a magpie heap in your garret
Of remnants and odds and ends—
Programs and hats and baseball bats,
And letters from foes and friends;
Broken-backed chairs and bureaus—
The hoard of a bygone day,
They're gathering dust and germs and rust—
Why don't you chuck 'em away!

You've a magpie heap in your garret
(That garret you call your brain),
A regular muck of outworn truck,
A rubbishy mess, that's plain;
A welter of dead convictions,
Of prejudice, doubt, dismay,
That help to blind and to clog your mind—
Why don't you chuck 'em away?

Why don't you clean up your garret,
Cease aping the magpie bird,
And thus be free as a man should be
Of all this clutter absurd?
Get rid of the old-time notions
And load up the ashman's dray
With the rummage vast of an outgrown past,
And chuck it—chuck it away!

—Berton Braley.

THESE THINGS SHALL BE.

These things shall be; a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls,
And light of science in their eyes.

* * * * *

New arts shall bloom of loftier mould
And mightier music fill the skies,
And every life shall be a song,
When all the earth is paradise.

—John Addington Symonds.

"Man is his own star; and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate;
Nothing to him falls early or too late.
Our acts our angels are, for good or ill,
Our fatal shadows that walk by us still."

*Epilogue to Beaumont and Fletcher's
Honest Man's Fortune.*

I am owner of the sphere,
Of the seven stars and the solar year,
Of Cæsar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakspeare's
strain.

—Emerson.

Cast the bantling on the rocks,
Suckle him with the she-wolf's teat,
Wintered with the hawk and fox,
Power and speed be hands and feet.

—Emerson.

But souls that of his own good life partake,
He loves as his own self; dear as his eye
They are to Him; He'll never them forsake:
When they shall die, then God himself shall
die:

They live, they live in blest eternity.

—Henry More.

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!

—James Russell Lowell.

The Paganization of Christianity

Even in the apostle Paul's day the leaven of a great apostasy was beginning to work among the early Christians. In his second letter to the Thessalonians (2 Thes. 2:17) he writes: "Now we beseech you, brethren... that ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away [apostasy] first and that *man of sin* be revealed, the son of perdition; who opposeth and exalteth himself above all that is *called* God, or that is worshipped; so that he *as* God sitteth in the temple of God, showing himself that he *is* God... that he might be revealed in his time; for the mystery of iniquity doth *already* work." Then followed the pagan persecutions of the first centuries begun under Nero when the Christians were hunted like beasts, thrown into the arena to be torn to pieces by wild animals, for the sport of thousands of spectators who would gather to witness these awful scenes. The tide then turned and the church losing much of its purity, drifted into formalism, compromising with pagan forms of worship in order to draw pagans to the church. Paganism also compromised and met the church half way. Images and idols were brought into the church and the church adopted many idolatrous rites and ceremonies. Images of Christ and the Virgin Mary were set up and worshiped to displace the gods of the pagans. In the fourth century Constantine, emperor of Rome, professed conversion to Christianity and there followed a flood of pagans into the nominal church. With such a foundation the papacy began to develop, and when well under way in the eighth century began to claim that in the first ages of the church the bishop of Rome possessed the same spiritual power which they then assumed. "Ancient writings were forged by monks. Decrees of councils before unheard of were discovered establishing the universal supremacy of the pope from the earliest times." Later other assumed powers were added to the papacy, which includes the decree of papal infallibility proclaimed under Pope Gregory. Ecclesiasticism ever tends to repeat itself. Human ignorance alone gives it power.—*Selected.*

Man's Oneness With God.

From First Edition of Science and Health.

"If God is within and without all things, then all is God."—*First Edition, page 156.*

"You, the intelligence, embrace the body in comprehension and completeness; put away, the error of belief that matter embraces you in mystery and disease; 'You',

the Soul and circumference of being, (for the body is but the idea of 'you') are a law to your members, and the law giver makes your body discordant or harmonious, according to the ignorance or understanding, the error or Truth that governs it."—*First Edition, pages 158-159.*

"The true relation of Soul and body is that of God to man; in other words, of Principle to its idea; these are inseparable; and when the true idea, which is the immortal body, is perceptible, we shall have become acquainted with its Principle."—*First Edition, page 32.*

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EDITED BY STEPHEN H. ALISON AND ALICE BOYD.

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

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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.

The United States of the World.

The following significant news item has
recently appeared in many newspapers:

"PARIS, Jan. 15—In the Victor Hugo Mu-
seum here, which was re-opened the other
day, after having remained closed during the
war, is a prophecy in the poet's handwriting
declaring:

*I represent a party which does not yet
exist—the Revolution-Civilization party;
this party will make the twentieth century.*
FIRST OF ALL WILL EMERGE THE UNITED
STATES OF EUROPE AND THEN THE UNITED
STATES OF THE WORLD."

The author of *Les Miserables* vividly de-
picted for his generation the falsities of hu-
man society, the injustices and tyrannies re-
sulting from a defective system based upon

ignorance rather than upon an understand-
ing of Principle. Most readers of his novels,
however, sympathize with Jean Valjean and
Fantine in a vague or maudlin way, as if
such happenings were inseparable from hu-
man existence and unavoidable, furnishing
the theme for heartrending stories. The
masses of the people must learn to think
rightly, not to submit to error, but to over-
come it through an understanding of truth,
not a merely theoretical understanding, but
a practical application of truth to the prob-
lems of existence.

Self-centered interest in one's own im-
mediate concerns, and selfish indifference to
others, except in so far as these others affect
them, is to be expected from wage-slaves,
who, like the dyer's hand, are subdued to the
color of that which they work in. Whether
we call the ideal Socialism, Fellowship, De-
mocracy, the Kingdom of Heaven, or Univer-
sal Brotherhood, the world must be aroused
from its "stupid rest," from acquiescence in
the *status quo*, from that torpid apathy
which has been born of sluggish slavery.
The question that confronts all propagand-
ists, all fighters for true progress, is how
to leaven the whole lump. Churchianity
can do nothing, neither can mere tractarian
piety. The modern man is equally disgusted
with snobbery and evangelical sentimental-
ism. Seventh-day pulpiteering has lost its
grip. Mere mysticism will not satisfy any-
one except the selfish man of monastic tend-
encies, or the woman who hopes to find a
morbid but mystical sense of communion
with Christ, because she has lost faith in
man, or becomes an acrid suffragette in
order to unload her spleen on her masculine
fellow victim whom she conceives of as her
oppressor. To see things in their true per-
spective, that religion like literature cannot
be dissociated from life, that it has an ethi-
cal and practical significance, that mere ecsta-
tical devotion or "soul-saving" in the old
sense is meaningless, and that not only is re-
ligion "morality touched with emotion," but
that it is love of God only as truly manifested
in love to man, for, "If ye fulfil the royal
law according to the scripture, Thou shalt
love thy neighbor as thyself, ye do well."
I quote the Bible with diffidence in this con-

nection because the grand old library in one volume has been misused to justify superstitious oppression through the materialism of its readers, but listen to this from the epistle attributed to James: "If a brother or sister be naked and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? What doth it profit? "Even so faith, if it hath not works is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." In other words: merely theoretical religion is futile, truth is revealed, "it needs only to be practiced." Christian Scientists! begin to demonstrate truth for humanity, and you will thereby most effectively do so for yourselves, more so than you can do by pious anecdotes about "what Christian Science has done" for you. "Seek ye first the Kingdom of Heaven," that is love and justice made manifest for all mankind, and all these little selfish matters will be taken care of. Think less of yourselves and more of others, "and all these things shall be added unto you."

The fraudulent conspiracy between capitalism and ecclesiasticism as the outward expression of monopolistic greed, to bamboozle the masses and mesmerize them through the medium of old theology and the capitalistic or kept press is beginning to be understood, chiefly through socialistic agitation which in this respect is uncovering error so that it may be destroyed by truth. Glittering generalities do not avail. Error must be specifically denied, for a lie may hide its head under the disguise of "some fair-seeming name." Many timid persons deprecate specific criticism. Like Lowell's Yankee they say:

"I'm willing a man should go tollably strong
Agin wrong in the abstract, fer that kind
o' wrong
Is ollers unpop'lar an' never gets pitied,
Because it's a crime no one ever committed;
But he musn't be hard on partickler sins,
Coz then he'll be kickin' the people's own
shins."

An eloquent English preacher, addressing a meeting of the Free Church League in London, recently boldly stated—much as Bouck White has done:

"Jesus was a revolutionary—that was why they crucified him, and where the Church is true to its founder, it is a danger to the established order of society, because property always counts for more than personality. So coercion or bribery has to be exercised by the State. At present a compromise with the State has brought the Church into bondage, and Nonconformists are as much in bondage as the Church of England. The Church then

is not free, and to set it free involves conflict."

Now, this conflict is clearly defined by the Christian Scientist as consisting in a fundamentally false concept of existence, which in its turn necessarily affects our social relations to each other.

No Christian can consistently support the present competitive system with its cannibalistic tendencies. Applying "The Acid Test" to theoretical Christian professions a writer in *The Coming Day* says:—Now to put it bluntly, the world is inclined to find all this rather amusing. The truth is, it applies to our professions of higher standards than its own the Acid Test of Conduct. The man outside exclaims: "Why! These Christians don't take their own faith seriously. Their Book says, 'Love your enemies,' but during the war I found them just as keen as I was to blow their enemies to pieces, in fact what should we have done without the enthusiasm and inspiration of these people? And then their Book says: 'Lay not up for yourselves treasure on earth,' but I know that a 'pillar of the church' is a partner with me in a business the sole object of which is to lay up treasure on earth, and, moreover, I am glad to say, we are doing it very successfully."

"To emphasize the spiritual aspect of social reconstruction, and to foster the spirit of Internationalism," is the declared object of the British "Free Church League," also to "work for equality between men and women."

This is helpful in the direction of realizing Victor Hugo's prophecy of a United States of the World in the twentieth century, and still more so is The League of World Friendship with headquarters in London, England, with which we are glad to see the names of Israel Zangwill and Jerome K. Jerome identified.

"The League of World Friendship seeks to heal the wounds of the war and to promote the co-operation of all the peoples, whether 'Ally,' neutral or former enemy, in the glorious tasks which lie before humanity. We cannot build, as some imagine, an earthly Paradise on force. We must bring love into the relation of peoples as well as of individuals.

"Freedom and Friendship are our watchwords. . . The State exists for man, not man for the State. . . The time is ripe for a world-fellowship of men and women of good will, a freemasonry of the spirit, a new 'Internationale,' whose members shall be *all* Internationalists. In union of like with like lies strength; who shall say what such a brotherhood of convinced and fearless men may not achieve?"

These influences are all tending in the right direction and they are the little leaven which will eventually leaven the whole

lump. It must be clearly understood, however, that the socialistic solution based on spiritual understanding will have to find its full expression in a non-ecclesiastical but Christian World Commonwealth where the rule of right supersedes the rule of might, as between man and man. This involves the abolition of competitive production for profit, as practiced under the capitalistic *regime*, and only when each society is so reconstructed on a socialistic and Christianly scientific basis will competition between individuals on the smaller scale and nations on the larger scale be eliminated thus leading to universal reciprocity and comradeship, "the Parliament of Man and the Federation of the World."

It is not unlikely that Victor Hugo is correct as to the order in which Socialist ideals will be realized, because older Europe has become disgusted with capitalism and its brood of attendant horrors, which its congested population have borne to the breaking point. Hence it is quite possible that the reconstruction will begin over there rather than in the land where everyone has been educated to make a god of material success and fondly hopes to come out on top. The people of desolated Europe know better, and are giving up their false gods. Therefore, it may well be that it will be first the United States of Europe and then the UNITED STATES OF THE WORLD.

STEPHEN H. ALISON.

"Loyalty to Our Leader"

Not all Christian Scientists are familiar with the forms of esoteric truth which are the a b c of enlightened Eastern thinkers, who dwell in the esoteric of existence, while we of the West accentuate in thought and life the exoteric, not pondering much the probable meaning of those greatest of Eastern thinkers, Jesus and Paul and John, in their emphasizing that man is without beginning of years or end of days, not thinking of it, that is, as a practical, human fact, demonstrable in terms of present-day experience. The writer recalls, for instance, how Christian Scientists looked at each other, as doubtless the Disciples did after Jesus said the startling thing to them—coming as it seemed with them from nowhere as they were on their way to Emmaus—how Scientists looked at each other, saying, "What does she mean," when Mrs. Eddy wrote of our fellow-worker, Mr. Kimball, after his passing, "My beloved student, Edward A. Kimball, . . . is here now as veritably as when he visited me a year ago. If we would awaken to this recognition, we should . . . realize that he never died, thus demonstrating the fundamental truth of Christian Science." Most of us said, "She told us not to believe in spooks, what can

she mean." Privately, she answered much as Jesus did, "I have many things to tell you further whenever you are ready for them."

There is perhaps no better interpreter of the Eastern mind to the Western mind than Professor Max Muller, who put the truth of real Theosophy (for it has been as much perverted and adulterated for popular consumption as Christian Science ever was) in terms which the Western thought easily grasps. Its interpretation of genuine, or spiritual evolution may be epitomized as it has been already in "Counterfeasance" of Life Understood:

Since creation is in reality finished and perfect, there are of course just so many spiritual perfect ideas of God, seen imperfectly in this world, this state of consciousness, as appearing, disappearing and reappearing human beings, improving constantly through the ages until finally the whole Adam-dream of birth and death will disappear, and man will be seen as he really is, not even seeming to be material, but mental and spiritual, with all that is possible to God possible also to him as God's reflection, "the conscious identity of being as found in Science." In approaching this realization, "the great divine event to which the whole creation moves" we human beings, as Eastern thinkers seem always to have understood, have appeared in what we call birth and disappeared in what we call death, very many times, never one of us losing our identity, but like the sun appearing from behind one cloud to pass under another, always the same sun; important relative truth, which is illustrated practically by the evidences of a stationary population on earth, and the well-known fact that during and succeeding every great war there is an immense preponderance in births of male children over female, more men than women reappearing for more have disappeared. These recognized facts of human history shadow forth the spiritual reality that man is without beginning of years or end of days, always being better revealed or unfolded to our improving sense—step by step since time began we see the steady gain of man. So is our old belief that something was created out of nothing or dust to dust superseded by an improving vision through the melting mists of ignorance, of the possibilities of man not really born nor really dying, but already perfect and eternal.

The bearing of all this relative truth upon the demonstration we are making as Christian Scientists, will be obvious to the seeing eye and hearing ear, which discerns and *now* understands that one immortal Mind means for us one immortal consciousness, in which we need no longer admit that we cannot practically co-operate with the discoverer and founder of Christian Science, whose mighty demonstration we can easily see

ought to lift her as Enoch was lifted above the dreams of coming and going in continuous repetition of the old lie of "birth, growth, maturity, dissolution" which she did so much before our material sight to destroy and could not return to positions outgrown after her escape from envy and hate through passing from their sight, as so often Jesus passed—could not begin perpetuating such an outgrown illusion, since progress is the law of God; nor can we hope to really follow her teaching and co-operate in her appointed mission "to plant and water his vineyard," co-operate, that is, "start from the point of perfection" in the intensely practical way Christian Science inculcates, except by seeing her death *now* as unreal instead of real; proving God's purpose in her work unhindered by the mental assassin mad ambition and low revenge defeating and destroying themselves in their own wallow of a materialized counterfeit of her revelation and demonstration; through our awakening to the implications in her vision that "individual good... may flow [to us] from the departed, . . . no partings are for love"; or, as Jesus puts it: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

ALICE BOYD.

That Sedition Bill.

The Graham Sedition Bill now being discussed as a congressional measure, is intended to fetter free discussion of social and political questions, and would confer such arbitrary powers of suppression that to talk of a "free press" or the "land of the free," would be a farce. Have our "Solons" never heard of John Milton's "Areopagitica"?

Clarence Day, Jr., described the effect of such a tyrannical measure in some lines which appeared in 1918 in *The New Republic*. These are here reproduced in part because of their peculiar appropriateness at this time, for they pungently say all that need be said. What is coming over the country of Jefferson and Paine?

He was grubbing up potatoes in an aimless sort of way

(Which really was the only way he had),
And an officer was watching him to hear
what he might say,

And arrest him if the thing he said was
bad.

For it seems this wretched Tillypoo had
gone and had the thought

That his neighbors didn't always do exactly
as they ought;

And as this was rank sedition, why, they
hoped to see him caught;

For it naturally made 'em pretty mad.

So the men of Hottentotville, they passed a
little law,

Which they called the Hotta-Shotta-Shoot-
em Act,

Which fixed it so the postman was a kind of
Grand Bashaw,

Who determined what was false and what
was fact.

And the postman sentenced Tillypoo, and
wouldn't hear his wails,

But kept him twenty years apiece in all the
local jails,

And said he couldn't vote no more, and bar-
red him from the mails,

And expressed the hope that this would
teach him tact.

Well, the last I heard of Tilly, he was try-
ing not to think,

And he'd tied a piece of string around
his tongue,

And he never went within a mile of either
pen or ink,

And he always stood when *any* song was
sung.

And maybe you are thinking that his fate
was rather tough,

But what I say is, not a bit, they didn't do
enough;

When anybody differs with you, dammit,
treat 'em rough;

Why, they ought to be bub-boiled alive and
hung.

Cause and Effect.

(Written for *The Christian Scientist*, by
E. K. Goldsborough.)

Jesus, of Nazareth, realized with absolute clarity the simple, though mighty, fact that cause and effect must of necessity be inseparable. Hence, that man, fundamentally, is as perfect as the Mind that conceived him, which Mind in its very essence is stainless and immaculate. In the endeavor to impress this truth upon his disciples, who were still in the kindergarten of spiritual understanding, Jesus reminded them that grapes could not be gathered from thorns; nor figs from thistles. The apostle James evidently absorbed from the Master this basal truth, as he said, in almost the words of the Nazarene: "Can the fig tree bear olive berries? either a vine, figs?" He then added: "so can no fountain yield salt water and fresh."

During his entire earthly mission Jesus was never known to fear or to falter, even though when environed in the mental miasma of hatred and ignorance. On the eve of his crucifixion when his followers appeared perturbed, he sought to calm them with those imperishable words: "Let not your heart be troubled; ye believe in God believe also in me.(man)" It is as if Jesus had said: "Why be disturbed? Ye believe in God, the Cause; believe then in Man, the effect." Indeed, so clearly had the master metaphysician grasp-

ed the spiritual fact that effect is one with cause that he boldly affirmed: "I and my Father are one" and refused to support in thought anything which seemed to contradict this truth.

From his very infancy Jesus recognized his divine sonship with the Father; so attuned was his thought to the forces of Spirit he was not only able to subdue discord and disease, but the spectre of death, as he was so fully cognizant that man's real selfhood is as deathless as the perfect Principle which had produced it. He realized, furthermore, that all men inherit life and harmony from the Father, even though this fact seemed hidden in the mists which had arisen from the perversion of mental power. He said: "The works that I do shall ye do also" while Paul, following his mental regeneration, declared that we all are children of God and, with Christ, are joint-heirs.

When once we fully awaken to the realization that Father and Son are one, in the same ratio that cause and effect are one, then like Daniel and Paul we face and master the lions of lust and the vipers of hatred, as did this God-inspired pair.

As far back as we can trace human history we find innumerable instances of spiritually inspired men and women who recognized that man, made in the image and likeness of God, is spiritual and immortal. In this age, which to human sense, seems so enshrouded in ignorance and gloom, Mrs. Eddy completely grasped the fundamental fact that man is a manifestation of Mind, and, in so doing, she pierced the dense fogs of superstition and fear. In *Science and Health* the definition of Man is as follows: "The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind."

Letters From Experienced Scientists.

Stephen H. Alison, Esq., New Orleans, La.:

DEAR FRIEND—Your kind letter, dated December 21, received and thank you very much for same.

I agree with you that Truth cannot be confined to the Boston publishing society and feel that your paper is a channel through which much good is disseminated. Paul tells us that "there are diversities of operations" and surely for anyone to suppose that infinite intelligence must emanate from only certain specified sources is quite the quintessence of bigotry and bias. I was interested recently in reading in your paper a poem by Annie Besant, which, I found most helpful. Theosophists have unquestionably grasped something of Truth, although the system in its entirety does not appeal to me. My sister, who was healed through Rawson, was a Theoso-

phist before she became interested in Christian Science. I think she found it a "helping stone" on her path spiritward. Personally, before "finding myself" through Mrs. Eddy's works I derived much help from the Unitarian faith, which church has certainly had a most liberalizing influence in our country. In any case I do not believe in condemning any religious sect. Unconsciously the Scientists have malpracticed to an exaggerated extent upon the Roman Catholics. The mess in Boston which is almost a mental "auto-da-fe" can, in my opinion, be largely attributed to the desire of individual minds to dominate and control which, of course, is a form of "Romanism." One thing is entirely certain, viz.: that Truth does not "play any favorites" and hence we cannot afford to ignore the errors in the Christian Science organization any more than in other denominations. I have yet to meet an infallible mortal and when Scientists say "We must not question the Directors" it reminds me of our Romish friends who say "We must not question the Pope." The Catholic priest, who lovingly administers aid to the sick and sinning, is nearer the kingdom of Christ than the Scientist who coldly ignores one in distress. What the world is hungering for is Love and, as Mrs. Eddy has said in *Science and Health*, the letter of her teaching without the spirit is "pulseless, cold, inanimate." On this point Paul states that the "letter killeth." The letter of Science coupled with the spirit is an infallible guide to eternal harmony.

Again thanking you for your missive and with kind wishes, I remain,

Sincerely yours,

January 10, 1920.

DEAR FRIENDS—

I have been interested in Christian Science as Mrs. Eddy teaches it, for nearly a quarter of a century. She taught me in her last class in Concord, N. H.. She called me to do the healing, and appointed me to teach in the Massachusetts Metaphysical College, in which I taught three years to her entire satisfaction, being associated in the college with Judge Septimus J Hanna and Edward A. Kimball. I resided in Concord for three years and while there, received invaluable instruction from Mrs. Eddy in Absolute Christian Science, seeing her almost every day for three years.

She told me I might teach a common class—*i. e.*, outside the College she meant. I did not do this until later and now, am a teacher and practitioner. My name is in the January number of the *Journal*. I was taught by Mrs. Eddy, the Absolute Christian Science never believed or practiced any other and do not expect to, I mean such Christian Science as she speaks of in page 242 of her book, "The First Church of Christ Scientist

and Misellany"—I have no faith in superstition or ecclesiasticism, and the doctrine of animal magnetism, and know that faith in God is God, not will be, have healed many on this basis alone. I desire to continue to teach and know I can, as Mrs. Eddy taught me.

Enclosed please find my check for \$2.30 for which please forward to my address, two copies of your valuable paper for one year—let the year begin Vol. IV, No. 4, and send me 2 extra copies of Vol. IV, No. 4. I know I can help you and help increase the number of readers. Your paper will grow, is growing, because needed. It has occurred to me that if you needed any one of experience, in answering questions from a Christian Science standpoint, I know I am qualified to do so, and help you out. Even if you and Miss Boyd are able *now*, to answer all such questions, you cannot hope hardly, to have the time to continue to do so, as your circulation must inevitably increase. Am enclosing a Scientific story of simple faith, which I hope will prove available for publication and helpful to your readers.

January 12, 1920.

DEAR FRIENDS—

Please send one copy, of the two copies ordered, to above address, and the other to I feel dear "Christian Scientist," in you, and in your brave editors, that I have two new, valuable, and valued friends, a broader outlook, a greater field of labor, in a work untrammelled by any ecclesiasticism, misnamed loyalty.

Love does not, cannot prophesy, because it is omnipresent, but I believe, through you, I shall be able to enlarge my sphere of useful work, the only work I consider worth while. Love is the way, and we can all wait patiently on Love. What a very helpful, and useful prayer that is of Mrs. Eddy's—"Father, Mother, Good, loving Thee I seek, patient meek, in the way *Thou* hast, be it slow or fast, up to Thee."

You are providing an outlet for hungry and honest Christians, everywhere, to express in writing an uncensored expression of the Truth that makes free. And I appreciate it all, very much, and thank you. The only temple or church I believe in, is the true *man*.

New Orleans, La.

January 19, 1920.

DEAR MRS. BILL—

Your pamphlet entitled "A Crisis and New Unfoldment" has come, and been carefully read. I had been desirous for some time to know your address, as I have often wished to answer your letter and to thank you for the good we have received from Life Understood, which you helped so much in preparing (Preface 1st edition.) It has helped the

progress and demonstration of these workers more than any other except Mrs. Eddy's books. The woman's contribution, its intuitional quality, greatly enhances its value to mankind. Your service in the book is seen in its power to translate or build the bridge from love to wisdom. It enables the unreal man—the Adam lord of creation who got the world into such a mess—to be laid off for the real man first approximated in the spiritualized woman by whom came Science and Health, which I am so glad to see Life Understood quite fully and lovingly acknowledges and so keeps its own nexus with the mighty moral forces of justice and gratitude.

Reading between the lines of this pamphlet, it is plain that the spiritual conditions in England and in America are different in some essential points. Church and state having been separate over here, the sense of organization in relation to religion never had much place in the general thought and feeling; and the majority of practical Christian Scientists here, especially since the passing of Mrs. Eddy, do not think of identifying themselves with any material form of organization, local or central, but discern in a measure Mrs. Eddy's meaning when she told us our next building would have to be on a purely spiritual foundation, "than which there is no other." You are doubtless acquainted with the demonstration of THE CHRISTIAN SCIENTIST that the assumption of power and authority on the part of human officials over the Christian Scientists is altogether fraud and imposition. Our demurrer is being sustained by the Supreme Court whose Judge is Christ Truth. There is no "Pastor Emeritus" to give her necessary sanction or "written consent" to such medieval superstition and usurpation of the immortal right of the just to live by faith whose authority is the Almighty in the individual conscience. If we prove all things and hold fast that which is good, Scientists can take no retrograde step nor suppose ourselves less advanced than even Wyckliffe and Luther.

The workers here have found that the very considerable release of the Christian Science cause from the mesmerism of human control,—for you have noted that the dissolving of military autocracy and power was accompanied with the overthrow also of ecclesiastical assumption and tyranny,—that growth of freedom in one direction means increased freedom in all directions, as must needs have been so since the one Truth and Love is the impulsion behind all progress. I even rejoice to see that in Great Britain, as in America, the mists are melting so fast we can see the hand of God enforcing social justice to "level wealth with honesty" and show "that success in error is defeat in truth, . . . the wicked man is not the ruler of his upright neighbor," . . . man has no undervived power"

(Continued on Page 8.)

POETRY PAGE

THE PIOUS EDITOR'S CREED.

I du believe in Freedom's cause,
 Ez fur away ez Paris is;
 I love to see her stick her claws
 In them infarnal Pharisees.
 It's wal enough again a king
 To dror resolves and triggers,—
 But libbaty 's a kind of thing
 Thet don't agree with niggers.

I du believe the people want
 A tax on teas an' coffees,
 That nothin' aint extravygunt,—
 Purvidin' I'm in office;
 Fer I hev loved my country sence
 My eye-teeth filled the'r sockets,
 'An Uncle Sam I reverence,
 Partic'larly his pockets.

* * * * *

I du believe in special ways
 O prayin' and convartin';
 The bread comes back in many days,
 An' buttered, too, fer sartin;—
 I mean in preyin' till one busts
 On wut the party chooses,
 An' in convartin' public trusts
 To very privit uses.

* * * * *

I du believe with all my soul
 In the gret Press's freedom,
 To pint the people to the goal
 An' in the traces lead 'em;

* * * * *

I du believe that I should give
 Wut's his'n unto Caesar,
 Fer it's by him I move and live,
 Frum him my bread an' chees air;
 I du believe thet all o' me
 Both bear his soperscription,—
 Will, conscience, honor, honesty,
 An' things o' thet description.

I du believe in prayer an' praise
 To him that hez the grantin'
 O' jobs,—in every thin' that pays,
 But most of all in CANTIN';
 This doth my cup with marcies fill,
 This lays all thought o' sin to rest,—
 I don't believe in princerpel,
 But, O, I du in interest.

* * * * *

I du believe watever trash
 'll keep the people in blindness,
 Thet we the Mexicans can thrash
 Right inter brotherly kindness;
 Thet bombshells, grape, an' powder 'n 'ball
 Air good-will's strongest magnets,
 Thet peace, to make it stick at all,
 Must be druv in with bagnets.

In short, I firmly du believe
 In Humbug generally,
 Fer it's a thing thet I perceive
 To hev a solid vally;
 This heth my faithful shepherd ben,
 In pastures sweet hath led me,
 An' this 'll keep the people green,
 To feed ez they have fed me.

—James Russell Lowell.

Lowell's Pious Editor of the first half of the nineteenth century is still in existenc' in the beginning of the twentieth, and the Mexican Question is yet to the fore, while "Freedom's cause, Ez fur away ez Paris is—

"Ef it aint' jest the thing thet's well pleasin'
 to God,
 It makes us thought highly on elsewhere
 abroad;
 The Roosian black eagle looks blue in his
 eerie
 An' shakes both his heads when he hears o'
 Monteery."

The Biglow Papers. Lowell.

WAR IS MURDER.

Ez fer war, I call it murder,—
 There you hev it plain an' flat;
 I don't want to go no furdur
 Then my Testymnt fer that;
 God hez said so plump and fairly,
 It's ez long ez it is broad,
 An' you've gut to git up airly
 Ef you want to take in God.

'Tain't your eppylets an' feathers
 Make the thing a grain more right;
 'Taint afollerin' your bell-wethers
 Will excuse ye in His sight:
 Ef you take a sword and dror it,
 An' go stick a feller thru,
 Guv'mint aint to answer for it,
 God 'll send the bill to you.

Wut's the use o' meeting- goin'
 Every Sabbath, wet or dry,
 Ef it's right to go amowin'
 Feller-men like oats an' rye?
 I dunno but wut it's pooty
 Training 'round in bobtail coats,—
 But it's curus Christian dooty
 This ere cuttin' folks's throats.

They may talk o' Freedoms airy
 Till they're pupple in the face,—
 Its a grand gret cemetary
 Fer the barthrights of our race.

—*The Biglow Papers*—James Russell Lowell.

That nothing walks with aimless feet;
 That not one life shall be destroyed,
 Or cast as rubbish to the void,
 When God hath made the pile complete.

—Tennyson. "In Memoriam."

LETTERS FROM EXPERIENCED
SCIENTISTS.

(Continued from Page 6.)

(S. & H.) This demonstration has progressed so far in America—and I think in Great Britain—that human officialism in connection with Christian Science, and indeed with any genuine sense of religion, is regarded by the world's real thinkers and workers as an absurdity remaining from an outgrown, obsolete social order.

Hoping to hear from you again,

Yours affectionately,

ALICE BOYD.

The letter fails, the systems fall,
And every symbol wanes;
The Spirit over-brooding all
Eternal Love remains.

—John Greenleaf Whittier.

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard,
For frantic boast and foolish word,
Thy mercy on Thy People, Lord! Amen.
—Rudyard Kipling. "Recessional."

THEORY AND PRACTICE

I'm willing a man should go tollable strong
Agin wrong in the abstract, fer that kind o'
wrong

Is ollers unpop'lar an' never gets pitied,
Because it's a crime no one ever committed
But he mus' n't be hard on partickler sins,
Coz then he 'll be kickin' the people's own
shins.

The Biglow Papers. Lowell.

Oh, East is East, and West is West, and
never the twain shall meet,
Till Earth and Sky stand presently at God's
great Judgment Seat;
But there is neither East nor West, Border,
nor Breed, nor Birth,
When two strong men stand face to face,
though they come from the ends of
the earth.
—Rudyard Kipling. "The Ballad of East
and West."

Lincoln on Labor.

"In the early days of our race the Almighty said to the first of our race, 'in the sweat of thy face shalt thou eat bread'; and since then, if we except the light and the air of heaven, no good thing has been or can be enjoyed by us without having first cost labor. And inasmuch as most good things are produced by labor, it follows that all such things of right belong to those whose labor produced them. But it has so happened, in all ages of the world, that some have labored, and others

have without labor enjoyed a large proportion of the fruits. This is wrong, and should not continue. To secure to each laborer the whole product of his labor, or as nearly as possible, is a worthy object of any good government."—Notes on Protection jotted down from speech by Abraham Lincoln while Congressman-elect; December, 1847.

IDEALISM.

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 cleaner sty;
It takes the ideal, to blow a hair's breadth off
The dust of the actual.—Ah, your Fourier's
failed,

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

—Elizabeth Barrett Browning.

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.

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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.

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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.

"Life, Liberty and the Pursuit of Happiness."

This famous formula fairly indicates what man deems most desirable, but his methods of attainment are many and devious. Life seems to be thrust upon him, liberty as one man construes it, too often means enslavement of others, and happiness is more often sought for than found.

Godliness with contentment is great gain, but to get people to perceive this is the problem which puzzles the propagandist. Religion has been so confused with ecclesiasticism or mere canting piety that robust intellects have been steeled against it, and it has been

largely left to women and children, or to the emotionally inclined.

The Roman Catholic Church with its materialistic ritualism and mechanical pictorial presentation of religious dogmas is always attractive to a certain class of communicants, but the Protestant Churches are beginning to perceive with even more cause than their Catholic brethren that the masses of the people are hopelessly out of touch with that churrhianity which has usurped the place of Christianity, if by Christianity we mean the teachings of Jesus of Nazareth.

To those who recognize that true religion is the poetry of existence, that it should be the vitalizing influence in the life of everyone, it becomes important to find out the reason for this indifference, and no intelligent person can be blind to the fact that in losing belief in "the letter which killeth" of the old theology, people have not yet any vital interest in the spirit of the new. The human explanation of this is obvious. Material routine and mechanical living and thinking conspire to make life monotonous, and few know how to enjoy the pleasures of the intellectual life. Many repine over the past and despair of the future. Others like Mr. Micawber, are always waiting for something to turn up, and are "forever blowing bubbles." Few discover the real meaning of existence, but permit themselves to be subdued like the dyer's hand to the color of that which they work in.

The fundamental error in human thought is the error of dualism. Mind and matter. This world, and other worldism. God and devil, or good and evil. These opposites vitiate human thought and keep it in a perpetual conflict. Truth is one and indivisible, and in Truth there can be no error except ignorance of Truth.

To those who attribute erroneous meanings, to Christian and to Science, Christian Science is only the shibboleth of a cult. Therefore, to them it is meaningless because its language is foreign to their ears, and makes no appeal to their understanding. To the seeker after truth, who discerns that the ideal is the only real, that to use scriptural phraseology "the things which are seen are

temporal, while the things which are unseen are eternal," Christian Science comes with a sympathetic message satisfying both the intellect and the emotions with its monistic concept that "All is infinite Mind and its infinite manifestation, for God is All-in-all." It is only when we discern the import of this monistic teaching, which exposes the error of all dualistic beliefs that we can reach any coherent understanding of that which appears to the dualist to be incoherent and contradictory.

STEPHEN H. ALISON.

Letters from Experienced Scientists.

Part of a Letter from Rev. G. A. Kratzer.

The article, "Loyalty To Our Leader," by Miss Boyd, seems to suggest the idea of "reincarnation," though she does not use the word. Most Christian Scientists are afraid of this word, because it suggests to them "Theosophy," which they regard with "holy horror," though those who so regard it know as little about it as most of them know about Greek. Mrs Eddy understood and taught reincarnation, though she did not think it wise to say very much about it at the period in which she was writing. But she understood and taught it as evidenced by the following passage beginning on page 429 of "Science and Health."

"Mortals waken from the dream of death, with bodies unseen by those who think they bury the body. If man did not exist before the material organization began, he could not exist after the body is disintegrated. *If we live after death, and are immortal, we must have lived before birth;* for if Life ever had any beginning, it must have also an ending, *even according to the calculations of natural science.* Do you believe this?.. No! Do you understand it? No! This is why you doubt the statement, and do not demonstrate the facts it involves. 'Jesus said (John 51), if a man keep my saying, he shall never see death.' *That statement is not confined to spiritual life, but includes all the phenomena of existence.* Jesus demonstrated this, healing the dying and raising the dead."

This passage makes it plain that Mrs. Eddy knew or fully believed that, "if we live after death we must have lived before birth" on the human plane—that the statement is just as true on the human plane as it is with regard to the spiritual man.

The belief of matter and flesh cannot be overcome by dying; so it must be overcome after so-called death *somewhere* in belief, by those who seem to have died; and they can overcome it only by continued living, "somewhere," until they demonstrate the ascension. Beginning near the bottom of Page 313, Mrs Eddy says:

"To show that the substance of himself was Spirit, and the *body no more perfect because of death, and no less material until the ascension* (his further spiritual exaltation) Jesus waited until the mortal or fleshly sense had relinquished the belief of substance matter, and spiritual sense had quenched all earthly yearnings."

So it is evident that Mrs. Eddy taught that the "journey from sense to soul" is not accomplished in one human lifetime, unless one demonstrates the ascension; and, even then, her teaching is open to the interpretation that such a one "lived before birth," and thus had a human life preceding this one. Accordingly, why is it not reasonable to believe that we may finish working out the problem of human life "here" as well as "elsewhere," just as Jesus worked it out "here" for Himself, since there really is no space, and therefore no location, no "here" or "there" or "elsewhere?"

Everything mortal is only *belief*; and progress is mental, not a change of so-called location.

"Continuity."

A Summary by Himself of Sir Oliver Lodge's Famous Address Before the British Association for the Advancement of Science.

Sir Oliver Lodge, the well known British physicist is lecturing in the United States on the relation between physics and metaphysics, particularly in regard to the continuity of human existence, or individual immortality. His most mature thought on this subject is to be found in the following summary by himself, as published at the time, of his address on "Continuity" delivered before the British Association for the Advancement of Science in 1913, nearly a year before the outbreak of the World War, and before any sense of personal bereavement could have affected his view point, as has been insinuated in connection with his later book "Raymond."

Birmingham, England, Sept, 10, 1913—Published forecasts of the address of Sir Oliver Lodge, president of the British Association for the Advancement of Science, intimating that he would make statements of a startling character concerning immortality and the proof of life after death, although publicly denied by Sir Oliver himself, caused his address at the meeting of the association to-night to be anticipated with lively interest and heard with profound attention.

His subject was "Continuity," and summarized in his own words Sir Oliver's argument was:

"A marked feature of the present scien-

tific era is the discovery of, and interest in, various kinds of atomism, so that continuity seems in danger of being lost sight of.

"Another tendency is toward comprehensive negative generalization from a limited point of view.

"Another is to take refuge in rather vague forms of statement and to shrink from closer examination of the puzzling and the obscure.

"Another is to deny the existence of anything which makes no appeal to organs of sense and no ready response to laboratory experiment."

BELIEVES IN CONTINUITY.

Against these tendencies the author contends. He urges a belief in ultimate continuity as essential to science; he regards scientific concentration as an adequate basis for philosophic generalization; he believes that obscure phenomena may be expressed simply if faced properly, and he points out that the non-appearance of anything perfectly uniform and omnipresent is only what should be expected, and is no argument against his real substantial existence.

In conclusion Sir Oliver touched upon the question of life after death. He declared his conviction that "occurrences now regarded as occult can be examined and reduced to order by the methods of science, carefully and persistently applied," and that "already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death."

Sir Oliver further declared: "The evidence to my mind goes to prove that discarnate intelligence, under certain conditions, may interact with us on the material side," and that "we may hope to attain some understanding of the nature of a larger, perhaps ethereal, existence, and of the conditions regulating intercourse across the chasm."

CHARACTERISTIC OF PERIOD.

In his remarks leading up to these declarations, Sir Oliver said:

"Eliminating from our purview, as is always necessary, a great mass of human activity, and limiting ourselves to a scrutiny on the side of pure science alone, let us ask what, in the main, is the characteristic of the promising, though perturbing, period in which we live. Different persons would give different answers, but the answer I venture to give is rapid progress, combined with fundamental scepticism.

"With the realization of predicted ether waves in 1888, the discovery of X-rays in 1895, spontaneous radio-activity in 1896 and

the isolation of the electron in 1898, expectation of further achievement became vivid, and novelties, experimental, theoretical and speculative, have been showered upon us ever since this century began. That is why I speak of rapid progress."

Sir Oliver explained that by "fundamental scepticism" he did not mean the "well-worn and almost antique theme of theological scepticism." That controversy practically is in abeyance just now, he said.

"In physiology the conflict ranges round vitalism," he said. "In chemistry the debate concerns atomic structure. In biology the dispute is on the laws of inheritance. In economic and political science, or sociology, what is there that is not under discussion? In the vast group of mathematical and physical sciences 'present-day' criticism concerns what, if I had to express it in one word, I should call continuity.

OLD AXIOMS DESTROYED.

"Philosophers have begun to question some of the larger generalizations of science. Not by philosophers only, but by scientific men also, ancient postulates are being pulled up by the roots.

"In most parts of physics, simplicity has sooner or later to give place to complexity; though certainly I urge that the simple laws were true. The law is not really disobeyed, but is modified through the action of a known additional cause. Hence it is all in the direction of progress.

"If we had to summarize the main trend of physical controversy at present, I feel inclined to urge that it largely turns on the questions as to which way ultimate victory lies in the fight between continuity and discontinuity."

Sir Oliver then discussed the atomic theory at length which, he said, might be expressed as an invasion of number into unsuspected regions. And also the controversial topic of the principle of relativity. "If that principle in an extreme sense establishes itself," he said, "it would seem as if even time would be discontinuous and be supplied in atoms, as money is doled out in pence or centimes instead of continuously, in which case our customary existence will turn out to be no more really continuous than the events on a cinematograph screen—while that great agent of continuity, the ether of space, will be relegated to the museum of historical curiosities."

EXPERIMENTS DIFFICULT.

Sir Oliver then discussed at length the difficulties that lie in experiments on the ether and the results to date.

"The ether of space," he said, "is at least the great engine of continuity. It may be

of the term, and does not regard his psychical investigations as having any connection whatever with religious questions. He has, in fact dealt with psychical phenomena as he would deal with any other natural phenomena—solely from a scientific point of view.

"Sir Oliver Lodge will not confine his lectures to the various phases of psychical research. He has long been recognized as one of the world's greatest authorities on physical science, some of his discoveries having paved the way for many important inventions, including wireless telegraphy. As already stated, he is to lecture on the ether of space and the structure of an atom. Incidentally he will tell of the stupendous changes certain to result whenever some means of obtaining and applying atomic force is revealed to the world."

Sir Oliver Lodge has been associated with the English Society for Psychical Research for many years, and is foremost among purely scientific investigators who have endeavored to supply a conclusive answer to those great questions of the ages—"After death, what? Can the dead communicate with the living?" Having made a profound study of spirit phenomena, he has become convinced human survival beyond the grave can be scientifically proved. So deeply has he been interested in this subject some time ago he severed his official connection with the Birmingham university in order to devote all his time to psychical investigation.

Metaphysical Practice.

(Written for *The Christian Scientist*,
By E. K. Goldsborough.)

The incentive in teaching and disseminating the truths of Christian Science is to awaken a lethargic world to correct facts concerning God and His reflection, the spiritual universe, and to educate man to use his mentality from the standpoint of its origin in Divine Mind.

It is fatuous to label the ideas which comprise this present sphere of experience as "unreal" and "non-existent" which unfortunately is the practice of many so-called Scientists, as such statements are utterly misleading, if not altogether meaningless.

Any useful invention, by way of illustration, which tends to lighten labor and simplify living, is a manifestation of intelligence, and is unreal only in the sense that the mind which conceived it, and brought it forth, is not functioning from the standpoint of the Absolute—viz: spiritual reality. Hence, until the mentality of man mirrors, or reflects, the perfect and infinite Mind of

God, clearly and correctly its conceptions must necessarily be transitory, illusory and imperfect.

One cannot deny that man is seemingly environed by a mental mist which has resulted from a perversion of Principle, and as long as we "see through a glass darkly" the spiritual universe will be discerned from mistaken, distorted angles. The intelligence that any useful invention typifies has its origin and reality in the infinite Mind; only we, in our ignorance, imperfectly reflect a power which is perfect in itself. As a natural and logical consequence a relative or erroneous state of being appears to exist, which will continue as long as our conceptions are illusory and imperfect.

When we fully awaken to the truth about ourselves, and thereby use our mental faculties from the standpoint of perfect Principle, then will we clearly mirror the magnitude of Mind. When this is accomplished the shadows of discord will be forever banished.

Furthermore, the animals, birds, insects, trees, flowers, as well as various objects which comprise our present world of thought, will appear in their true spiritual light, and we will reflect the grandeur of Mind, and this divine Truth will be externalized in countless manifestations of beauty and intelligence, which vastly transcend our present conception of things.

To label any and everything, cognized through medium of sense, as "nothing" means nothing. It is well to bear in mind that Mrs. Eddy never indulged in rambling and puzzling generalities. "Man is the expression of Soul," she writes in *Science and Health*, page 477. "The Indians caught some glimpses of the underlying reality when they called a certain beautiful lake the smile of the Great Spirit." Again on page 175 of *Science and Health*, Mrs. Eddy refers to a rose as "the smile of God" as she clearly perceived that a flower symbolized the beauty and fragrance of Spirit. In a most illuminating article, entitled: *Life*, Mrs. Eddy has written "The side of nature which seems to the senses matter is but the veil that hides the reality of being; the visible universe is but the picture of the Mind's ideas, the expression of thoughts, the hieroglyphic record of the art and meditation of Deity."

While it is manifestly true that metaphysical practice should rely upon an absolute basis, and a principle be utilized which does not take the physical into consideration, yet discretion and judgment should be employed in imparting Truth to the individual mind. To a person whose thought is immersed in ignorance and animality it would avail little to suggest that man is now "perfect in God" unless, indeed, the underlying principle of

this statement could, in a measure, be grasped. It would seem absurd to inform a school boy, whose mentality was saturated in ignorance, that he was a perfect mathematician. In metaphysics, as in mathematics, the mind must be weaned away from beliefs that are false; truth must supplant error, and the thought trained to function harmoniously and intelligently. "Thought must be spiritualized in order to apprehend Spirit," states Mrs. Eddy in Retrospection and Introspection. "It must become honest, unselfish and pure, in order to have the least understanding of God in divine Science."

Jesus clearly recognized that man must be "born again" before he could experience spiritual regeneration. In other words, he must learn to use his mental organism from the standpoint of Divine Principle, and until this is accomplished he will remain in bondage to evil, and being "buried above earth in material sense" (Miscellany) is virtually dead to spiritual realities.

It is futile and fatuous to blame "animal magnetism" or "malicious malpractice" if we find ourselves overwhelmed by disease and discord. While one most certainly cannot ignore the fact that the majority of people are misusing and perverting their mental inheritance; yet this will not affect us if we are "dwelling in the secret place of the most High". Moreover, in the endeavor to realize a state of harmony it is by no means necessary to indulge in a series of mental gymnastics, or, in other words, specifically "handle" any and every "claim" of so called evil. If a person in his ignorance believed that twice three made seven, this error in thought would have to be denied and cast out. But having demonstrated that twice three makes six, further denials would be senseless. When we in metaphysics have proven in part that man is a manifestation of Mind and a reflection of Divine Harmony, it is more or less a waste of mental energy to resort to various denials. "The spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate disease, writes Mrs. Eddy in "Rudimental Divine Science." In the same article she says: "To heal in Christian Science, is to base your practice on immortal Mind, the divine Principle of man's being."

The Man and the Cricket.

(Written for *The Christian Scientist*)

It was the middle of September,—but time does not matter. It is Beauty and Love that count. They mean more than place or surrounding. Place does not make Beauty,—but Beauty place. 'Tis the satisfying spirit of good, and good thoughts, and joyous deeds that make and keep house,—that fully appreciates the meaning of content and gratitude.

The sermon of this atmosphere is the constant appreciation of the everpresent Light of Love. The man on the hill of enchantment, as he called his home, was on this warm day in September working without coat, hat or vest, working with shovel and wheel-barrow, stone, sand and gravel—contentedly working. To the onlooker, the man was alone. To the one able to be an *inlooker* the man was with Him, whom every man may learn to know as omnipresence—omnipotence—omniscience—Him, whom to know aright is *now* and *here* Life Eternal,—who worketh with us in all ways to will and to do His pleasure.

Presently, a large, glossy black cricket came out from the grass. The man on the hill—the hill of his daily delight—listened to what God had to say through the cricket. Now the man found himself in these surroundings without any effort on his part, and took the gift from the only giver, with its lessons in beauty and holiness. Be it known, that in a way all its own, the cricket knew the man contemplated, in order to do more good, to move to the city for the winter. So he ceased singing and said to the man, "If you will stay out here all winter with me in your beautiful and lovely home, I will come into your house in a few weeks, make my home with you, and both will receive a great blessing. I will not be in the way, but remain there and sing to you all winter, while you sit by the open fire, reading, thinking, knowing—the Truth of your Being and mine." Dear Reader, Love, the Creator, maketh wise the simplest, humblest creature. "I need," continued the cricket, "very little to make me merry, indeed the whole business of my life is to be happy, and to make others happy." The man who was used to listening to God and to hearing Him alone, listened and thought. He was always thinking and his thoughts were good thoughts,—right thoughts, helpful, peaceful, serene, never disturbed or confused because he knew their perfect and eternal Source. This was his obedience, his way of knowing and seeing God, whom he knew to be only *Good*. It was this understanding of the one good that made him able to interpret what God was saying through God's cricket. So the cricket, the man with one Mind, the same Presence and Power, which is the One Mind—the One Intelligence—spoke one to another. The man said to the cricket, "I suppose you would just sing cricket songs all winter."

"Oh, my, no," said the cricket, "I have no song of my own. I have only God's song, and as God is Love, I shall always sing the one song of Love, the old, new song of Love, which every one wants to hear, when his heart is pure. Because you are a man of God, and I am God's cricket and because we love God, all things work together for good to us, *because* we love Him and each other.

In this we shall praise Him and live in His Happiness, and with His Joy, and by His Peace,—you in your way, and I in mine.”

The cricket ceased to talk, and began to sing. The man on the hill of pure delight went on with his work, a song in his heart, praising the All-giver, God kept on being Good, and the September day came to its close. But not so the eternal man, the eternal cricket, the Eternal Love, the eternal place, surroundings, beauty, holiness, Action and Strength. The one Blessing and Blessed remained, the atmosphere of the immortal Home. The man was no more wearied with stones and wheel-barrow and shovel, and work than the cricket with his ceaseless song of Love. Nay, the man rested in the same happy consciousness in which the cricket poured out his heart in Love. The sun went down—but Love, the Substance of all, remained, and the man and the cricket were alone with God—the supreme and only Thinker, and the Creator of all thoughts or things—spiritual, eternal. No wonder work and song tired not.

PETROS.

The Curse of Property.

Are they not mine—saith the Lord—the everlasting hills? (Where over the fir-tree tops I glance to the valley.)

The rich meads with brown and white cattle, and streams with weirs and water-mills.

And the tender-growing crops, and hollows of shining apple-blossoms,
From my mountain terraces as from a throne beholding my lands

Are they not mine, where I dwell,—and for my children?

How long, you, will you trail your slime over them, and your talks of right and property?

How long will you build you houses to hide yourselves in, and your baggage?—to shut yourselves off from your brothers and sisters—and ME?

Beware! for I am the storm: I care naught for your rights of property.

In lightning and thunder, in floods and fire, I will ruin and ravage your fields. Your first-born will I slay within your house, and I will make your riches a mockery.

Fools! that know not from day to day, from hour to hour, if ye shall live. And yet will snatch from each other the things that I have showered among you. For I will have none that will not open his door to all—treating others as I have treated him.

The trees that spread their boughs against

the evening sky, the marble that I have prepared beforehand these millions of years, in the earth; the cattle that roam over the myriad hills—they are MINE, for ALL my children!

If thou lay hands on them for thyself alone, *thou art accursed!*

The curse of property shall cling to thee; With burdened brow and heavy, heart, weary, incapable of joy, without gaiety, Thou shalt crawl a stranger in the land that I made for thy enjoyment.

The smallest bird on thy estate shall sing in freedom in the branches;

The plough-boy shall whistle in the furrow.

But thou shalt be weary and lonely,—forsaken and alien among men:

For just inasmuch as thou hast shut thyself off from one of the least of these, my children, thou hast shut thyself off from ME?

I, the Lord Demos have spoken it,—and the mountains are my throne.

EDWARD CARPENTER,

(Toward Democracy.-p: 840.)

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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.

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

Freedom for Christian Scientists.

Freedom has been extolled throughout the ages. Men have fought for it, argued for it, suffered for it, bled for it and died for it, and they have done this even more enthusiastically for religious freedom than for political freedom. Prophets and preachers have eloquently exhorted their hearers on the nobleness of freedom, and poets have found it a fruitful and inspirational theme. During the seventeenth and eighteenth centuries a tremendous warfare was waged by pamphleteers like Anthony Collins, De Foe, and others too numerous to mention, for the right not only to think freely, but to give free expression to their thought, and the bat-

tle was not won without pioneers in the army of free thought being held in prison and heavily fined for not submitting abjectly to the powers that were. Blasphemy, sedition and every other charge that could be trumped up, on no matter how slender a pretext, were hurled at the contumacious ones who dared to proclaim themselves Freethinkers, in order that the majesty of the law might be invoked against them to silence their "dangerous propaganda." In fact, the very word "freethinker" came to be regarded as almost synonymous with "infidel," and acrimonious hate was unthinkingly vented on those who claimed the right to unfettered thinking and free expression of opinion.

While sporadic persecutions of this kind still recur, yet to quote what Frederick Dixon, editor of *The Christian Science Monitor*, *Journal* and *Sentinel*, has so well expressed in his able pamphlet, "Christian Science Healing versus Mental Suggestion": "The day is passed forever when it can be hoped that thought can be burned in the marketplace or imprisoned in a dungeon." Says the same writer: "Christian Scientists know perfectly well that the way to convert people is by demonstration, not by persecution....The most dangerous campaign upon which a government or a nation can embark is one of persecution, no matter how skillfully it may be wrapped up in legal quibbles....Thought is free, and freedom of thought will always remain, as it always has remained, to confound persecutors, no matter what temporary advantages may have seemed to accrue to them through the torture of what they believed to be matter. Whatever else may or may not occur, the doom of the persecutor is inevitable and irrevocable. Mind does not pass away with the body....It is a curious commentary on the centuries of the growth of what is termed liberty and the observance of what is named Christianity that the human mind should still show indications of a desire to confine liberty to orthodoxy and to measure Christianity by compulsion. The spirit which cast Daniel into the lions' den, and Shadrach, Meshach, and Abednego into the fiery furnace, has changed its cry and that is all.

The Romans threw the Christians to the lions. When the throne of the Caesars gave place to the chair of St. Peter, the Christians bound the heretic to the stake. The crowd which attended the *auto da fe* was as barbarian and brutal as the crowd which screamed on the tiers of the amphitheatre. When the Anglican took the place of the Romanist in the seat of Augustine, the rack was exchanged for the boot and the stake for the pillory and the cart-tail. When non-conformity, escaping from the pillory and cart-tail, established itself in power, it proved that it was just as possible to play the persecutor in a steeple-crowned hat as in a shovel one. Even when the Anglican regained his power the methods altered, but not the spirit, and though

Whitfield preached to the colliers grim,
Bishops in lawn sleeves preached at him."

Mr. Dixon then finally points out the mission of Christian Science, which he says "has come, among other things, to teach the world something of what love really means,—to show it that love is the fulfilling of the law, but that this law is not a human law but the law condensed in the saying: 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.'"

Love is the very core of the message of Jesus, who declared "they that take the sword shall perish with the sword," and it is inconceivable that genuine Christian Scientists should forget for long the words of their Founder that "The letter of Science plentifully reaches humanity today, but its spirit comes only in small degrees. The vital part, the heart and soul of Christian Science is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate." The fight for freedom of thought over ecclesiastical domination which has so completely shaken up the organization and resulted in an attempted boycott of the *authorized* publications, not the *unauthorized*, but all the publications issued by the Publishing Society, together with the resignation of the editors of the *Journal* and the *Sentinel*, indicate almost desperation on the part of those siding with the directors, over the adverse legal decision recently rendered, but the appointment by the Publishing Society of Frederick Dixon as editor of the *Journal* and the *Sentinel* will enable him to bring to these periodicals also the same journalistic ability which has distinguished his editorship of *The Christian Science Monitor*, which as an international newspaper has done more to promote the prestige of Christian Science than have all the other periodicals together since the passing of the Founder.

The error of division due to ecclesiastical despotism, the evils of which Mr. Dixon has so clearly pointed out in the quotations made from him in the first part of this article, does not affect "the heart and soul of

Christian Science" even if litigation seems to indicate that the material organization, or "the letter is but the dead body of Science,—pulseless, cold, inanimate."

On the contrary, this moral chemicalization will inure only to the destruction of error, making way for the more spiritual discernment of what Christian Science really is, revealing the sure foundation for that "structure of Truth and Love" which Mrs. Eddy so clearly indicates in *Science and Health with Key to the Scriptures* is the only real Church.

STEPHEN H. ALISON.

Recent Christian Healing.

The recent healing of disease by "Brother Isaiah" from his houseboat on the Mississippi, drawing crowds varying from a few to Sunday throngs of ten to twelve thousand; the newspapers here listing attested and undisputed cures of a kind never claimed by hypnotism or mental suggestion; the atmosphere in the crowds, of faith and affection, the influence upon the general religious thought and feeling of the whole city,—phenomena like these so unmistakably good that they point as effect to a large and definite good cause, must have their scientific explanation, since "Science excludes all error and includes all truth."

There is no doubt that the decision published late in February of the Master, Judge Frederic Dodge, favoring the non-ecclesiastical and practical operative branch of the movement, the trustees publishing or giving Christian Science to the world; while it virtually set at naught merely ecclesiastical and official assumption of rights and powers over spiritual things, over the conscience and conduct of other Christian Scientists, that legal decision destroyed the belief of human power and authority over Christian Science in many a heart and conscience, thus seeming to release the spiritual idea of healing so that it was free to break through the mists of ignorance and fear, and to appear through any windowpane clear enough for the Soul of mankind "which healeth all their diseases," to shine through upon suffering and waiting humanity. The materialization of real Christian unity or organization was largely dissolved by a legal vindication of human rights as opposed by a monster counterfeit claiming ownership and control of Christian healing; and its mad ambition and low revenge were rendered nearly powerless except to destroy themselves, by the decision of a judge who had caught a glimpse of the true function of law,—“Let human justice pattern the divine, . . . shall not the Judge of all the earth do right?”

Upon the consequent loosening of human limitation, with the accompanying recognition in some degree in human consciousness,

that divine Love hath no respect of persons, but its tender mercies are over all its works, one like John Cudney (Brother Isaiah) who was seeking God with all his heart, living up to his best sense of Christ's teachings, saying to the sick, "Put your trust in God and I will pray for you," was able to respond to the operations of the infinite Love whence comes all genuine healing; and since nothing merely happens—"all's Love, yet all's law"—his work having gone on quietly for some years and become a nucleus of power in the gratitude and affection and faith of those he had healed, could thus enlarge its borders and strengthen its base until it wrought healings enough to draw telegrams and cablegrams and innumerable letters, as well as vast crowds for help; could do this in New Orleans because so many genuine spiritual workers in Christian Science worked or prayed for him, thus protecting and unifying the "faith, hope and love" by which his marvels were wrought into a general atmosphere of thought and feeling pure and clear enough to let in infinite Love and supreme Intelligence upon the sick and suffering if responding with faith and hope to the purified consciousness through which Christ's healing must needs appear to imperfect human beings, as in the first century.

An editorial in THE CHRISTIAN SCIENTIST for July, 1918, explains why healings like these have been traced to their cause in Christian Science, and acknowledged as inseparable from the "other Comforter" promised to guide us into all truth, revealed in Science and Health, in order for the Christian worker to have the continuous support lent by justice and gratitude and love for our "brother whom we have seen"—best seen in the founder of the Science which is Christian, whose by-products, forms and reforms as well as its healing, identify it as a tree is known by its fruits, as hewn from the same Rock as the rest of the building, our House (consciousness) not made with hands eternal in the heavens, wrought by Moses and the Prophets, Jesus and the Protestant Reformers and the Pilgrim Fathers down through Mary Baker Eddy. Of this our mansion in the skies, shadowed forth in the great Temple, the stone which the builders rejected (the healing Christ) becomes anew every time history repeats itself the headstone of the corner, the all-important truth.

"Except the Lord build the house, they labor in vain that build it." In proportion as Christian Scientists think habitually of the Church as built on the divine Principle Love, and uniting with the Church as no more nor less than being newborn of the Spirit, . . . casting out error and healing the sick (S. H.), shall we be able to help Christians like Brother Isaiah whose goodness and enthusiasm of humanity is large enough to manifest what Paul named the gift of healing, and make it easy for them to

understand the letter as well as the spirit of Christ's teachings. We know the vast importance of "shouting together," thinking and loving as one consciousness having one Mind; and we shall promote the ideal of the present hour, Christian unity, more by living the brotherly love which is "the soul of unity" than by seeking to manufacture "one strong body" through the juxtaposition of many material organizations, all pulseless, cold, inanimate, while the heart and soul of Science which is Christian, must needs be the Love which inspired the life and works of Jesus the Christ.

"Our Friend, our Brother, and our Lord,
What may Thy service be?
Nor name, nor form, nor ritual word,
But simply following Thee."

ALICE BOYD.

Demonstrating Immortality Through Continuity.

*"The Reincarnating Ego," Considered in the
Light of Christian Science Teaching.*

To understand the deeper problems of human life, we must reckon with the fact that the "journey from sense to Soul" requires many human life-times, many reincarnations on the human plane.

I find that it is usually a matter of surprise to students of Christian Science, when it is pointed out to them that Mrs. Eddy understood and taught reincarnation, though she does not use the word. But she taught this fact of human experience, as may readily be learned from an examination of several passages from her writings.

To start with, she declared that nobody escapes from the belief of matter and material embodiment by dying; but only by continuing to live until the ascension can be demonstrated. Beginning in the last line of page 313 of Science and Health, she says: "The body is no more perfect because of death, and no less material until the ascension." Consequently, those who seem to have died must continue on in material embodiment, and it is her teaching that the so-called dead, leaving the present sense of material embodiment, enter another just as material. This is "reincarnation,"—that is, "being in the flesh again."

On page 429 of Science and Health, "being in the flesh again" as a child, is clearly and explicitly taught, as is also the doctrine that we have had previous incarnations, experiences "in the flesh" previous to this human birth. On this page, she says: "If we live after death and are immortal, we must have lived before birth." Now these words cannot be taken to apply to the real self, the spiritual man; for the spiritual man never had any birth, but is eternal. Furthermore,

she does not use the word "man" in this sentence, but the word "we," referring to our human selves.

Then, in the sentence just before this, she declared: "If man did not exist before the material organization began, he could not exist after the body is disintegrated." Now, clearly, in this sentence, she is referring to the human man, because the spiritual man has no body which *can be* "disintegrated."

Then, in the next paragraph, she says: "Jesus said, 'If a man keep my saying, he shall never see death.' That statement is not confined to spiritual life, but includes all the phenomena of existence."

If we "lived on this earth-plane before, why do we not remember about it?" In reply, it may be said, that some people do, to some extent. But the essential human self, which will be spoken of more at length later on, is made up of feelings, of appetences, of desires, the mental powers, the propensities. It does not include ideas, or memory of facts. Facts and experiences are transitory things. The essential self is educated by and through them, but does not include them. Our present character and disposition were enormously influenced by many experiences which we had in childhood, the memory of which has now totally passed away. So with the facts and experiences of former incarnations.

Clearly, if absolute Christian Science is not achieved before the change called death, then those Scientists who do not achieve it must go on in the belief of flesh after so-called death, and continue being incarnate until they do "achieve absolute Christian Science;" that is, until they demonstrate the ascension. This they will doubtless finally do from this human earth-plane, just as Jesus did. He made the demonstration over matter and flesh from this earth-plane, and he is our exemplar and way-shower.

Before proceeding further, I wish to speak particularly of three terms which I wish to use.

You and I, all human beings, have, of course, the same real or absolute Self, which is either God or "man in His image and likeness," the complete manifestation of God, inseparable from Him, which, as between God and man, may be a "distinction without a difference." This is the real Self of all human beings as taught in Brahmanism, Buddhism and Vedanta, also in Theosophy, which is founded on the teachings of these Eastern religions; and many earnest students of Christian Science believe that Mrs. Eddy really understood that the absolute Self of human beings, is God, and that "man" is the manifestation or spiritual embodiment of our real Self. One well-known writer on Christian Science declares concerning his own absolute being: "I am God, and man is my body, my expression, my universe; and this is Mrs. Eddy's real teaching,

when rightly understood." It is interesting to note, in this connection, the paragraph in Science and Health, beginning with the last line of Page 252 (*quode vide*); and the above mentioned writer cites many passages from the first edition of Science and Health in favor of his contention. He claims that Mrs. Eddy purposely veiled this teaching in the later editions of Science and Health, because she found that this doctrine was "too strong meat," for many of the "babes" into whose hands Science and Health fell. So she drew a distinction between man and God, which she knew was not actual in the absolute, but which is relative and temporal.

Then, I wish to speak of something short of the absolute, which may be termed the essential human self,—what the Easterners call "the reincarnating ego." This is the comparatively enduring factor in our human make-up, the storehouse, so to speak, in which is gathered up and brought forward the results of experience and education in preceding incarnations. As previously indicated, this is made up of the feelings, the appetites, the desires, the mental powers, the propensities. It does not include ideas or memory but is educated by and through them. This it is, for instance, which determines how a young child will react to a given set of conditions, presented to him for the first time in this human life. Different children born of the same parents will react *very* differently, and often markedly. This is because of the characteristics and appetences which they have brought forward with them from previous stages of soul-development.

For instance, in the case of two children born only a year apart, while the family is living in the same house, and the parents are in the same condition of health and prosperity, and subject, so far as is discernible, to the same mental influence and environment, when these two children come to go to school, one of them may take to books "like a duck to water," and the other may be a dullard.

Such is the case in trying to understand such a man as Abraham Lincoln. Born and brought up in a log cabin in a wilderness, where in this human life did he get the superlative mental outfit which he possessed? But, if he brought over most of his strongest mental powers and dispositions from former stages of development, the problem is easy to understand.

Then, I also wish to speak of what may be termed the "personal self" or "personal mind." This is the surface or conscious mind which the human individual has in the present incarnation. This is probably largely determined by heredity and early environment. Its characteristics are often quite markedly at variance with those manifested by the "reincarnating ego," when the

latter breaks through or controls the personal mind, as it does, in the case of some individuals, almost completely, and in the case of others, very little.

When we are working as metaphysicians with individuals, or when we are trying to understand ourselves, this "reincarnating ego" is one of the main factors to be reckoned with. If it is left out of account, many human problems cannot be understood, and the solution of them is practically hopeless from the start.

LIMITATIONS OF THEOSOPHY.

Now, the teaching of Theosophy includes and recognizes the absolute Self, but makes comparatively little use of this higher Self in solving life's problems, while the higher Mind, the Mind which is the real Self, is depended upon as All-in-All in the practice of Christian Science for solving problems.

In contrast with this, the work of Theosophists places main reliance upon the study and analysis of the reincarnating ego, which operates under the law of *kharmā*, the nature of which law is well set forth in the Christian Scriptures by the following two sentences: "Whatsoever a man soweth, that shall he also reap;" and, "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Theosophists abbreviate these statements in this form: "What you put in, you take out."

In Christian Science, as generally practiced, only the absolute Mind and the personal human self of the present incarnation are taken into account.

As a matter of fact, Theosophists would accomplish much more for themselves and others, if they would study the practice of Christian Science and learn how to short-cut and annul the kharmic law by demonstrating over it and destroying its effect through the application of the power of absolute Mind. Many Theosophists dogmatically assert that this cannot be done, and that any attempt to do it only delays the working out of life's problem. But in such a view they are largely mistaken.

On the other hand, Christian Scientists would understand the problems they have to deal with, much better, and would often reach a much quicker solution if they would study what Theosophists have worked out with regard to "reincarnating ego." The facts so learned would not point them to the Source of power for overcoming difficulties, but would often guide them to the right application of this power.

Faults of the personal mind are overcome with comparative ease, because they are not of long standing and are not deep-seated; but it is often not "humanly possible" to demonstrate in one lifetime over pronounced faults of the "reincarnating ego;" and it is often

better or more practical to "side-step" problems of this kind, or to palliate them by human means, than to labor on in the Spirit without fruitage. Of course, it is right, and in the end, profitable, to work assiduously in Science, on all problems, if one is a "wise virgin" with "sufficient oil" to be able to afford to do it. Many times a Scientist would get along far better if he knew *early* in his dealing with a problem, whether it is better to depend wholly upon his "oil," his spiritual power, or to relieve and palliate the situation by human and material means; or, in the case of dealing with another, to "side-step" the problem, as not "humanly possible" for him to deal with; and it is only by an understanding and consideration of the "reincarnating ego," as well as absolute Mind and the personal self, that Scientists can gain such knowledge *early* in their work on human problems. This gives, what in the Scriptures is called "wisdom," as in Proverbs, for instance. In her personal life, Mrs. Eddy was very "wise" in these respects.

An understanding of the "reincarnating ego" gives one charity, patience and confidence. Sickness and hardships are no longer regarded as "defeats," but merely as temporary failures to "make" the higher grades of human development, which *will be made* later on. As Mrs. Eddy says (S. & H. 296):

"Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal. Either here or hereafter, suffering or Science must destroy the illusions regarding life and mind, and regenerate material sense and self. The old man with his deeds must be put off. Nothing sensual or sinful is immortal. The death of a false material sense and of sin, not the death of organic matter, is what reveals man and Life, harmonious, real and eternal."

Understanding the "reincarnating ego," one *knows* even from a human standpoint that "all stains will come out in the wash."

Such is the assurance of Theosophists, and it is *good*. Nevertheless, they would do well to learn in Christian Science how to "short-cut" many of the stages of human development, how to skip whole grades, as bright pupils in school often do, and how to avoid and obviate much needless suffering.

St. Paul knew by experience whereof he spoke, when he taught "the law of the Spirit of life in Christ Jesus," *can set us free* from the long-drawn-out operations of the kharmic law, the mortal "law of cause and effect;" and Jesus knew what he could demonstrate when he said to the thief on the cross: "*This day* shalt thou be with me in Paradise."

(REV.) G. A. KRATZER.

Bolshevism and Practical Religion.

From William Hard's articles written for Raymond Robins in the Metropolitan.

Bolshevik Russia, left alone, was a loud enough proclaimer of Bolshevism. But Bolshevik Russia, blockaded, starved, attacked by Finns and Poles and Serbs and Czecho-Slovaks and French and Italian and British and American and Senegalese, cries Bolshevism now with a doubled voice. It cries it as Bolshevism, as a special philosophy. And it cries it as a new plain general appeal to every working class in the world to rally to the rescue of the world's only working-class government, beset by all the world's capitalism.

It does not cry in vain. In Italy, in France, in Britain, it gets a strong response. A year ago in England Mr. Arthur Henderson was a greater leader of British Labor than Mr. Robert Smillie of the Miners' Union, whose army of pitmen is as zealous as Cromwell's army of saints and quite as able to give the House of Commons a purge. Mr. Henderson was, and is, more conservative. He was more influential. Today, in the contest between Mr. Henderson and Mr. Smillie—between the idea of action through majority-rule and the idea of action through strike-force—Mr. Smillie, by decision of the British Labor Party, is victor. The decision was made on a test case; and the test case was the action for stopping of intervention in Russia.

On Easter Day of 1918, in Moscow, when Robins got his Russian newspapers, he noticed two different greetings of the day in them. In certain newspapers the old line still ran, with which all Russian newspapers during the old regime used to announce Easter Day to their readers—the sacred line: "Christ is Risen." But in the newspapers of the Soviet Revolution there was a new line. It replaced the line "Christ is Risen." It announced instead: "One Hundred Years Ago Today Karl Marx was Born."

Reading it, Robins thought of Count Mirbach, German Ambassador at Moscow. He thought of him sitting in his car, at the recent May Day Parade in Moscow, and watching those German war-prisoners who brushed by him with the banner calling "German Comrades, Over-throw Your Kaiser as the Russian Comrades have Overthrown Their Czar." He thought of him he saw him again, replying to that banner with a face visibly promising soldiers, regiments, armies force, hate, to tame these revolted slaves. The Easter Day greeting of the Soviet newspapers, thought Robins, said something to Mirbach. To Mirbach and to all persons like him, of all nationalities, German or French or British or American, it said:

"You want force? You want war? Well, you shall have it. We will give you more of

it than you ever thought could be. We will give you the war of Karl Marx. We will give you the war of household against household, of citizen against citizen, of one tier of people against another tier of people, everywhere, day and night. You sit on the roof of the world, making merry with all the Philistines. But Samson is beneath you now. He has ground for you and sweated for you. But now he puts his arms about the pillars of the house; and he cracks the pillars; and if he pulls the whole house down, and wrecks it, he will not care. You have hardened him to hardships. He will not care. He will go on and struggle with you in the world's ruins. And he will win. He out-numbers you. He out-numbers the people who have enough property to be willing to lay down their lives for it. He is multitudinously stronger than you. And now he knows his strength. You insist on force? You are lost. Samson is upon you, and his hair has grown now, and his strength is revealed to him now, and he has the self-knowledge and the self-confidence now to do you to death. One Hundred Years Ago Today Karl Marx was born."

THE BOLSHEVIST CHALLENGE TO MEN OF RELIGION.

So spoke the Bolshevik Easter Day to men like Mirbach; but it also spoke, and said something, to men like Robins. It said something to men of religion.

Robins was selected minister of St. Bernard's congregation at Nome in Alaska when he was a miner. He is not an ordained minister. He might be said to be a minister by initiative and referendum. Having been elected at Nome, he has more or less continued to hold office at large. For many years now he has divided his time equally between industrial work, political work, and religious work. When he saw "Christ is Risen" replaced by "Karl Marx was born" he was challenged personally. His reply rose in his mind in thoughts which carried him back to things he had seen in his own country as well as to things he had seen in Russia.

"These Bolsheviks," he said to himself, "are right, in a way. They are saying to people like me.

"See here. You have put in a lot of time in pulpits and on platforms professing to preach the gospel of Jesus Christ saving the world. Now make good. Show us Jesus Christ risen in your mills and in your banks and by the lathes in your machine shops and by the tickers in your promoters' offices. Show Him to us risen there, or quit."

"It is a natural challenge. It is a challenge human and understandable. And I have to say, I have to admit, that I do not see Jesus Christ risen in the world's workplaces, except in faintest outline. I think indeed that many barbarities of pagan work-

ing life—slaves crucified, great estates cultivated by prisoners in chains, babies of the poor exposed to die—have been removed from among us by the presence of a religion teaching the equality of men and teaching mercy. But I admit that the industrial process itself is not Christianized. I admit that Jesus Christ is not present in the chart-room of a capitalism of world-wide profiteering, of worldwide excess wealth taken from consumers and from workers, and of worldwide subjugation of foreign markets among feeble peoples by force.

"I admit further that Karl Marx was born.

"But after those admissions, and because of those admissions, I more than ever say, knowing that only saying it and wanting it and believing it in the world of faith can bring it to pass in the world of sight: 'Christ is Risen.'

"For what is Karl Marx? Karl Marx is the natural and truly begotten son of an un-Christianized capitalism.

"What made Bolshevism in Russia? When you strip cause from cause and layer from layer in the foundation of Bolshevism in Russia, and get to rock-bottom, you will find: Bolshevism in Russia was made by the social failure of the Russian Church.

"In the stormiest hours of the Russian Revolution, when moral leadership was needed to keep society from social moral wreck. I heard great assemblies of the Russian Church debating rituals, and debating ecclesiastical titles to excessive ecclesiastical accumulations of land, and sending out not one message of guidance to the Russian people in search of daily justice between man and man.

"The Russian Church then remained, during the Revolution, as before the Revolution, a class-church. It had no message to the State, except in confirmation and sanctification of autocracy. It had no message to industry except in repetition of the debasing and enslaving doctrine, loved by every profiteer and sweat-shopper, that all wrong and all hardship in this present world may be borne patiently in the light of God's redress to come hereafter. It was a class church, and it made Jesus Christ the symbol of a class-rule of rich against poor, in hate and blood; and on every Easter Day the newspapers which had just spent another twelve months keeping the nobleman on the back of the peasant with Cossack whip and the Gentile on the back of the Jew with public mob, newspapers of the knout and the pogrom, would most especially as the organs of Holy Russia, cry: 'Christ is Risen.' They erased Christ in fact. They left a blank page for the Bolsheviks to write on. The Bolsheviks wrote.

"A class-industry and a class-state, made in the image of a class-church, will produce Bolshevism anywhere. It will produce a revolt against existing religion along with a revolt against the existing State and against

existing industry. Bolshevism is loss of faith in progress by Christian means. It is loss of faith in progress by co-operation between classes, by sympathy between man and man, by sacrifice of interest to service, by the bearing of one another's burdens. Bolshevism is the declaration that every class must bear its own burden and must fight its own fight and will never get any quarter and must give no quarter.

"The Christian religion of the doctrine of the atonement, the religion of the doctrine of reconciliation by sacrifice and service, is the precise opposite of that declaration. But it cannot prevent that declaration unless the spirit of its doctrine is accepted by the industrial process which produces that declaration. The parting of the ways is lighted now as it was never lighted before. It is lighted by the fires of Russia. The signpost seems to me to say with greatest clearness:

"Either the spirit of Jesus Christ regenerating the present system, or the spirit of Karl Marx creating a new system. Either a capitalism turned from profiteering and sweating to sacrifice and service and voluntary co-operation, or socialism introduced by class-war and class-coercion."

The Allied effort to check the doctrine of Bolshevism and to check the Soviet Republic by methods devoid of Christianity and devoid of healing grace and full only of an eye for an eye and a tooth for a tooth cannot be said to have brought us anything but woe and danger for ourselves at our own fire-sides and in our own social order. I ended by asking Robins what policy, in his judgment, should supersede the policy of intervention in the future. It would be:

Lift the blockade on Russia. Re-admit the Russian population to the world. Re-admit them to it so far as American ships and American supplies are concerned. Sell them rails and locomotives and other transportation materials in order that they may be able to bring food from places of abundance in Russia to place of hunger. Stop the hunger. Can any body really think that a Russian boy who has watched his mother pale and sicken with hunger put upon her, will grow up full of a passion of admiration for Western democracy? De we want to convert the Russian people? Or do we want only to torture them? Lift the blockade.—*William Hard in the Metropolitan.*

"All These Things Shall Be Added Unto You"

For the most part, when we work on lines of right thinking, we begin with the idea that in order to make certain demonstrations we must hold certain thoughts. It is well, sometimes, to reverse the process by saying that if we follow up a given truth in its varied bearings, solely and only for the sake of

learning more of the Science of Christ, we shall see that truth manifested at every turn. I had been working to get a better grasp of the nature of ideas, trying to realize that they are one and indivisible, omnipresent, inexhaustible, ever available and infinite and that there is nothing real of any thing except Mind's true idea of that thing. My general aim was to follow to the best of my ability Mrs. Eddy's advice to "near the broader interpretation of being, and gain some proper sense of the infinite" (S. and H., p. 265).

While working in this way, I found within a few days a number of small objects which had been lost at various times during the last six months or so. They were of no special value in themselves, but the interesting point is that they should all have reappeared at the same time, while I was treating in the way shown. The further knowledge gained was proved on every plane of human consciousness. It brought a spiritual uplift, a clearer grasp of the nature of ideas and the recovery of counterfeit objects through which a growing sense of their real nature was demonstrated. The latter point is of the least importance; it had not been worked for or even particularly desired, but it shows that if Truth is realized in consciousness and rejoiced in for its own sake, it must be externalized even in the counterfeit. *Seek ye first the kingdom of God;*" it contains all things, and according to the need they will be added.

ELLA NOLCKEN,
In Active Service.

Letters From Experienced Scientists.

Feb. 13, 1920.

Dear Friends:

I understand that the Massachusetts courts have rendered a decision which favors the Trustees of the Publishing Society, and that the Directors of the Mother Church will be prevented from interfering with the publishing business. Most of the churches continue to support the directors in any and everything pertaining to the organization, in quite the same manner that Roman Catholics swear allegiance to the Pope. Personally, my sympathies, for the most part, have been with the trustees, although I daresay there is much to be said on both sides. I don't in the least approve of the "cut and dried" methods in vogue in the publishing society. While the articles appearing in the Sentinel and Journal may be sweetly scientific, yet the errors "that are damning men" (Miscellany) are utterly ignored. Hence, is it any wonder that a mental conflagration has taken place in the organized ranks. The sole incentive in Christian Science practice, as far as I can determine, is to educate the world to think correctly, to reflect divine Love. If the mental energy which is being daily expended by innumerable Scientists (?) in handling

Roman Catholicism, malicious animal magnetism," etc., were used constructively, fear and superstition would abate, Love would lighten life and ignorance would be supplanted by the knowledge that evil is nothing more nor less than misdirected mental power. Hence, the serpent of fear would be relegated to the realm where it originated.

I have long since reached the conclusion that church organization engenders errors of practically every name and nature, and the bigger the church the bigger the error. I agree with Mrs. Eddy that "organization is requisite only in the earliest periods in Christian history," and that "continued organization retards spiritual growth and should be laid off." (Retrospection and Introspection.)

In my mental work, while seeking to realize that Mind governs and Love leads, I devote but little thought to the errors which are raging in Boston. Truth is uncovering much "spiritual wickedness in high places," and as the storm is dispelled I feel that a better day will dawn in which church organization with its bigotry, bias, domination, commercialism and greed, will be supplanted by a loving spiritual brotherhood. Mental crucifixion will then cease, and like the Good Samaritan, we will tenderly succor those in distress, even though they continue to count the beads on a rosary, or, in other words, support religious views which do not coincide with our own. "I love the prosperity of Zion," writes Mrs. Eddy in Miscellany, "be it promoted by Catholic or Protestant or Christian Scientist. I would no more quarrel with a man because of his religion than I would because of his art."

Your paper certainly more than meets a human need. While it is most helpful and constructive, nevertheless it does not hesitate to expose the social evils which are cursing these times, and we can rejoice in the fact that "error when uncovered is two-thirds destroyed," as Mrs. Eddy tells us.

Very sincerely yours,

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.

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The Text-Books of Christian Science
Are the Bible and

SCIENCE and HEALTH
WITH KEY TO THE SCRIPTURES

By Mary Baker Eddy.

Original from

UNIVERSITY OF MICHIGAN

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.

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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 Atheism of To-day.

Some Christian Scientists seem to show a leaning toward a very subtle form of error which makes a superficial appeal to those who are averse to abstract thinking, and crave a concrete manifestation as a focus for their emotional nature. This has found expression in the atheistical statement that "*man is God*", which as we will shortly see is diametrically opposed to the teaching of Mary Baker Eddy, and is nothing but a perversion of Science, seeking to deceive if possible the very elect. It is certainly remarkable that one writer has found readers for a book published at \$25.00 which seeks to sus-

tain what is supposed to be a wonderful discovery—that "*man is God*," and his friends allege that the early editions of Science and Health supply some support to the teaching; but that Mrs. Eddy was persuaded to modify these views in deference to the babes in truth who were not yet sufficiently strong of stomach to swallow such a statement.

I wonder if those to whom this shallow teaching has made any appeal, are aware that Auguste Comte a century ago founded a cult which deified "Humanity" with an appropriate ritual, and whether they have read Herbert Spencer's strictures on Positivism in his controversy with its chief modern exponent, Frederick Harrison. In their own opinion, not being babes, they might perhaps be able to assimilate this strong nourishment, and then again—they might not.

Another apostle of "egotheism", as a New England writer named it over half a century ago, or as it is sometimes called now by Oriental exponents "I Am-ness"—is one named Mozumdar, who has parodied the *Christian Science Quarterly* by getting out a jejune imitation (the sincerest form of flattery) and amid much pseudo-Metaphysical jargon, tending in the same direction of "egotheism." It is noticeable, at least it has been the experience of the writer, that most readers of these books are feminine "Scientists", who are of course in the majority, and as woman has been designated "the highest species of man" it would seem as if even this exalted status is insufficient for the vaulting ambition of some women, who aspire with the assistance of a few masculine writers to be not a manifestation of deity, but Very God of Very God.

Of course, this is merely twaddle and colossal nonsense, which serves to indicate how addleheaded some people are. If they would only read carefully and try to understand Science and Health they would find a simple cure for their megalomania, and if they don't care to do this, then they had better cease to call themselves Christian Scientists, for it is an abuse of the name for them to do so while giving ear to such driveling nonsense.

When "men deify their own conceptions;

they say that their conception of God is all that men can ever know of God. In short, faith commits suicide, as Cato did, at the summit of the moral life, and the next step to this is necessarily *Egotheism*, which denies other self-consciousness to God than our own subjective consciousness;—not recognizing that there is, beyond our conception, inconceivable Power, Wisdom, and Love,—of the immanence of whose substantial being within us our best [human] conception is but a transient form. Thus *Egotheism*, in the last analysis, is Atheism; and we find this 'latest form of infidelity,' as the understanding has rather blindly denominated it,—though not without a degree of religious instinct,—in the science, philosophy, and politics of the age,—at once glorifying and saddening its poetry;—for man proves but a melancholy God." (*Egotheism, the Atheism of To-Day*. Elizabeth Peabody in *The Religious Magazine* of September, 1858. reprinted with other essays and papers in 1886.)

The author of the essay just quoted concedes that "to consider man and nature as living organisms uniting subjectively was not an illegitimate effort of the human mind. It was a step in philosophy, a spiritual tendency. But instead of taking this tendency on its spiritual side, and accepting it as intimation of 'the Spirit making all things new,' thus seizing as Science what the Christian feels as religion, faith has stagnated, and egotheistical poetry and philosophy have developed themselves. . . . The very nature of faith is aspiration. It must dare and dare, and evermore must dare, or there is no worship, no recognized God, but the created spirit doubles back upon itself, which is the origin of evil, and incipient Atheism. The Son of God says: 'The Son can do nothing of himself; Thy will, not mine, be done.' 'My Father worketh hitherto, and I work.'"

The Wayshower in unmistakable language distinguishes God and man as his manifestation. In language equally clear does the author of *Science and Health* make the same distinction. "Mortal existence is a dream; mortal existence has no real entity, but saith 'It is I.' Spirit is the Ego which never dreams, but understands all things; which never errs, and is ever conscious; which never believes, but knows; which is never born and never dies. Spiritual man is the likeness of this Ego. *Man is not God* [italics ours] but like a ray of light which comes from the sun, man, the outcome of God, reflects God." (*Science and Health*, p. 250, lines 6-13.)

This seems to decisively dispose of any doubts as to Mrs. Eddy's matured conclusions on this subject, even if earlier statements were less explicit. Matthew Arnold wrote of the "Something not ourselves that makes for righteousness," and Hebraic religious thought which is admittedly the most

exalted spiritually, has always refused to countenance any such form of error or loose-thinking as is implied in egotheism, or the I Am-ness of man. "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?"

Wherein then lies this mistake of those who seek to deify man? The writer already quoted above indicates it clearly in the closing paragraph of "*Egotheism, the Atheism of To-day*." "But philosophy, theoretical and practical, has a duty to do with respect to *Egotheism*: to appreciate the truth involved in it, and to apply it to the spiritualizing of life and religion. In proportion as any mind is liable to *Egotheism*, it is capable of spiritual communion with God. It is a great advance above the idols of the Protestant churches, that is to say, logical formulas, which were, after all, nothing more than statements of finite conceptions, in which faith might stagnate, though perhaps they were an advance upon the idols of the Roman Catholic Church, which were not even *works* in any true sense of the word, but mere symbols of works.—ceremonies. The *Egotheist* sees that nothing man says or does is so great as himself, the sayer and doer. By this he rises to the mount of temptation where Jesus conquered, but where he will fall no less than Adam did in Paradise, unless he makes a stepping-stone for faith of the stumbling-block of *Egotheism*, which is the Devil offering to him material, moral, and spiritual power, on condition of the soul's 'falling down and worshipping ME.'"

STEPHEN H. ALISON.

Limitation Banished.

(Written for *The Christian Scientist*, by
E. K. Goldsborough.)

Sir William Barrett, in his book "*On the Threshold of the Unseen*," says: "Language is but a clumsy instrument of thought—a rudiment of a material system—and we may expect it to disappear under the action of evolutionary forces. For how much more perfectly should we be able to transmit complex ideas by the naked intercourse of minds than by the mechanism of speech." This statement is altogether true, and already thought is being transmitted, to an extent at least, from mind to mind, without the aid of sound, where and when a condition of mental receptivity exists.

In the East, mental telepathy is quite a common practice, and it is related that during the Boer War certain inland tribes could mentally determine the result of battles as soon as they were fought, notwithstanding they were hundreds of miles from the actual scene of the conflict, thereby proving their sensitiveness to thought vibration. Metaphysically considered, space is merely a

mental concept of limitation, as is time. Mind is necessarily limitless.

The question is being propounded on all sides: "Can the so-called dead communicate with the living?" In *Science and Health*, Mrs. Eddy states that the condition of the departed must necessarily differ from ours, and that "communion between them and ourselves would be prevented by the difference." (Page 82.) Now Mrs. Eddy was evidently referring to mortals, as she recognized that so long as human beings are immersed in materialism it would be impossible to bridge the chasm of death, as a gulf of universal false belief seemingly separates the two states. Nevertheless, Mrs. Eddy affirms that "good may flow from the departed to mortals" (S. and H., page 72) and it must be apparent to us that the only possible manner in which it could flow would be through a mental process. Mind being limitless cannot be incarcerated in the sepulchres of blind belief and ignorance. Hence, it is perfectly reasonable to assume that a system of mental wireless, so to speak, may be established between the two conditions, as to mortal sense there is a void, providing that the mentalities involved are sufficiently sensitive to receive the communications.

Mrs. Eddy clearly perceived that spiritualism, as it is usually taught, combines superstition and ignorance, and there is but little doubt that the majority of the messages purported to be sent by the departed, have their origin in the sub-conscious minds of mortals. Nevertheless, Mrs. Eddy insisted that death is but a mist, which fades when pierced by the light of Truth, and when Edward Kimball passed away, she said, in unmistakable language, that the man was with us still, and that if we would but awaken "we should see him here and realize that he had never died." (Miscellany 297.)

Christian Science teaches that matter is an erroneous mental state, and that birth, mortal life and death are false states of consciousness. Man, the metaphysical being, is as perfect now as he ever has been, or ever will be; but we as yet have by no means awakened to a knowledge of our spotless, spiritual selfhood; nor have we learnt to use our thought forces from the standpoint of our divine origin. We are demonstrating spirituality, by degrees, however, and this present relative state must ultimately yield to perfect and absolute understanding. The faithful Scientist is daily mentally attacking the beliefs which comprise a mortal sense of being, viz.: birth, carnal living and death, and as these conditions are gradually lessening in consciousness, it is hardly probable that the highly evolved individual would find it necessary to rehearse this farce in some future mortal frame. In other words, it appears more than likely that the illuminated Scientist would no longer be ruled by the

law of reincarnation, whereas the mind steeped in materialism would be subject to it, and as a result would perhaps experience innumerable lives in the flesh, until the dream of matter was dispelled by an understanding of Truth.

Moses passed from earthly scenes with a wealth of spiritual understanding, and had evidently annihilated the law of reincarnation, as far as he was personally concerned, as many years later he conversed with Jesus, Peter, James and John, when these men were still on the earth plane. This Biblical anecdote at least infers that if we possessed sufficient spiritual understanding that we, too, might converse with those dead, in belief, as did Jesus and his three most highly evolved students. In *Miscellany*, Mrs. Eddy has written: "The Christian Scientist who believes that he dies, gains a rich blessing of disbelief in death," and she might have added: "and birth, as well as the other stages of material seeming." Again touching on this dark phase of mortal experience Mrs. Eddy states in "Unity of Good" that those who die with an understanding of Truth "Awake from a sense of death to a sense of life in Christ, with a knowledge of Truth and Love beyond what they possessed before; because their lives have grown so far toward the stature of manhood in Christ Jesus that they are ready for a spiritual transfiguration, through their affections and understanding."

Excerpts From a Letter by John V. Dittmore.

"It is when the hour of conflict is over that history comes to a right understanding of the strife, and is ready to exclaim: "Lo, God is here, and we knew Him not!"—Bancroft.

March 24, 1920.

To the Members of the Mother Church, the First Church of Christ, Scientist, in Boston, Massachusetts:

Dear Friends:—A year has passed since the first steps of the present litigation in The Mother Church were initiated. Almost two years have passed since controversies between the Christian Science Board of Directors and the Trustees of the Christian Science Publishing Society became acute. Almost two and a half years have passed since Mrs. Eddy's plan of government for The Mother Church was abandoned and the publication of all of her published writings turned over to the Trustees of The Christian Science Publishing Society for twenty-seven years through unsound arguments and upon inaccurate information.

As the only remaining member who served actively on the Christian Science Board of Directors during the latter part of the years of Mrs. Eddy's personal supervision and

guidance of the Board and of her Church, and with a vivid recollection of those never-to-be-forgotten days, the writer is able to speak with authority of personal knowledge and say that even as long ago as two years ago almost the last vestige of the inspiration, vitality, and stability which marked the direction of the affairs of the Mother Church under Mrs. Eddy had been lost. Almost imperceptibly has an "official atmosphere" developed in The Mother Church in which the tendencies and characteristics of all past ecclesiastical history are in evidence to those not consciously or unconsciously satisfied with less than the clear apprehension and *practical* demonstration of Mrs. Eddy's inspired discovery of this age, that Principle is God and that Christianity is neither form, ceremony, nor powerful church organization, but is demonstrable *Science*. Without the development of this changed official viewpoint, the present strife, turmoil, false witness, conflict of personalities and changing opinions could not claim to prevail above the calm counsel for sober, patient, and constructive consideration of the all-important questions which to-day confront the Christian Science movement. It is not a theory, but a definite condition, which must *now* be brought to a just and right solution if the Church of Christ, Scientist, in its present form is to endure.

It has now become apparent to every one who has followed the course of the litigation without prejudice, that the laws of Massachusetts governing all trusteeships contain certain provisions not known or at least not considered heretofore by Christian Scientists, which neither individual church members nor the courts can overlook or ignore. In other words, there are certain legal provisions and requirements affecting all trusts within this Commonwealth, which must be given due consideration, as well as the giving of support to the Church By-laws which all consistent Christian Scientists hope to see sustained in accordance with the spirit of the divine purpose for which they were provided. It is unlikely that upon reflection so unwise a course will be pursued by any substantial number of Christian Scientists as to attempt to follow any plan of action based upon the Church By-laws alone and ignoring the legal provisions and requirements of the three (3) deeds of Trust upon which Mrs. Eddy founded both The Mother Church and the Christian Science Publishing Society.

The answer to every seeming problem becomes apparent as the material senses are silenced and "the still small voice of Truth is heard above the din and strife of conflicting human opinions. The attempted attainment of a desired end by what amounts to mental mob violence is no less lawless than if attempted by physical violence. When

the Christian Science movement experiences a return to the basis of sober reason, revelation and scientific demonstration, many things done or attempted during the recent months of litigation will be seen to have been the expressions of fear, excitement, or unrestrained human will.

Unless the numerical majority of The Mother Church membership see clearly and impersonally the real underlying issue between the maintenance of the spirit of inspiration on the one hand and the deadening influence of mere material prosperity, numerical growth and personal adherence and manipulation on the other, the demonstration of the minority who do see the issue clearly, whether that minority to-day represents 49 per cent or 1 per cent, must seem to come through the avenue of something other than the will of the majority. In this case, I believe, the end is being attained through the restraining and steadying power of the law of the land—a land whose motto has always been, "In God we trust." In the final analysis the courts cannot permanently settle the real questions at issue, but they can be used in this crisis and conflict as invaluable stabilizing factors in making the human law fulfill the ultimate law of the divine wisdom and justice, *whatever* shall be revealed to be its decree.

Letters from Experienced Scientists.

New Orleans, La., April 24, 1920.

Dear Friend:—It seemed to be clear that the diagnosis is unmistakably that your courage and frankness has come across some liberated thought working from a different concept of Science from your own, in more or less essential respects. In this field, I have noticed for years that a Scientist having a courageous and broad-minded way of looking at things leading her to read "unauthorized" literature and come to this "excommunicated" society invariably has malpractice to meet and usually of the nature of this suggestion to you; that is, the return or the intensifying of some old physical claim, or else something going wrong in their domestic or financial problems—a direct result of malpractice.

The direct denials which reach the false concept at work are, There is no material church, for the only church is the building of Truth and Love, in and of the divine consciousness, and Rome moved to Boston (R. C. posing as C. S.) is not a creator, has built up no evil and made nothing; the God-thought is the only thought, and that is health, harmony, "increasing freedom, potency, enlightenment and success"; no law of malpractice, for "justice is the moral signification of law", ordaining "there is no penalty for do-

ing good"; the innocent do not suffer for the guilty." No material organization, nor mob of false thinking, nor condemnation for doing good can be real, since the only reality of organization is the spiritual unity of Christian Scientists; their only bond of union the Love which inspired Science and Health; "Christ—(Truth), the Head of the Church and the saviour of the body"—reverses His counterfeit—usurpation and human will; the Directors and Trustees, Life, Truth and Love, leaving no room for the working of tyranny and monopoly. All Christian Scientists have but one Mind, hence, one Lord, one faith, one baptism, in which is no separation or division; one organization, the divine Love holding us together.

When something seems wrong with a Scientist, I have found from experience that seeing the lie as a suggestion of malicious error (as above) and replacing it in consciousness with the spiritual reality, wipes out the illusion.

The material counterfeit of Science is made up of "pride, pharisaism, criticism and cruelty", and to know they cannot create nor destroy anything, for "whatsoever God doeth it shall be forever" wipes out the effects on one of the malpractice thought intensifying or bringing back old claims.

In treating yourself, keep your concept clear of the unreality, the "suffer it to be so now"—to quote Mrs. Eddy—nature of human organization, instead of being mesmerized by the material lie that it is something real and powerful; else, your resisting that lie must naturally act against yourself; "whom ye yield yourselves servants to obey, his servants ye are, whom ye obey."

Yours lovingly,

ALICE BOYD.

One Mind Only Implies One Consciousness.

At this time when the subject of what is known as Spiritualism is occupying so much of human attention, it is worth the while of Christian Scientists to give the matter careful thought, in the light of their metaphysical understanding.

One chapter in our present edition of Science and Health bears a very significant heading. It is "Christian Science versus Spiritualism." It is quite clear that "versus" means "against," so there must have seemed a good and sufficient reason why an entire chapter should be devoted to explaining the phenomenon as in the light of Metaphysics. Webster thus defines Spiritualism:

"A system of professed communication with departed spirits or the unseen world, chiefly by means of phenomena manifested through persons of special susceptibility called mediums."

Every thinking Scientist is familiar with the teaching of Mrs. Eddy on the subject of Spiritualism, and it seems almost a waste of time and space to go over it. I would suggest that a careful study be given the subject at this time because *it is needed*.

In the year 1918 there appeared an article in the *Sentinel* called "Life," which was a paper prepared by Mrs. Eddy for oral delivery thirty-five years before. It was reprinted in *Der Herold der Christian Science*, April, 1918, and I am surprised that every Christian Scientist did not keep a copy of it. Those who have one should read it again. It ought to have been published in pamphlet form or, better, included with other of her manuscripts in a book. These, no doubt, are in the hands of those in authority who, for some reason of their own are withholding them from the hungry, eager, starving Scientists to whom they have been giving a stone when bread was craved.

We are all familiar with Mrs. Eddy's interpretation of the "new heaven and new earth" (S. & H., pages 572 to 574), which plainly teaches there is a possibility of rising in spiritual consciousness to such an exalted state that we, like St. John, will see the real heaven and real earth. At this exalted moment, it is not unreasonable to expect that, in viewing the reality of the universe, we might catch a glimpse of those inhabiting it and their thoughts be conveyed to us in terms we should thoroughly understand. There is a possibility that this experience came to Swedenborg.

But in having such an experience, remember we rise into a higher state of consciousness, those having passed on do not come back into ours. It is our present state of consciousness that externalizes what we see as a material universe and things, and for one who has gone on to manifest through anything or instrument tangible to us would necessitate a similar state of consciousness for him. And, while realizing that death does not make a man spiritual since by this one experience his mind has not changed, still he has passed the belief of death and that is itself a barrier to his manifesting through our externalized instruments. It seems to me that even a surface understanding of the metaphysical premise that all is Mind and its manifestation would preclude the acceptance of modern Spiritualism.

But the question naturally arises, is there a possibility of receiving (feeling or reading) the thoughts of those who have passed on? Ah, that is another matter. Mrs. Eddy taught that there was this possibility, for she says, on page 72 of Science and Health:

"Individual good, derived from God, the infinite All-in-all, may flow from the departed to mortals."

What happens every time a "treatment" is given? The practitioner uses the good which he derives from the infinite All-in-all by

which he destroys the error in his patient's consciousness. In fact, good flows from him to his patient, and this good he derives from the infinite All-in-all. Since we are mental beings, even when appearing as material, there is every good reason to believe that our loved ones who are gaining in spirituality can reach us quite as readily as a practitioner does. But a patient rarely receives the words of the practitioner. The practitioner, through the use of words, generates a spiritual conviction in his own consciousness and if a patient becomes conscious of the very words the practitioner uses, it may be due to interpreting the feeling in the same language.

There is no doubt of those who have passed on having for us thoughts of love, strength, cheer, faith, and with them their own added understanding of the unreality of death and all things which go to make up this mortal phase. It would be well for us to deliberately open up our consciousness to such as these whom we love and who love us. But it would be well also to use the passage which I have quoted as a preliminary treatment for oneself, including the scientific denial which follows it; "but evil is neither communicable nor scientific." There are, no doubt, "Dwellers on the Threshold."

I do not believe that under the best of conditions we will receive any exact words, anything that we can designate as a "communication." We will only receive *feeling* and this will naturally be interpreted in terms of our own state of consciousness. We may call it "a message" if we wish to, but it is not a "message" as Spiritualists use the word.

In the June, 1919, *Journal*, Mr. McCracken wrote: "Those who have gone 'over the top,' saw and felt a love they never knew existed before. Many felt the encouraging touch of the unseen at their sides who had been killed in action."

It may be possible for one to receive the thoughts of those gone on and receive them so distinctly and perfectly that he is able to convey them to others through the medium of his own words. Swedenborg seems to have done this.

If we let our reason rule in this instance as we do in others, we must grasp the tremendous fact that either Christian Science is not true, or "Modern Spiritualism" is not, for there has never come back a single message under the most exact tests by the Psychical Research Society which verified Mrs. Eddy's teachings. In fact, "Raymond," the son of Sir Oliver Lodge, is represented as stating clearly that "matter" is substance, and even disgustingly explains how rotting matter is transmuted into spiritual things.

No, no, no! We, who have Christian Science, know there is no actual death, that those we see and those we do not are in different states of consciousness, and if we go to that of those passed, we will or we shall be

on terms with them; and finally when we all awaken to the grand truth of Being, again the morning stars will sing together and the sons of God shout for joy. Until then, let us do the nearest right we can where we are, trusting to the Good that has brought us thus far to carry us on safely; and not only us, but those who have passed through the belief of death.

FLORA STEWART MCGRAW.

Letters from Experienced Scientists.

Washington, D. C., March 1, 1920.

Dear Mr. Alison:

Your article "Russia's Practical Christianity" in the January number of THE CHRISTIAN SCIENTIST, interested me greatly. Never in the history of the world has any great movement of the human spirit been so handicapped as has the Russian Revolution.

In a recent conversation with a member of our Red Cross, just back from Soviet Russia, I was told that the Bolsheviki themselves are unable to understand why we Americans hate and fear them, and why our press has systematically ignored all the reforms that the Soviet Government has instituted and as systematically emphasized all the disorganization that was inevitable.

In "The New Statesman" (an English publication) for January 24, Count Benckendorff, son of the late Russian Ambassador in London, says: "The Soviet Government has shown that it can govern. It knows its own mind and is less unpopular and far more efficient than any government Russia has ever had. Its achievements with regard to education and the care of children are very remarkable and with regard to the reorganization of industry a degree of capacity and energy far in advance of anything known before, and its leading exponents are men whose personal idealism and honesty are above question or criticism.

With all good wishes for the success of THE CHRISTIAN SCIENTIST.

Sincerely,

.....

The League of Religions Ideal.

(By Kate Simmons, in Active Service.)

"On earth peace, good will toward men."

Let us very briefly attempt to view the diversity of world faith from the point of view of evolution. Primitive man, with his tribal instincts, was governed wholly by the idea of self-preservation, and the preservation of his tribe; and he possessed no ethical code, or spiritual insight to guide his mind beyond personal and tribal needs. Cycles of progress brought their appointed spiritual messengers to men, but human ears were not yet attuned to receive the Truth in its fullness.

The advance into civilization was accompanied by an individualism, and a personal conception of religion, in which men sought to tear each other's eyes out over the acceptance of the Master's human personality, and lost in the process the divine Principle, Love, which he came to establish on earth.

Corresponding with the growth of individualism we have had international competition, and its rapacious war god, with his insatiable appetite for money and men, organized to support and maintain the system, and we cannot forget that each nation has had to have its tribal god to whom to pray for victory over the competitive foe.

Thus, sectarianism, competition, greed, and even bloodshed have gone hand in hand!

It is curious that men should have to fight themselves into a state of poverty and exhaustion, before recognizing the stupid cruelty of their governing beliefs.

But human ignorance is rapidly disappearing and we are on the threshold of a state of collectivism and international co-operation, at the foundation and pivot of which stands "The League of Religions," as the expression of the Oneness of divine Mind, and the spiritual oneness of man. It stands also, in its human aspect, as the balancing rights, founded on the perception of spiritual facts.

Its basis is, and always must be, the eternal and divine, and its appeal is to the universal, composed of clearly defined particulars. Its goal is spiritual existence, forever perfect and untouched by the hand of evolution, time, and change.

Much as we deplore the misery, strife, and ignorance under which humanity suffers, yet we cannot help recognizing that general conditions are governed by the level at which race consciousness as a whole is expressing itself. That rulers and laws alike are but representative of the sum total of human thinking.

We know also that the law of evolution is just as active in human affairs operating upon man's understanding, and his spiritual facts, as surely as it is active in nature itself. This evolutionary progress we call elimination, or the gradual disappearance of evil; a spiritual basis, and seeks to be governed in thought by the spiritual law of divine Perfection.

Hence it is inevitable that world faiths should alike reveal and express a progressive and evolutionary revelation of God and man, and of divine purpose, which, viewed as a whole, represents not only a complete idea of our spiritual needs, but also of the growth of spiritual perception in man.

Each faith revealing a perfect aspect of spiritual existence, but each revelation being progressive, and in accord with the needs of the period and race. For example, one often turns to the ancient Indian Scriptures, the "Upanishads," to supply a want in one's spiritual life, relating to its subjective ex-

pression, finding therein satisfaction in a sublimely universal conception of existence. Whilst, on the other hand, the Christian faith supplies the necessary objective and personal teaching, making its idealistic but concrete appeal to conscience and action. And, it is only in the perception of such facts as these that we are able as readily to allow the law of variation as an intelligible factor in the world of thought, as we perceive it to be in nature itself.

But, behind the multiplicity, variety, and diversity of nature, we recognize the oneness of life, and our enthusiasm for a League of Religions is undoubtedly due to the fact that it stands for the universal recognition of spiritual oneness, and of man's desire to demonstrate this.

The present League of Religions now passing through the process of formation, is the first active step in this direction, and is extremely significant of the times in which we are living, for the attempt to unify men not only of like opinions, but of acute differences, brings us face to face with the Fatherhood of God, and the brotherhood of man. The universal acceptance of this ideal will undoubtedly bring men closer together, eliminate human woes and struggle, and give each a clearer perception of the needs and claims of all.

Treatment of "Reds" at Ellis Island in Light of Constitutional Provisions.

The following excellent letter was published under a prominent caption recently in a local newspaper and indicates the growth of a healthy public opinion.

Baton Rouge, La, Feb. 20, 1920.

To the Editor of The Times-Picayune:

In your issue of the 14th inst, appears the following dispatch from New York:

"New York, Feb. 14.—None of the 586 men and women sent to Ellis Island as the result of raids on extremists early last month has been ordered deported, it was announced at the island today.

"A marked contrast between the methods of handling the present cases and those of the 249 Russians deported on the Buford has developed. Most of those sent on the Buford were arrested in countrywide raids November 7. Their deportation came forty-four days later. Forty-four days now have elapsed since the January raids, and in only forty cases have deportation hearings before immigration inspectors been completed. The status of the January cases is as follows:

"Released on bail, 416; now held at the island, 137; died at the island, 4; freed because United States Citizens, 17; freed because lack of evidence, 12.

"Those released on bail included all the forty women sent to the island as the result of January raids and Gregory Weinstein,

chief of staff of "Soviet Ambassador" Martens. All have refused to testify at preliminary hearings.

Most of those sailing on the Buford were members of the Union of Russian Workers of America. Those arrested last month were accused of being members of the Communist Party."

It is well to note that the headline to this news item reads thus:

"Reds Still Enjoy Safe Haven Here.

"No Deportation of Radicals Arrested in January Raids Yet Ordered."

The fact that four have died, that seventeen have been freed because they are United States citizens; and that twelve more have been freed because of lack of evidence, must be ascertained by a careful reading of the body of the article.

As to those who are dead, no judgment can be pronounced. It is to be hoped, for the sake of justice, that they were not among those who might have been released for lack of evidence, if death had not forestalled the action of the government.

As to those released for lack of evidence, if they are innocent of any crime do you not think that it would be rather difficult to convince them that the world has been made safe for democracy?

As to the citizens of the United States, let me quote from a certain instrument of which many citizens of the United States need to be reminded in these days.

The Fourth Amendment to the Constitution of the United States:

The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

The Fifth Amendment: No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger;—nor shall be compelled in any criminal case to be a witness against himself; nor be deprived of life, liberty, or property, without due process of law;

The Sixth Amendment: In all criminal prosecutions, the accused shall enjoy the right of a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed—and to be informed of the nature and cause of the accusation; to be confronted with the witness against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

I shall close with one more quotation. It is from Edmund Burke:

"Constitute government how you please, infinitely the greater part of it must depend upon the exercise of powers and uprightness of ministers of state. Even all the use and potency of the laws depend upon them. Without them our commonwealth is no better than a scheme upon paper, and not a living, active, effective organization."

May I ask you to publish this letter, and to acquit me of anarchy and sedition, although I have dared to quote from the Constitution of the United States and from a lover of human liberty?
R. L. TULLIS.

William Hard in Metropolitan.

We are glad to know that the articles by William Hard which were written by him in connection with Raymond Robins, on the experience of Mr. Robins in Russia, are to appear in book form. They were published originally in several installments in the *Metropolitan* some months ago, and the portion reproduced in our last issue is interesting to Christian Scientists in connection with the relation of practical religion to the problems of life.

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.

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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.

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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.

"Level Wealth With Honesty"

The brotherhood of believers is described with eloquent simplicity in the New Testament treatise, commonly known as The Acts of the Apostles, wherein it is related (Revised Version):

"And all that believed were together, and had all things common: and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart praising God, and having favor with all the people. And the Lord

added to them day by day those that were saved." Acts 2, 44-47.

This beautiful picture of the early Christians living under ideal socialistic conditions is one that is cordially commended to the notice of the Interchurch World Movement—financed by John D. Rockefeller, Jr.

It was no doubt with this in mind that the author of Science and Health wrote in words that should be familiar to all Christian Scientists: "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. * * * Success in error is defeat in Truth." Science and Health, p. 239.

There is no possible evasion about these words. They are not over the heads of any person, and should help to "break earth's stupid rest" at least where honest students of Science are concerned, for they are capable of being understood by the most unsophisticated, in fact only the sophisticated could pretend to misunderstand them.

Christian Science is eminently practical and does not deal in mere abstraction. It aims to be the guiding principle of life. When the Prophet of Galilee uncovered the error of material monopolistic belief to the young man, he probed to the very core of the social ulcer, for where your treasure is there will your heart be also. Materialistic success according to the law of competition has always meant selfish exploitation.

Competition and commercial cannibalism which is its outcome, are unchristian, and this the primitive Christians well knew and demonstrated. Hence, Christian Science as an exact interpretation of Christian teaching has to be practically applied to the problems of existence, and all social life must be conformed to it without compromise or evasion.

The present writer has already said and now earnestly repeats, that Socialism is not a mere theory, but is concerned with the removal of social abuses by introducing into

society the practice of truth and justice, and it assigns to right and duty their true principles. These principles were enunciated by Jesus as being based in love of God and the neighbor, the Fatherhood of God and the brotherhood of man. If this be Utopian or impracticable, then professing Christians had better abandon their nominal religion for this is the essence of it whether they recognize it or not, and there is nothing left for them to do but refusing to follow the Master as did the rich young man, to "go away sorrowful."

Ecclesiasticism has attempted to feed the masses of the people with old theology, the husks that the swine did eat, but the attitude of the Galilean Prophet cannot be mistaken by those who read his words with any degree of understanding, which it is difficult for those befogged in old theology to do, for they have been hypnotized by ecclesiasticism and materialistic capitalism until, although having eyes they see not, and ears they hear not.

Christian Science logically and necessarily includes all that is embraced by the Socialist ideal, and it is because Socialists are enthusiastic humanitarians, manifesting that love of the brother whom they have seen, which proves them potential lovers of God whom they have not seen, that we wish them to understand that true Christian Science is aligned with them on the side of love and justice, but it needs to be clearly seen and realized that the Socialist ideal will not prevail by virtue of merely materialistic theories, and to do Socialists justice there are few who contend that it will, although pioneer work of this kind no doubt had to be done.

The ideal cherished by Socialists rightly understood will ultimately conquer, because, like that of pure Christian Science, it is fundamentally based upon the ethical or metaphysical, in other words, religious ideals of love, and right and justice. To change the outward we must change the inward. "The kingdom of God is within you." The inward and spiritual determine the outward and actual, hence the imperative necessity for right thinking as a precedent to right acting.

It is significant that a thinker like Prof. Bertrand Russell, of Cambridge University, conceded to be one of the foremost philosophers of our time, should have in a recent article published in the May *Liberator* uncompromisingly declared himself in favor of international Socialism. Dealing with the problems of current history, as well as the Theory of the Infinite, in a dispassionate spirit of science, he definitely states his conclusions, "that any vital progress in the world depends upon the victory of International Socialism." This for the reason that "every thoughtful person must realize that

the continuance of the capitalist system is incompatible with the continuance of civilization."

Let Christian Scientists "get wise"—to use an Americanism—to what the acceptance of the premises of their teaching involves. "The Science of Christianity is misinterpreted by a material age," but "the prophet of today beholds in the mental horizon the signs of these times." "Mystery does not enshroud Christ's teachings, and they are not theoretical and fragmentary, but practical and complete; and being practical and complete they are not deprived of their essential vitality."

"The broadest facts array the most falsities against themselves, for they bring error from under cover. It requires courage to utter truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion."

Christian Science as enunciated in Science and Health needs to be understood by Socialists, for it will furnish them with an impregnable metaphysical basis. Socialism as practiced by the primitive Christians following in the footsteps of Jesus the carpenter needs to be understood by Christian Scientists as the practical outcome of the principles they profess.

STEPHEN H. ALISON.

Love's Legacy.

(Written for the Christian Scientist by
E. K. Goldsborough.)

If Christ Jesus had labored for "this world's goods" in the endeavor to amass material possessions, and thereby gain the temporary esteem of those who worship "the golden calf," it is altogether probable that he would have died, as have other rich men, respected by money lovers, but soon forgotten. The Nazarene, however, spurned carnal possessions and everything pertaining to them. He realized with perfect clearness that a mentality which is surfeited with the things of sense, is blind to spiritual realities. Hence, he exhorted the rich man to sell everything he had and give to the poor, if he desired to attain divine wealth. Nor did the Master teach his followers the necessity of "demonstrating" an abundance of material supply. Indeed, He taught quite the contrary, thereby proving that wealth does not signify that its holder possesses either purity or spirituality.

There seems to be the tendency in certain circles of Christian Scientists to magnify the importance of financial gain, while minimizing the good in those individuals who have failed to accumulate wealth, the theory being that spiritual understanding should bring, in its wake, complete affluence. The

mad, mental desire to possess money may perhaps be temporarily externalized in a mass of matter stuff, in the form of greenbacks, jewels and limousines. But at best, these are but shadows of the enduring spiritual substance; and we know that shadows must disappear before the true light can be discerned. In a word, the spurious must be cast off if we wish to enjoy the spiritual reality. Extreme wealth, like poverty, is a subnormal state, and can be directly attributed to existent social conditions, which are neither equitable nor just. The social scales of the future will balance more normally, and if held in the hand of Justice extremes in either wealth or poverty will be unknown. No doubt the prophet of old recognized that mental extremes were detrimental when he wrote: "Give me neither poverty nor riches; feed me with food convenient for me." Certainly, extremes that engender discontent and unrest on the one hand, and selfishness and self-indulgence on the other, are irreconcilable with the law of Liberty and Love.

Jesus, the Christ, after his forty days of fasting, during which period he virtually destroyed every vestige of materiality, at least as far as he, personally, was concerned, was assailed by the tempter, who sought to gain entrance to his mental abode with subtle, sensuous enticements. But the Nazarene refused to be mesmerized by the mirage of matter. He scorned the lusts which attend mortal life, preferring to exist in simplicity and poverty, knowing that by so doing he would reach the suffering masses of mankind, which He could not have done had He chosen to dwell upon the seemingly pleasant planes of sense. "The 'man of sorrows' was in no peril from salary or popularity."

It is interesting to note that when Peter reminded Jesus that the tribute tax must be paid, the Master did not worry because his pockets were empty. Being accustomed to speak figuratively, he said that the money could be found in the fish's mouth. It is as if He had said: "Peter, you are a fisherman by trade. Get your nets, catch and sell the fish and we will have sufficient money to meet this temporal need." While the Nazarene was unquestionably the most spiritually-minded man that has ever trod this globe, yet he was nevertheless practical, as was conclusively proven in this and other instances.

Christ Jesus' legacy to mankind was perhaps the most unusual in the annals of history. The Nazarene had naught to bequeath in the shape of money or material securities. If this had been the case, the chances are that Judas Iscariot, far from betraying Him, would have fawned at His feet, in the hope of either obtaining a present reward or

of being remembered in His will. But the Master's legacy was a mental offering. The precious fruits of spiritual understanding were bequeathed to His followers, who appeared ready to profit by the true spiritual teaching, which He had so patiently imparted. On the eve of his crucifixion He did not say: "Friends, as I am about to leave this world I am going to will you some gold and silver; you may need it in your old age," as His wealth did not consist of dollars and dimes; but of perfect spiritual understanding. Hence, his legacy must be purely a mental remembrance. "Peace I leave with you," He said, "my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." A bequest of this kind would not have satisfied those immersed in sense; but it was eminently satisfactory to his followers, whose minds were gradually opening to the light of reality. Nor was Christ Jesus' legacy willed to the few who gathered to his side on that last memorable night, but to the world. And although nearly twenty centuries have elapsed since His crucifixion, the Nazarene's legacy still lives in the hearts and blesses the lives of men.

A Word in Regard to Socialism.

The desire of Socialists to establish justice and brotherly love on earth is wholly commendable. The present social order is inadequate and unjust economically, and in many other ways; and the enduring remedy will be found in Christian socialism established on a Scientific basis, identical with the spiritual vision and loving method of Jesus.

Christ Jesus laid down the only basis on which things needful can be a real blessing to any man, or to humanity in groups or as a whole, in the following words: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." This is not more true religiously than it is psychologically. It is true, not just because Jesus said so; but he said this because these words state the necessary and inescapable law which governs the working out of the human problem in its relations to eternal Being.

Any successful endeavor to solve the human economic problem and to bring out permanent harmony, order, justice, must be based on the application of the spiritual law enunciated by Jesus in the words quoted.

"Thy will be done *in earth*, as it is in heaven," is lovingly interpreted by the Socialist: "From each according to his ability, to each according to his need."

There is no doubt that capitalists and Socialists as well as people generally, are com-

ing to recognize that materialism and the human mind are not a sufficient basis for establishing righteousness and peace in the world, with respect to material possessions or in any other phase of life, but that these ideals are realized as a direct result of *seeking first* the kingdom of God, omnipotent Good.

Christian Science being scientifically practical as well as religious, will be able to convince reasoning people, as all Socialists are, of the feasibility of this program, and thus perform a service which counterfeit Christianity has not been able to accomplish. May the efforts of *The Christian Scientist* in this direction meet with large results.

(Rev.) G. A. KRATZER.

The Dream Problem.

(An answer to the 14 points in "The Dream Problem in Relation to Ultimate Truth," as formulated by Dr. Ram Narayan.)

By Kate Simmons, Author of "Divine Psychology," "Why Not a League of Religions," Etc.

I prefer to group together under one heading my attempted answer to the "14 points," for each point involves all the others. To my comprehension there is One Absolute Reality: Spirit, Cause; and its perfect manifestation: pure spiritual existence, effect.

All real and eternal individuality and identity forever exists, has existed, and will exist, in this divine Absoluteness and Its expression.

This is the "Immediacy": the immediate fact of perfection. But, true, immortal and perfect creation is not mechanical or a perfect piece of machinery; on the contrary, it shares in and reflects the attributes of its Creator, and is creative and free.

Evolution stands for the realization of this creative freedom, and consequently for the purpose of the evolutionary processes we have our veils, or planes, in which and through which the perfect archetypal creation realizes its inherent perfection. Esoteric systems teach us that these planes number seven, the lowest or densest being the physical. Properly speaking, they are "states and stages of consciousness," degrees of relativity. Probably also we may regard them as mathematical dimensions. But whatever name we may like to give them, they are degrees of relativity: the field of evolution.

From the above it will be easily inferred that corresponding with the seven planes, each identity is possessed of seven bodies of relativity (granting the number 7 to be accurate) in which and through which the individual is able to contact all the planes, and to express himself more or less fully on any

of them, according to his stage of realization.

It is now a matter of fairly common experience to meet individuals of finely organized natures, and of undoubted integrity, who are able to consciously pass into these higher bodies and planes at will, both in the waking, or conscious dreaming state, and the fact of their existence is not discredited by those qualified to judge. Thus there is a ladder of being, a thought spiral, up which the understanding can instantly pass at any time to the Supreme Itself, and to comprehend true identity and existence in Him.

We know that in relativity all things change, decay and disappear, but there is a constant and successive rematerialization of bodies, as growth proceeds. Popularly we speak of this as re-incarnation—on the mortal plane—but this term is not strictly accurate, for spiritual selfhood neither incarnates nor reincarnates, but is seemingly coincident with the flesh. As of the Supreme, so likewise of His image and likeness spiritual man: "Shining and formless is that Man; without, within; surely unborn is He; transcending (mortal) life and mind; pure and beyond decayingless Beyond." (The Upanishad.)

This process of rematerialization continues until the oneness of identity in the Absolute is realized; and all bodies on all planes are dematerialized, and creature freedom won.

Thus on all planes the dreamer and the dream are statements of relativity, in which individuality is identified with any particular body, time, place, plane or state in which it may happen for the moment to be consciously expressing itself. But, it is absurd for one dream individual to imagine that, as a dreamer who knows he is dreaming, that he is consequently more real than other dreamers who are ignorant of the facts as that he is the creator of any of the other dream creatures. All are relatively true and real on their own plane, and in their own degree, in as much as all in their true nature are part of the divine, though all more or less dreaming who are not awake to divine selfhood in the Absolute.

What it is which prevents ourselves, or anyone else, from waking up from any or all of our dream stages of relativity is that we do not *demonstrate* our absoluteness and perfection. It is one thing to intellectually recognize that all imperfections are only relatively true and real, i. e., dream conditions; and also to perceive the perfection of all things as an abstract fact. But it is quite another thing that such a fact should be to us as a living reality, and that we should demonstrate, make concrete, and substantiate our claim to perfection.

In fact, until we demonstrate the perfect reality—The Absolute—the imperfect relativity stands to our perception as our sense

of reality; for we cannot claim more than we can demonstrate. If the perfect reality is true—is Truth—then it is (among other things) scientifically true, and if scientifically true, then it is demonstrable Truth.

Granting that reality is Life, and not death; Truth and not error; Love and not hate; then it is our privilege to commence to prove and demonstrate the reality of reality, here and now. This immediately brings us into opposition with the dream states of death, ignorance and hate, which we, recognizing them to be but dream states, are now out to eliminate, destroy and conquer.

Accepting the fact that all existence is fundamentally "consciousness" of varying modes and degrees, we are therefore faced with the need for a change of consciousness as our method of procedure if we are desirous of awakening ourselves and others from the dream of relativity. This change of consciousness is primarily a mental one in which we think in and from the absolute point of view, instead of from the relative, consequently it is not a wise plan to go about thinking of ourselves and others as dreamers, or dreaming, the best plan is to recognize facts, and then to put our method of awakening into practice by the endeavor to reflect in our consciousness, to the best of our ability, that which we have perceived intellectually, i. e., the truth of Being, the divine and perfect existence, and the permanent and real nature of all true manifestation; and the oneness of man. Thus we change our mental activity from the relative facts of evolution to the immediate fact of perfection. The consequences of which will operate to improve human conditions and to hasten on the day of perfect consummation for ourselves and all creation. Thus we shall bring to light, in progressive stages, the hidden beauties and expressions of the real world of being. This is the method by which the dreamer can awaken.

In fact, we are out to comprehend, demonstrate, and express the immediacy of perfection here and now, and consequently to enjoy an ever-increasing sense of life, truth, and love; of living, loving, and knowing, with a corresponding diminishing of dying, hating, and ignorance in the world.

Waking up from the dream literally means eliminating the dream conditions, i. e., rending the veils, this involving the destruction of sin, sickness, disease and death. And, in proportion as we achieve this, by right thinking and right action, we correspondingly rise higher and higher in the planes of relativity, passing upward and onward in the states and stages of consciousness, and coming closer and nearer in understanding to the Absolute, the divine Omnipresence.

The dream problem has no practical value for us unless it bears upon fundamentals and

essentials; and this appears to me to be the only way which deals at all fundamentally with the problem of waking up from the dream. A way which is practical and applicable to all alike, not only helping ourselves along the path of spiritual illumination, but likewise solving and dissolving the clouds of unknowingness, the dream problem of sin, discord, war, greed and intolerance among men, religious faiths, and nations; and opening up not only to our subjective perceptions, but to our objective perceptions likewise, higher worlds and realms, states of being whose infinite stores point to the supreme existence we cannot even name.

"Only in the deepest silence of the night the stars smile and whisper among themselves: vain is this seeking, unbroken perfection is over all."—(*"Gitanjali"* by Tagore.)

Rawson Replies to Critics.

Author of "Life Understood" Defines His Method.

"I agree that the most of what I believe is identical with the ordinary presentation of the advanced Christian Scientist, but there are two points upon which we do not agree. [Many "advanced Scientists" do agree with Mr. Rawson on this point.—Editor.] First, they do not carry their statements to their logical conclusions. If the material man is nothing, how can he have free-will? As a matter of fact, I proved that everything that the material man does, says or thinks, is preordained, and fatalism would be true if it were not for prayer. By prayer alone can we alter our future, and then only by some of the evil in the moving pictures, otherwise some of the mist of matter, being destroyed, so that we see the real man more as he really is. * * *

The action of God may be said to take place and some of the mist of matter destroys itself, with the result that we see the patient as well, and we see the practitioner what is called treating, namely, thinking of God. His spiritual self is the knowledge or thinking of God; and, therefore, the disappearance of some of the matter enables us to see the practitioner more as he really is. * * *

"What people call 'extravagant and unwarranted claims' is simply a misstatement from want of knowledge. I have never said that if one thinks of God one can do without sleep or food, but I say that one can reduce the amount to a large extent. I think I have averaged well over eighteen hours a day of work since I landed in America in September last; and have averaged, I think, under three hours in bed, and through my realization of God, I show no signs of it whatsoever.

"I have said that one could stand in front of the fastest express train when, if one

thought of God, instead of being killed, one could not be touched. This is the same class of miracle which took place when our Lord moved the ship of disciples from the middle to the side of the lake, and when Philip moved from one place to another. I have never said that it had been done; but as evidence that this sort of thing could be done, I stated that once, through having fallen, my head was within a foot of the ground, my arms high above my head and my hat off. A number of thoughts ran through my mind, the last ones being of wonder what would happen when I hit the ground. Suddenly I realized that there was nothing but God, and instantly I found myself standing up, with my hat in hand, never having touched the ground. Three people saw this, one being Mrs. Rawson, who was behind me, and who said that at one moment I seemed to be on the ground and the next moment standing upright.

"Your critics demand that the things which I referred to should be shown; if they had read *Active Service* regularly they would have found that equally wonderful things had been stated there by people who had understood what I put forward and put it into practice; and I believe that if you would get hold of the people who have been working in the method I put forward, and who have only known of it since I arrived in the States, you would find equally wonderful things had been done by them, although they are only comparative beginners. I have heard of some, results every bit as wonderful though not quite of the same nature, although coming well within your remark 'that by "thinking of God" one can destroy any of the "cinema pictures" of the phenomenal world.' (They do not, however, come within the remainder of your sentence, 'and re-create them or reform them, according to "their heart's desire,"' as I have never said anything of the sort.)

"When one treats one cannot tell what is going to happen. In about 75 per cent of the cases what one expects, happens; in about 20 per cent something quite different takes place, and with a good worker, about five per cent are failures.

"It has been interesting to notice the different class of thought in the different towns. In Chicago there was an active, pushing quality of thought which, when not directed by Truth, is its own undoing; but which, when directed by Truth, by man's knowing how to pray, ought to result in great wonders taking place, as the knowledge that all matter is mental phenomena, and that God is All-in-all becomes generally known. When man really recognizes in his heart that he is not a portion of a series of moving pictures which are absolutely useless to any one, but that he is the wisdom of God

and the power of God, great results will follow.

"I am perfectly certain your article was written with the object of bringing out truth, and not as adverse criticism, and I think before I leave America you will have been satisfied, not from anything that I have done, but from the results obtained by others working in the way I have pointed out, as these results have nothing to do with the individual, but are brought about by the action of God.

"With regard to one's action in the future, I have no plans and have never made any plans. The following are the principles by which I try to live: (1) To make no plans of any kind for the future whatsoever; (2) always to do what the other man wants, if it is humanly possible, relying upon treatment to make everything turn out right for all parties concerned; (3) to take no material steps, if one can help it, but to rely upon treatment to bring about what is best.

"You are quite right with regard to your last paragraph. What I wish to prove, in fact what I have been proving is the following:

"(1) That man has no free-will; that everything he is going to do was predestined at the so-called start of the material world; and that fatalism would be true were it not that by prayer alone, that is to say, by scientific right thinking, some of the evil is destroyed and we see heaven more as it really is.

"(2) That a man has no free will even to pray. The action of God takes place thinning the mist of matter, and we see the real spiritual man, who is in heaven now, more as he really is, namely, thinking of absolute good, of God.

"(3) Even when a man treats and the patient appears to be well, it has nothing to do with the material practitioner in any shape or way, the mist is thinned and we see the practitioner thinking of God, and we see the patient more as he really is, namely, well instead of ill.

"(4) All troubles in this world come from a man setting himself up in opposition to God, claiming that he thinks he can create things, etc. In this way he intensifies the various thoughts that have to be destroyed by treatment. If he will only 'be still and know that I am God,' in other words, cease trying to do things and trying to bring things about as he thinks fit, very little treatment on his part thins the mist of matter, when heaven is seen more as it really is, namely, everything satisfactory and harmonious about him.

"(5) All that we have to do in this material world is to be happy, and make others happy, gaining the former through the latter. Keeping our thoughts as often as we

can on the world of reality, we watch God at work and the evil disappearing, and gain a practical knowledge of the 'peace of God which passeth all understanding.'

Letters from Our Readers

February 22, 1920.

The Christian Scientist, New Orleans, La.:

Dear Friends:—I am enclosing an article entitled "Love's Legacy," which I believe will appeal to you. Some years ago I submitted a paper, written along these lines, to the society in Boston, but they did not use it. It recently occurred to me that "Love's Legacy" was particularly suited to your needs, and so I wrote Boston and requested that they return it, unless they intended to publish it. In reply they stated that the article in question had been destroyed, as until recently their policy had been to destroy contributions which were not available. After reading "Love's Legacy" you can readily understand why the Boston plutocrats rejected it.

I agree with you that Jesus Christ taught Christian Socialism, and I am convinced that had He been in Boston when the directors boosted their salaries from two to ten thousand dollars a year, without even consulting the stockholders (church members), that He would have whipped these greedy and grasping gentlemen from their offices in precisely the same manner that He drove the money changers from the temple.

The more I read your paper the more am I convinced that it represents a state of consciousness that entirely transcends the ecclesiastical condition of mind that exists in the organized ranks. The time is at hand when the beasts of bigotry, bias and avarice should be slain, and a loving, spiritual brotherhood formed. If I through my writings can be in the least instrumental in strangling the errors which have cursed, and are still cursing, our social and religious system, I shall feel that my pen work has not been in vain.

Faithfully yours,
EDMUND K. GOLDSBOROUGH.

There is no reason why we should be separated from the people whom we love, since the one perfect bond of unity between all men must be love. But the illusion of separation comes from the false belief by which we separate the human and the divine. When we think of ourselves as mortals we are thereby separated from Love and all manifestations of Love, because Love is Spirit, and all its manifestations are immortal. The only way out of the trouble is to realize that man is immortal and divine, and is himself the "love of Love," the active expression of Love.—*Active Service.*

What Is Socialism?

The master-builders must be given the opportunity to perform the task. They know that construction cannot proceed according to the plan and desire of single groups of workers, depending upon their disposition or lack of disposition to work, but the plan must be framed in accordance with the interests of the whole people, founded upon the will of its foremost ranks, and carried out in disciplined labor. They know that labor is no debating society, in which everybody, whether he has something sensible or something stupid to say, has an equal right to put his finger in the pie.

The difference between a capitalist and a proletarian state is not that in the latter one need not work or listen to anybody at all, while in the former one was a toiling slave, but that labor and discipline in the proletarian state serves the interests of the whole, while in the capitalist state it served the profit of the private capitalist or of the capitalist state.—*Selected.*

A Statement by Mary Baker G. Eddy.

"If you have more faith in establishing Christ's Church by material organization than upon the spiritual Rock of Christ, then you build upon matter instead of Spirit and build upon sand. Personal combinations, human thought and effort, material ways and means whereby to establish and maintain the Church of Christ are weak, vacillating, temporal, subject to divisions, factions, feuds, and all the *et cetera* of mortal and material phenomena.

"The church created, founded, and erected on the Rock against [which] the winds and waves prevail not, is the church triumphant, the indwelling temple of God. It is the mind that has consecrated its affections, its aims, ambitions, hopes, joys, and fruition in Spirit, whose methods and means, plans and successes are secure. They cannot be separated from success. God is their Principle and is supreme. He doeth his own will. None can stay His hand and His methods manifest will all be sound, square, legal, honest, decent, and in order." (*An unpublished manuscript.*)

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.

POETRY PAGE

INDIA'S NATIONAL ANTHEM.

(Translation.)

Bande Mataram.

Mother, hail!

Thou with sweet springs flowing,
Thou fair fruits bestowing,
Cool with zephyrs blowing,
Green with corn-crops growing,
Mother, hail!

Thou of the shimmering, joyous, moon-
blanched night,
Thou with fair groups of flowering tree-
clumps bright,
Sweetly smiling,
Speech beguiling,
Pouring bliss and blessing,
Mother, hail!

Though now three hundred million voices
through thy mouth sonorous shout.
Though now three hundred million faithful
hold thy trenchant sword-blades out,
Yet with all this power now,
Mother, wherefore powerless thou?
Holder thou of myriad might,
I salute thee savior bright,
Thou who dost all foes affright,
Mother, hail!

Thou sole creed and wisdom art,
Thou our very mind and heart,
And our life and inspiration,
Thou as strength in arms of men,
Thou as faith in hearts dost reign.

Lotus throned one, rivalless,
Radiant in thy spotlessness,
Thou whose fruits and waters bless,
Mother, hail!

Hail, thou verdant, unbeguiling,
Hail, O decked one, sweetly smiling,
Ever bearing,
Ever rearing,
Mother, hail!

DISARMAMENT.

"Put up the sword!" the voice of Christ once
more
Speaks, in the pauses of the cannon's roar,
O'er fields of corn by fiery sickles reaped
And left dry ashes; over trenches heaped
With nameless dead; o'er cities starving slow
Under a rain of fire; through wards of woe
Down which a groaning diapason runs
From tortured brothers, husbands, lovers,
sons

Of desolate women in their far-off homes,
Waiting to hear the step that never comes!
O men and brothers! let that voice be heard,
War fails, try peace; put up the useless
sword!

Fear not the end. There is a story told
In Eastern tents, when autumn nights grow
cold,
And round the fire the Mongol shepherds sit
With grave responses listening unto it;
Once on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of look,
Whose awful voice the hills and forest shook.
"O son of peace!" the giant cried, "thy fate
Is sealed at last, and love shall yield to hate."

The unarmed Buddha looking, with no trace
Of fear or anger, in the monster's face,
In pity said: "Poor fiend, even thee I love."
Lo! as he spake, the sky-tall terror sank
To hand-breadth size; the huge abhorrence
shrank
Into the form and fashion of a dove;
And where the thunder of its rage was heard,
Circling above him sweetly sang the bird:
"Hate hath no charm for love," so ran the
song,
"And peace unweaponed conquers every
wrong!"

—John Greenleaf Whittier.

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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.

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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.

World Weariness.

Signs of world weariness, and a tenseness of thought as an accompanying mental condition, are apparent everywhere as a sequel to the great world war. A very large percentage of those men who in some form or another participated in the gigantic conflict, have been unable since demobilization to readjust themselves to the old conditions because the stern experiences through which they passed have shattered their former human illusions. Restlessness and disgust, inarticulate enough it is true, but dumbly felt nevertheless, are existent in the minds of many, if not most, of the enlisted as well as

the drafted men, who have become chargeable to the nation as War Risk Insurance beneficiaries, or candidates for vocational training. Anyone who is not familiar with these conditions would, when confronted with them, be appalled at the human histories revealed as a result of psychological investigations due to government efforts to cope with conditions resultant from the great convulsion.

It is, perhaps, because Sir Auckland Geddes, the new British Ambassador at Washington, has through his official activities become aware of these things, that he gave utterance to the following remarkable statement on the occasion of his debut at Washington at the annual commencement of George Washington University. These were his words: "In Europe we know that an age is dying. Here [in America] it would be easy to miss the signs of coming change, but I have little doubt that it will come. A realization of *the aimlessness of life lived to labor and to die*, having achieved nothing but avoidance of starvation, and the birth of children also doomed to the weary treadmill has *seized the minds of millions*." This may sound like a sentimental generalization, but it does accurately express an attitude of mind which has become especially prominent since the great war. Yes, it is true that "an age is dying," and the symptoms of dissolution are sufficiently obvious to all-thinking people. What a pity it is that so few people think until they are forced to do so by the exigencies of existence, and then it is not so much an exercise of the thinking faculty as a blind reaction, a dull protest against something painful which it is felt should not exist.

And what of those who seek to make this protest articulate? Are periodicals like *The Nation*, *The New Republic*, *The World Tomorrow*, *The Arbitrator*, *The Appeal to Reason*, or Frank Harris' Magazine (sometimes known as "Pearsons") the ones that you find most popular at bookstalls, or in libraries, or in hotels, or in doctors' waiting rooms? No, these periodicals discuss serious topics, demand an alert mind to appreciate them, and mean little to the vast herd of mankind who have become like dumb-driven cattle, because their mentalities are either

undeveloped or debased because of the indifference or oppression of those so-called "captains of industry" who fatten upon the corruption they have engendered.

Here some organized Scientist interposes, hold fast there, my dear brother, this is socialistic talk even if it be impolite to call it ranting, it has nothing to do with religion. Well, what is religion anyhow? Is it something divorced from life? Go to, thou foolish one and ponder well the words of the Bible, which you profess to love. Does it not commend true religion as helping the widows and the fatherless? Does it not show the impossibility of worshipping God and mammon? Does it not show the futility of conscienceless, monopolistic human greed? Did not Jesus denounce the money changers who had turned his Father's house into a den of thieves? And was he not finally crucified because he would not compromise with the smug self-satisfied Pharisees, with Pilate and Herod; but, on the contrary, persisted in "stirring up the people" as grievous a crime then as now, and inducing them to think! Yes, all these things are in the Bible, but then the Bible is seldom read, or if read it is like the rabbit's foot to keep away the hoodoo.

"Thy will be done *in earth* as it is in heaven" was the prayer of Jesus, and until the universal yeasting produced by the little heaven, leaveneth the whole lump of material human consciousness to such an extent that the flesh pots are abandoned, that the "drones of the community" learn that labor is worship if the fruits of it are enjoyed by those who produce, and that the only Christianity worthy the name is religion applied to life, and not theological subtleties or hair-splitting creeds, until this is demonstrated to talk of Christian civilization is futile. Was it Christian civilization that bleached the battle plains of Europe with the bones of millions of men, and if it was not, then what was it?

If the state of mind diagnosed by Sir Auckland Geddes, the Scottish diplomat, now representing Great Britain at Washington, could only be appreciated by the political puppets contending to be figureheads at the White House, then some truth might radiate from thence to illuminate a great nation, but the people themselves must awaken to an understanding of the futility of lives lived in this fashion, and realize that "an age is dying," and that capitalistic greed, business corruption, wage-slavery in every form, must die with it. "Break up cliques, level wealth with honesty." Then the aimlessness of life as lived under such conditions will disappear from human consciousness, and the business man will remove from his desk the cynical motto declaring that "Life is only one d—n thing after another." Such a life as he lives is only

that and nothing more, but it is dying rather than living. We should live in thoughts, not breaths, and count time by heart throbs rather than by figures on a dial.

Let the age of capitalistic competition die. It ought to disappear with the dawn of spiritual understanding, and it assuredly will. The age of materialism is dying. "Ring out, wild bells, and let him die."

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

STEPHEN H. ALISON.

Scientific Mental Work.

"Those who have hearts" are to-day keenly alive to the intense suffering through which the human race is passing, in its transition from sense to Soul, from a material to a spiritual basis of existence. The desperation leading to suicide is individualized so often that the Scriptural question, What will not a man give for his life, finds unexpected answer in that mortal effort to escape from the present hell of human experience. The very follies and frivolities of the hour are felt to be more a mask or a running away from misery than a genuine seeking for happiness where it is not.

Since the Christian Scientist is "enlisted to lessen evil, disease and death," our deepest thought at this stage of the battle must be What is the matter, and how much can I do about it? ever keeping the balance and sanity of the scientific definition of responsibility as "man's response to God's ability," while we pray the Lord of harvest, make us loving, keep us sweet, for the good we are is all we are.

Summing up the meaning of current history, we have to see that mankind have fallen under a sickness so terrible they dimly

feel no faith in any but the Great Physician, if they but knew where He may be found. The rulers they trusted—leaning on the arm of flesh—have utterly failed them. As workers, their illusions are fled, and they have lost heart in the sweat of their brow to earn their bread, until they can find the Master of the Vineyard and make terms of justice and love, can learn Whom they are working for and why and what is their rightful reward. Even their dearest dream, of home and loved ones, has so vanished—individually and collectively—in the fiery heat of turmoil and suffering, that the question of their Elder Brother, who is my brother and sister and mother; are there indeed no abiding fleshly ties? is being asked anew by millions of his brethren now sharing the bitter experience whence sprang his immortal question.

“The song of Christian Science is, ‘Work, work, work,—watch and pray.’” *Christian Science* must be *Science*—exact knowledge excluding all error, including all truth; and *Christian* because aflame with the Master’s compassion,—which is, not was, the vision of our Leader, who was one of those she spoke of “too good to be blotted out,” but still working with us and for us, like the less blessed comrade “gone west,” but still felt and even heard through the faint death-mist, as returning soldiers have so often told us—helping and leading with clearer eyes than ever. The writer caught a glimpse of Life’s largest meaning from the testimony of one of Mrs. Eddy’s earliest and best-beloved students, that on the night of her going (?) Mrs. Eddy had blotted out the dream of distance across continent and had spoken to her with reassurances that her Leader was not gone, but had made a demonstration over death which her students could understand. Often do spiritually-minded Christians who pray from the basis of the omnipresence of Mind and the immortality of Life, hear the same sort of witness from loved ones who though they must “go west” go such a little away since the Adam-dream has become a half-awakening, that one understands how “no partings are for love”—to those who know that Love is Spirit untouched by the false belief which is matter. Since “Christian Science includes *all* truth,” Scientists—especially since mankind’s great spiritualization through suffering—should freely acknowledge and demonstrate this phase of infinite Truth, since it makes conscious co-operation with Mrs. Eddy and all the great and good who are also demonstrating it with us, while the world still calls them gone and unseen. If Christian Scientists ever dub the present-day very considerable demonstration that death is not real since the one Life is eternal—dub it spiritualism or “coming-back,” they are making the same kind of mistake the Jews did when

they rejected Jesus because He called Himself (Man) the Son of God, and counseled them to “call no man your father upon the earth, for one is your Father which is in heaven (spiritual reality)” “He maketh himself equal with God” is no worse a perversion of Jesus’ teaching than the supposition that although Christian Science has been revealed and we know man as one with God cannot die, we must not try to demonstrate this—though our Cause desperately needs us to—by retaining practical co-operation with our Leader who taught and demonstrated that all communion and interchange of ideas among God’s children is mental and spiritual, even averring that a good Scientist whom mortals had thought of as “dead for a year,” was not dead—even to her sense of things—but still with her working in the Science cause,—evidently intending her statement of truth to mean what she said and not some glittering generality about the immortality of the soul. We should not misrepresent the teaching of Christian Science by condemning or denying the experience of those Scientists who are conscious of help from “over the border,” when our Cause these days needs us to prove *practically* that “good may flow from the departed to mortals,” (S. & H.) needs such co-operation as much as Foch and Haig ever needed Pershing’s help from overseas; and admitting, not denying the particular truth which this unites all the forces of good in this still greater war, the battle of Armageddon (whether mortal mind says they are “there” or “here,”) is a requisite step for all Christian Scientists.

Then, briefly, what is the work to be done in demonstrating the Science that is Christian—compassionate, unselfish, unutterably kind?

First, to prove increasing harmony and progress in each direction of experience, the physical, the financial, the domestic. We learn to see the intellect, the emotions and the will, making up the human being, as in reality the supreme intelligence, the infinite Love and the omnipotent Power faintly seen through the now-dissolving “mist that went up from the earth;” as the real man appearing very imperfectly through the mists of mortal sense which it is ours to disperse as fast as we can, with the realization of the Truth that is perfect light.

The true concept dispels the false. We can begin to know that our health is not material, but is our wholeness (holiness) as the likeness of God’s perfection; our supply as just the infinite Substance, Love, manifesting or distributing itself impartially, wisely, continuously, the return or reward for our talents exercised in hope and trust which knows no fear,—present forms of our Father goodness being exchanged among His children, but seen as gifts from above,

from that Father-Mother Who knoweth that we still have need of these things; His ideas as food, His protection as shelter, His peace as human rest, as well as have His lesser charges, the fowls of the air and the lilies of the field.

Evil still appears as "aggression, oppression and the pride of power" apart from God, a determination to hold Spirit in the grasp of matter, emphasizing or concentrating in different modes of attack, which have to be overcome when they are made, even as on a human battlefield. To handle error specifically is to handle it effectually; whatever shape of evil seems next at hand is the one to be resisted, in proving the truth shall make you free. Denying the evil as right or real, and then neutralizing it with affirmations of the opposite good, is the *practical* way we help ourselves and others.

The writer thinks often of a parting word from Mrs. Eddy said in a loving good-bye after teaching one of her earlier students: "Never forget *who* you are, the child of God." Retaining the sense of oneself as the newborn Christ idea, consciousness of our identity as spiritual idea pursued, but never overtaken by material sense, or the malicious animal instinct we are overcoming. This sense of things is a basis for true spiritual work. "A human perception of divine Science must be correct, in order to be subject to demonstration."

In the Armageddon where we find ourselves fighting, when we first are conscious of awakening from the deep sleep which fell upon Adam to claim our individuality as spiritual idea or real man, the hosts of evil we meet to smite with the sword of the Spirit, appear as did the enemy in the great war—upon several fronts, under different names, each army or mob of mortal delusion having to be overcome before we establish peace, which is identical with the purified consciousness that now are we the sons of God, as the Spirit beareth witness with our spirit.

As Scientists we are aware of the enemy's "drive" to materialize and commercialize the ranks of Christian Scientists, as it did the early Christians. To preserve our truth pure, individually and collectively, requires moral courage and daily work, to "detect the error, remove the mask, point out the illusion, and thus get the victory," and retain the wholly spiritual basis of treatment or true prayer. The clearest possible consciousness knows that the one Church is spiritual, with Christ Truth for its Head—and is not a material organization, since there is no matter; and Love is all that holds us together while every symbol wanes; the Church whose Directors and Trustees are Life, Truth, and Love, ordaining its only priest the spiritualized man. We only unite with this Church "when we are new-born

of the Spirit," in which all Christian Scientists—being "the honest, unselfish, loving and meek"—must needs "love one another to the latest generation"—despite suggestions from the father of lies—because their governing Principle is Love which taketh not account of evil, can know neither separation nor division among its own—those who discern that the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death can only worship in our house not made with hands, eternal in the heavens, in Spirit and in Truth.

ALICE BOYD.

The Master's Mission.

*Written for The Christian Scientist, by
E. K. GOLDSBOROUGH.*

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." These significant words were spoken by Jesus the Christ, when environed in the darkest shadow that had ever gathered in human history,—a shadow created, in belief, by the malice of men, which culminated in the storm on Calvary.

To human sense it seems incredible that the Nazarene could remain cheerful in the face of the impending mental conflagration, which had arisen in the hearts of those who misunderstood His mission. It would, of course, have been utterly impossible for the Master to manifest courage and calmness, under the tragic circumstances, if He had still been enmeshed in the web of worldliness and evil. But He had absolutely conquered earthly cravings, and his exhortation to his disciples to be of good cheer plainly indicated that they, too, would experience abundant peace, if they did likewise, viz: subdue all sense of sin.

Christ Jesus taught the plain, unvarnished truth about God, and His image and likeness, man. He refused to cater to the sensual minded, and while the biased and bigoted throng were worshipping blindly in their material edifices He was communing with the Father under the canopy of heaven by the shores of the sea, or mayhap in the mountain top where the air was unpolluted by the odor of incense or burning tapers. The Nazarene clearly realized that Truth was not dependent upon candles or creed, and that Love and compassion had all but been stifled in the suffocating atmosphere of ritual and ecclesiasticism. When asked what mental qualities constitute Christianity He did not say: "Adoration of my personality," or "belief in the efficacy of my blood;" but He simply related the touching story of the Good Samaritan, thereby bringing home the powerful lesson that the person, no matter of what race or creed, who has compassion for his fellow being, has earned the blessing of the Father.

Original from

Jesus sought earnestly to establish a loving, spiritual brotherhood among men. Like Buddha, He renounced the world of sense, and all it had to offer. When the rich man asked his advice, He did not congratulate him upon his earning capacity, or, fawn at his feet, as did the sycophants. On the contrary, He urged him to give everything he possessed to the poor, as He recognized the injustice of one being surfeited with earthly holdings, while others were in want. Again in the parable of Lazarus and Dives, the lesson is impressed that it is altogether unchristian for anyone to live in luxury, when an afflicted brother is at the very door of distress. The parable clearly indicates that eventually the tables of injustice will be turned. Jesus Christ, in short, taught a system of spiritual socialism which was so divinely radical that the minds of those who were wedded to the world became enraged, and the gentle Nazarene was sacrificed upon the altars of hatred and fear. His spiritual selfhood remained untouched, however, and by degrees the realization dawned among his followers that Truth and Love are deathless. They then perceived the risen Christ, which hitherto had been veiled from their vision by the mists of materialism.

When Christ Jesus selected his disciples, He did not choose the sleek politician or frenzied financier to disseminate the truths which he taught. The Nazarene gathered together the humble fishermen, as the minds of these simple men were not choked with mad ambition and greed. Judas Iscariot alone succumbed to the lust for gold. The fact that he did, proves, if it proves anything at all, that Jesus and his faithful band were poor men as far as material wealth was concerned. If Jesus had possessed the wealth of Croesus, the man Judas would have remained loyal. But as there was evidently no prospect whatever of accumulating riches, while remaining with the Master, Judas seized the first unlawful opportunity that presented itself to acquire money; thereby falling prey to a weakness which cursed that day, and still curses this.

While Jesus condemned abnormal wealth, He most certainly did not extol poverty as a desirable Christian quality. The Nazarene plainly recognized that extremes of all sorts are undesirable. Hence, He sought to establish a social balance in the affairs of men, founded upon divine Love and Justice, in which undesirable extremes would be eliminated. The Master taught that all men are, in reality, the spiritual children of the one, infinite Father, and He saw the necessity of arousing the dormant, human consciousness to accept and make practical this divine fact.

From the "Spiritual Body"

By (Rev.) G. A. KRATZER.

"When examined in the light of divine Science, mortals present more than is detected upon the surface, since inverted thoughts and erroneous beliefs must be counterfeits of Truth. Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind."—*Science and Health*, p. 267.

Are not the parts of the human body, therefore, to be regarded as serving by reversal "as waymarks to the one Mind" and to Mind's perfect likeness, the real or spiritual man?

The following quotation, on pages 60, 61, of "Miscellaneous Writings," is also much in point:

"Every creation or idea of Spirit has its counterpart in some matter-belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities, priceless, eternal, and just at hand. The education of the future will be instruction in spiritual Science, against the material symbolic counterfeit sciences."

In this statement, Mrs. Eddy certainly teaches that the parts of the human body, among other "matter-beliefs," are types and representatives "of verities priceless, eternal, and just at hand." She also teaches that physiology, for instance, is a symbolic science, thus recognizing that the parts of the body are "symbols" of divine realities or ideas.

"The book of Genesis is the history of the untrue image of God named a sinful mortal. This deflection of being [*i. e.* mortal man], rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man, as given in the first chapter of Genesis. Even thus the crude forms of human thought take on *higher symbols and significations*, when scientifically Christian views of the universe appear."

The meaning of the word "symbol" is, as the reader will recall, something standing for something else; but a symbol, in standing for some other thing, is not supposed to have any likeness to that other thing, as is an "image." The flag of the United States is a symbol of the United States, though it has no likeness to the United States. There are many flags, but only one United States. So material hearts, for instance, are symbols of some divine idea. Though there are many material hearts there need be only one idea.

In *Science and Health* we read: "Deity outlines, but is not outlined"; "From the infinite elements of the one Mind emanate all form, color, quality and quantity, and these

are mental, both primarily and secondarily. Their spiritual nature is discerned only through the spiritual senses." Love, liberty and joy are "outlined," that is, distinguished from each other as manifestations of Mind; but this does not mean that they have shape or material color. Likewise, the spiritual rose, the spiritual lily, the spiritual lion, the spiritual trout, the spiritual heart, the spiritual hand, are "outlined" in Mind, and in man, the reflection of Mind; that is, they are distinguished from each other as different manifestations or ideas of Mind; but this does not mean that they have shape or material color. It does mean that, as material objects are distinguished from each other mostly by "form and color," so spiritual identities have mental distinguishing characteristics corresponding to material "form and color,"—not like them, but the reverse of them. Nothing in truth has shape. If anything real had shape, this would mean that the Infinite had created its opposite, the finite or bounded. As well say that Mind could create its opposite, matter. In metaphysics, the word "form" means "identity," and the word "color" means "distinguishing mental characteristic," the precise nature of which in any given case may be, as yet unknown to human sense, but will be discovered as human sense becomes more spiritual. The ideas "four," "seven," etc., have mental identity (spiritual "form"), but no shape. So with all metaphysical ideas or realities.

The question has been raised: does not the teaching that the corporeal man is a type and symbol of the real man require us to hold that the human eliminative organs and sex organs are symbols of divine ideas or manifestations? Certainly it does, and this is no legitimate ground of objection. The purity and beauty of true ideas are in no degree impugned because their reversed mortal counterfeits are, to human sense, more or less unclean. A lie, at its best, is always foul, although the thing lied about may be of the highest. "Evil is but the counterfeit of goodness . . . The greatest wrong is but the supposititious opposite of the highest right." (S. & H., 368; 2-4). The human assimilative organs symbolize the spiritual man's reception of truth and love from God, and any sense of uncleanness is wholly an incident in the reversal of truth and not of truth itself. Spiritual substance cannot be wasted or defiled. The sex organs may be the counterfeits of the true expression of Life, one of the lies in the counterfeit being that the origin of life is divided, whereas, in fact, the Parent of man is One, the Father-Mother God.

In demonstrating that spiritual man is the only man, "I shall be satisfied when I awake in Thy likeness,"—it is helpful, as "Unity of Good" reminds us, to lose the frightened sense of having to work out every life prob-

lem in a day; and remember that we have all eternity in which to learn and live our Truth and Love.

Christian teaching, as generally understood, and as implicitly accepted and acted upon by most of us, even though we know better theoretically, is that each individual must work out the whole of life's problems between the cradle and the grave, or else not work it out at all, never come to perfect realization of spiritual being. This sense of things makes people unreasonable and uncharitable in their judgment of one another and begets a headlong haste for moral and spiritual development which is a foe to orderly progress. It is much like expecting a child to complete a high school course in a single year. Imagine the effect upon her, and upon those associated with her and in charge of her education, of trying to do this, especially if both they and she were made to believe that she ought to do it!

The eastern teaching, which is also Mrs. Eddy's teaching, that our development is finished only after many incarnations, is much nearer the facts of human experience and furnishes the ground work of right judgment and sensible procedure, so long as the relative and temporal are still in process of giving place to the absolute and eternal.
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.*

"The author . . . 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 progress*, 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 his own foundation, subject to the one builder and maker, God."—*Retro. and Intro., page 48*

"Every step of progress is a step more spiritual. The great element of reform is not born of human wisdom; it draws not its life from human organizations; rather it is the crumbling away of material elements from the reason, the translations of law [by-laws] back to its original language, Mind, and the final union between man and God."—Mrs. Eddy, in the first paragraph of "The People's Idea of 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.*

"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 in blood? . . . The advancing faith and hope of Christianity, 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 consideration, and treated not as pearls trampled upon."—*Miscellaneous Writings,*" page 246.

[*Italics ours.]

Soviet Russia Speaking for Herself.

The Soviet Government is often accused of being a government by one class only, and we have no objection to this understanding of the situation, provided the situation be really understood: The Soviet Government is a "dictatorship of the proletariat," a coming to life of that society which, as Marx and Engels scientifically proved, would precede the realization of Socialism. But while Soviet leaders have indicated in innumerable writings that the Soviet Government is such a Marxian dictatorship, they have also clearly shown, as did also Marx and Engels, that this dictatorship is a temporary stage—the transition form assumed by society before its transformation into a one-class system. And the one-class system that is the goal of this transition—in other words its justification and the cause of its being—this real explanation of the proletarian dictatorship and "class rule" is the one phase of the matter that the opponents of the Soviet Government always overlook. For their information we repeat what has been so often said before: In Soviet Russia the government is in the hands of those who work—and all must work, either with hand or brain (the exclusive domination of physical labor is a fiction)—and furthermore, the government in Soviet Russia is being conducted by those who work, until such time as the doctrine that all must work has been completely accepted; after which the class government becomes a "government of the whole people," since the whole people is then of one class; the class of those who work.

"Under the bourgeois system the work was organized by the capitalist employers and directors. They had charge over the means of production (the factories, machines and raw materials), they engaged labor, out of which they squeezed their profits, and converted it into their property. Driven by hunger and habit inherited from their fathers, the workers went into the factories and workshops

and yielded their labor power to the capitalists. And production went merrily on.

The old organization of work on the basis of capitalism has been destroyed forever. The new socialist organization is now being erected.

We must all become conscious, unselfish master-builders of the socialist industrial life. This alone makes it possible to find a way out of the difficulty; only therein lies salvation; and this alone will enable us to attain the commonwealth."—Trotsky.

Ideas have always plagued the world. Especially is this the case if they are new ones and if the application of them to practical affairs involves changes in generally accepted social institutions. The reaction of society to such an idea has changed very little throughout the ages. The best proof of this statement is found in a comparison of the effects of the French and Russian revolutions on public officials, and through them on public opinion in neighboring states.

Absolutism collapsed in France in June, 1789, just as it did in Russia in March, 1917, the only difference being that in the latter case there was a state of war.

Attention cannot be called too often to the fact that in neither case was the change in the existing government immediately followed by disorder or bloodshed. It should also be noted that in both cases many of the privileged classes supported the new regime. In 1789, the revolution against the divine right of kings could not be stopped, and there are many who feel that in our own day the revolution against the divine right of property cannot be permanently checked. He who shivers at that last sentence should consider the adjective qualifying "right."

But, after all, why magnify the numbers of those killed and the enormity of the crime of those causing their death, when the thing has happened because humanity was on the march? Social statistics show us that more babies die from lack of milk every year in the United States than the total number of persons killed in the Reign of Terror in France and the Red Terror in Russia combined. Yet this fact does not stir the complacency with which most people drink a glass of milk. Thomas Jefferson, then Secretary of State, when chided for his support of the French Revolution, said that while he deplored its excesses, "Rather than it should have failed, I would have seen half the earth desolated; were there but an Adam and Eve left in every country, and left free, it would be better than it is now."

Were one to ask the average person, with some knowledge of history, the probable number of those killed during the trouble-some times of the French Revolution the answer received would generally be, "Oh, tens

of thousands." Such is the common opinion. But historical students have investigated that question and the judgment of the best scholarship is about ten thousand. From the daily papers and most magazines, one would gather that the Bolsheviki had killed, or rather massacred, somewhere near a million of their opponents since the November revolution placed them in power. Evidence is not lacking, to those who have tried to find out the truth about Russia, that history will reduce the horrors attributed to the Reds in about the same proportion that it has in the case of the French Revolution. (It is probable that the so-called "Red Terror" has not had more than 8,000 victims).

The moment it became evident that class privileges were really to be abolished, a great emigration of nobles and officials took place in France and likewise in Russia.

Speaking of the emigres, Professor Hayes says: They maintained a perpetual agitation, by means of newspapers, pamphlets, and intrigue against the new regime Kolchak, Denikin, Semenov, and Yudenich have camped around Soviet Russia, and, with allied aid, have tried to overthrow the Soviet Republic.

Were this a dissertation on the whole question of social revolution, instead of the tracing of some parallel events in two such revolutions, the possibility of the parallel being extended by future events would have to be considered. It should be noted in passing, however, that just as external pressure finally forced the French Revolution to assume a militaristic and aggressive form, so may the same conditions force the Soviet Government to defend itself against Europe.

Once one admitted the right of the people to abolish privilege in France, where would the exercise of that right stop as long as privilege existed anywhere? This was the troublesome question and the fear of its answer, "Nowhere," was the fundamental cause of the wars which raged throughout Europe for twenty-three years. It was a contest between the forces of revolution and of reaction.

Many years had passed between the uprising of the French people and that of the Russian. In the meantime society has learned many things, among them that political democracy had not and probably could not solve all the social problems of mankind. The leaders of the Russian movement seem to have had as part of their philosophy, not only a belief in the right of every Russian to political freedom, but to economic freedom as well. To them the statement of Henry George uttered in 1880, "—nothing short of making land common property can permanently relieve poverty and check the tendency of wages to the starvation point," was as much worth fighting for as was the

revolutionary watchword of the American forefathers, "Taxation without representation is tyranny." One is no more revolutionary in its saying than was the other.

But once more the issue is joined. Privilege is threatened; the call goes to the ends of the earth for its defenders, and the age-long battle between reaction and revolution is on. Some find themselves unable to consider the possible triumph in Russia of this new idea in democratic government, the Soviet system, without going into a frenzy and approving of means and methods to prevent it which are difficult to reconcile with generally accepted principles of ethics. To avoid such an attitude one need only have as his own the philosophy of Milton and Gamaliel—who ever saw Truth put to flight; and will not every movement perish which does not have its foundation upon eternal principles.—Hubert Phillips in Soviet Russia.

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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.

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"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 Enthusiasm of Humanity

What is life without enthusiasm? Who that is not an enthusiast thrilling with noble purpose can understand wherein true happiness consists? It was the enthusiasm of Jesus that has kept His message alive despite the cobwebs of theology which became entangled with it. It was the enthusiasm of Saul, afterwards known as Paul, which brought the Gospel to the Gentiles and dealt a deathblow to Jewish exclusiveness, thereby making Christianity a universal religion, instead of a mere sect of Judaism. Enthusiasm is based on sincerity and is in-

capable of pose, and the enthusiasm of humanity is that overwhelming zeal for the welfare of mankind which has been the distinguishing characteristic of every poet, prophet, preacher (or propagandist, whatever his cult, or rather it rises superior to all cults, because it includes them all in the universal cult of our common humanity, for how can you love God whom ye have not seen if you love not the brother man or sister woman with whom ye are familiar? That love of God which finds its truest expression in the love of man is born of that enthusiasm of humanity which said "All ye are brethren." The brotherhood of man is no hackneyed slogan but is born of the experience of the ages and the highest form of good. It is the very opposite of that cold, callous, cynical indifference, which with Cain-like self-sufficiency and arrogance inquires "Am I my brother's keeper?" An everlasting yea is the only answer, forever, art thou, O man whoever thou art, thy brother's keeper, his happiness is thy happiness, and thy happiness is his happiness. Cast out the Ishmaelitic thought which would turn thy hand against every man, and the hand of every man against thee, for know thou that in very truth all men are the children of God, and God hath made all men of one blood that are upon the face of the earth. There is neither Greek nor Jew, French nor German, English nor Scottish or Irish, Russian nor Polish, nay nor Japanese nor African, Hindu or Turk, for God "hath made of one blood all nations of men for to dwell on all the face of the earth"—and "all ye are brethren."

It was the great Russian Tolstoi who explained in his lucid and uncompromising way the evolution of man from selfishness to the sense of human solidarity. How at first man lived to himself alone. How his thought finally broadened out to include his family, then his tribe, or clan, then his nation or patriotism, and how, finally, it must expand until it includes the whole human family.

This truth has been taught throughout the ages by prophets and poets if it be necessary to distinguish the idealist by these separate names, for to be either in the truest sense

is to be an enthusiast of humanity. Amos, the prophet, was an enthusiast in "the service of man" when he denounced the selfish plutocrats of his day "for making the ephah small and the shekel great, and falsifying the balances by deceit," in order that they might "buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat" "Hear this, O ye that swallow up the needy, even to make the poor of the earth to fail." James was an enthusiast of humanity, and a not unworthy kinsman of the Carpenter of Nazareth when he said, "Hearken my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the Kingdom which he hath promised to them that love Him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?"

"If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well."

"So speak ye, and so do, as they that shall be judged by the law of liberty."

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction." True practical religion indeed, and not divorced from life, but of the essence of true Christian living fulfilling the "royal law according to the Scripture, thou shalt love thy neighbour as thyself," and everyone knows or should know how Jesus answered the query "who is my neighbour" which was merely another evasive form of "Am I my brother's keeper," mortal mind seeking to dodge the issue.

Robert Burns was an enthusiast of humanity when he pointed out that "man's inhumanity to man makes countless thousands mourn," and with poetic fervor announced "A man's a man for a'that," with all that that implied.

Tennyson was an enthusiast of humanity in his earlier years, when he dipped into the future and saw the splendid vision of all the wonder that would be, when "Love took up the harp of Life, and smote on all the chords with might, smote the chord of Self that, trembling pass'd in music out of sight." Saw "Men my brothers, men the workers, ever reaping something new. Heard the world-wide whisper of an awakened humanity rushing along:

"Till the war-drum throbb'd no longer, and the battle flags were fur'd

In the Parliament of man, the Federation of the world."

William Morris, poet, artist, and "agi-

tator," was no "idle singer of an empty day," but an enthusiast of humanity when he wrote: about "The Day is Coming":

"Men in that time a-coming shall work and have no fear

For to-morrow's lack of earning and the hunger wolf a-near.

I tell you this for a wonder, that no man then shall be glad

Of his fellows' fall and mishap to snatch at the work he had.

For that which the worker winneth shall then be his indeed,

Nor shall half be reaped for nothing by him that sowed no seed.

Then all *mine* and all *thine* shall be *ours*, and no more shall any man crave

For riches that serve for nothing but to fetter a friend for a slave."

James Russell Lowell was an enthusiast of humanity when he made the returned Jesus ask the modern scribes and Pharisees:

"Have ye founded your thrones and altars then,

On the bodies and souls of living men?

And think ye that building shall endure

Which shelters the noble and crushes the poor?"

Thomas Paine was an enthusiast of humanity when he declared "the world is my country, and to do good is my religion."

Lincoln was an enthusiast of humanity when he issued his emancipation proclamation declaring that one man cannot own another.

Mary Baker Eddy was an enthusiast of humanity when she wrote:

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

"Citizens of the world accept 'the glorious liberty of the children of God' and be free."

She believed in and asserted fearlessly universal fellowship. She wished, she said, to save mortals

"from the slavery of their own beliefs and from the educational systems of the Pharaohs, who to-day, as of yore hold the children of Israel in bondage."

She saw that: "The law of the divine Mind must end human bondage, or mortals will continue

unaware of man's inalienable rights and in subjection to hopeless slavery, because some public teachers permit an ignorance of divine power,—an ignorance that is the foundation

of continued bondage and of human suffering." She saw that "the history of our country, like all history, illustrates the might

of Mind, and shows human power to be proportionate to its embodiment of right thinking. A few immortal sentences, breathing

the omnipotence of Divine justice, have been potent to break despotic fetters and abolish

the whipping post and slave market; but oppression neither went down in blood, nor did the breath of freedom come from the

cannon's mouth. Love is the liberator."

Love is the liberator."

Dreamers and Visionaries all of them, say you? Then is your religion a dream? Then are ye without God and without hope in this world or any other? Nay, not dreamers nor visionaries, but enthusiasts of humanity, these from the days of Jesus of Galilee to this day who have been pioneers of truth and lovers of mankind, have been the salt of the earth,—breakers of “earth’s stupid rest”—the little leaven which by the by will leaven the whole lump.

STEPHEN H. ALISON.

Practical Christian Service

Christian Scientists recognize the solidarity of mankind clearly enough to *prove* something. Every advancing demonstration of God’s power and goodness is hastened by giving thanks from the heart for good already revealed and made our own through faith and “a feeble understanding,” which is the best apprehension of the Infinite we yet have reached.

We are sure to gain the true interpretation of Jesus’ life and works from Science and Health, if we have loved God enough to keep the humble trust which does not lean upon the arm of flesh, and cannot be misled nor discouraged by spiritual wickedness in high places. Having once gained the true sense of existence, caught the immortal vision of man’s oneness with the Father, our experience proves that “Truth spiritually discerned is scientifically understood.” That is, we become more conscious of our eternal wholeness or health; of a home or resting-place in Love divine; and begin to feel that we shall be abundantly satisfied with the fatness of Thy house, and Thou wilt make us to drink of the river of Thy pleasures, no good thing will He withhold, after we begin to partake of “our rightful nutriment, peace, patience in tribulation, and a priceless sense of the dear Father’s loving-kindness.” Then we pause for a while, if we have not sought Christ mainly for the loaves and fishes, and the question rises in the heart, Lord, what wilt Thou have me to do? born of the intuition that we must share if we would keep this blessing from above—such is the law of Love, the mystical secret that our cruse of oil (inspiration) will increase and prove inexhaustible only if it is used abundantly.

Seeking for guidance in dispensing what we hold in trust, we who have discerned that all real good is Spirit and spiritual, see with joy the most marked effect of the last five years of human history so full of struggle, suffering, prayer and progress, is a universal, definite, sense that the good of each is somehow bound up with the good of all; that if right wrongs no man, wrong wrongs every man; a lingering inspiration that God hath made of one blood (one Life) all peoples for

to dwell on the face of the earth. So the urge is irresistible—or if resisted spells defeat and misery—to follow our Elder Brother in forgetting and transcending our own human nightmare in the big Adam dream, through a service large enough and real enough to help rouse others as well as ourselves from the long deep sleep so full of sin, sickness and death. Because the true Christian’s secret will always be, It is more blessed to give than to receive, doing our universal work as Scientists, will always yield most personal help and comfort and progress.

Reviewing in thought the great human panorama or consciousness at the present hour, there is blessed reason to begin our prayer or treatment, in the best way, by giving thanks for the illusions and delusions already outgrown and left behind, through Science and through suffering; that faith in the arm of flesh as military power is gone, not only in the exile and suicide of German autocracy; but the long, multiplied, mad invasion of Russia to crush the greatest social revolution of history, has failed utterly and finally, and the poor Polish catspaw so burned and wounded is ready to withdraw its claws and be bound up and healed by truer friends with wiser counsels; ready at last to see that Thou shalt not steal means Thou canst not steal—God never made a thief; “workmen’s councils” can prove again that resistance to tyranny (within and without) is obedience to God—another Revolution has been born to grow into an undecaying maturity, bursting already its swaddling clothes of a cruel blockade, and rejoicing in a sunburst of general enlightenment and justice.

Still more gratitude to the Giver of every good and perfect gift is due that militarism is being followed to its doom by the yet more cruel beast, ecclesiasticism, now too moribund longer to hinder human progress. Witness the priests of Russia, of the Greek church, meekly performing their functions only because the laborer is worthy of his hire, as their parishioners may see that truth; leaving human justice to pattern the divine in a peoples’ government insulated from priestcraft but grown to understand enough of what Jesus and His follower the great Tolstoi taught, to aim at giving to each according to his need and expecting from each according to his ability. Witness also Sinn Feiners born under the shadow of the Vatican and Sinn Feiners so Protestant they could never see that fading shadow, as well united as were Bolshevik and Menshevik in resisting foreign intervention and making but a dead scarecrow of the old bogey-belief “Home rule means Rome rule”; while Rome moved to Boston has become a house so divided against itself that it no longer has power enough to hinder the mission of Life

Understood or The Christian Scientist; and the materialistic "Inter-Church world (ly) movement" has fallen asleep of its own sweet will. At last the love of liberty in the human breast is grown stronger than of all the fleshpots of Egypt.

So, on their former camping grounds are spread in silence now the bivouac of the dead—two big collective errors on the human plane—the ecclesiastic counterfeit of the pure religion and undefiled; and the military counterfeit of the Lord on High mightier than the noise of many waters (turbulent error).

There now remains the third counterfeit, progeny of the father of lies, claiming still that man's accumulated labor and activities belong to mortal man with which to rule and oppress his fellow man, for the earth is not the Lord's nor the fulness thereof, but is only mortal property! But reformers of to-day have every reason to thank God and take courage, seeing this lie is of few days and full of trouble. The militaristic, the ecclesiastic and the capitalistic lie have ever been so united in animus and purpose that it was hard to tell which was which—against every new form of the Christ Truth, are Pilate and the Pharisees and Herod ever ready to agree and condemn; and now with the first two overcome, mankind's struggle with the third is happily to be less prolonged, more hopeful.

"Mental anatomy is indispensable to the excision of error" (S. & H.). We need to get our definitions and concepts clear and scientific since truth is the only power, in order that our mentalities may be window-panes clear enough for the light of Reality to shine through and melt away the mist remaining, the third and to-day the most crying shape of human slavery, the economic,—in which man's blind or half-unwitting inhumanity to man makes countless thousands mourn.

Unselfish workers who really wish to help their fellow men, are seeing these days that all is Mind, and in its last analysis intelligence is love; that man must be—despite all "maya" or illusion—a body of ideas; and rapid acceptance of this truth is making mental work easier, is enabling our realizations of positive truth to displace rapidly the false picturings, "the unreal concepts of the so-called mortal mind." The time has come when "whosoever will" may work with the simple denial of evil and affirmation of good, the great angels Michael and "Gabriel of His presence." But we can demonstrate only what is true, some underlying, perhaps invisible reality; we could never prove or bring it about that two and two are five; God knows it not, nor could man. Hence, in the great human and divine task of identifying the message and life of Jesus as brought to the level of human apprehension and proof by

Christian Science, with what has been called "the moral wave," the irresistible trend of the Time Spirit towards one great co-operative commonwealth as Thy kingdom come on earth as it is in heaven, we must get our definitions and concepts so clear and correct that they will be demonstrable. So long as we do not discern and mentally work from a higher vision and basis than the appearance that capital is material, and labor is property, we shall not be living in "the new earth (of St. John's revelation) wherein dwelleth righteousness."

True work in which we are about our Father's business must be done like a ship guided by the Mariner's Compass, according to a mental truth, and not a physical appearance. The consciousness of true mental workers is the light of the world dispelling its darkness, which is most widespread to-day as labor troubles, the desperation and the cry of the poor and the oppressed despite our Father's having spread over His earth such an abundance of good things for His children's enjoyment. Then why?—what denial and affirmation (since all is thought) will reach this universal chemicalization or struggle of the workers—"not just for higher wages but nothing short of the New Jerusalem," as a large body of British workers phrased it in recent times. At least, we are sure that this aspiration and demand, this shouting together of so many human beings, will never be heard much less answered by shallow and worldly politicians. Thinkers know that "everything means something." Then, what might we expect from Hard(ing) and Cool(idge) in feeling and healing such human woe? And one who has seen Cox (cocks) crowing in the morning and fighting in the barnyard, would expect even less from that direction. But it is good that Christ(ensen) has asked them both to unite with him for the release of the great Dis-senter Debs, from prison into the open, where equal rights and a square deal for all, might be in a Presidential campaign. "Some beliefs are better than others," and human progress is manifested as we are guided between two evils to choose the less, the nearest right under the circumstances, thus advancing towards the perfect thought divine. But mental workers can do better and more in the spiritual realm, to help their fellow workers, than they can do as "hewers of wood and drawers of water."

So, wherever we may seem to be laboring in the vast Vineyard, our real effectual work is to know the truth which destroys the error in the great economic problem; promote universal social justice by taking pains in each specific case to "let human justice pattern the divine," while we remain firm in the divine assurance that "man cannot do anything against the truth but with the truth";

never let go the spiritual fact that one supreme Intelligence signifies but one real Employer and Paymaster who is just, who corrects and governs man. In the realm of the real, labor and capital are one, since capital is man's work stored up or accumulated, and in the last analysis, man works only as God works, he has no underived power, no separate substance or possession. If there is no matter, all activity must be mental and spiritual, some phase of the Mind which is perpetual motion and supreme in the physical realm so-called as well as in the spiritual—however imperfectly this truth is yet recognized through the mists of mortal sense. This work in thought of taking everything away from error and giving it to truth is Christian service, by which the inward and spiritual shall more and more determine the outward and actual. "Guard well thy thought, 'tis heard in Heaven,"—where all power is; where demand and supply are equal, for man's substance is the infinite Love manifesting or distributing itself to each according to his deserving—his faith or readiness to receive. There are no "second causes" to one who has heard the word, "Hear, O Israel, the Lord our God is *one* Lord."

We increase the strength of the general Christian Science consciousness to destroy the organized selfishness and materiality called capitalism when we know that it—our Cause or Movement—is a "shouting together" of God's omnipotence and goodness; is "the still small voice," faintly heard above mortal noises, but still God's presence unaffected by the devil we are destroying—material organization counterfeiting divine strength; commercialism lying about true riches even dressing in Science garb; greed, not yet knowing, "I am ever with thee, and *all* that I have is thine" already; for our Science that is *Christian* defines and empowers all service and possession only according to the Beatitudes—the greatest among you as the servant of all.

Alice Boyd.

Jesus said, "If any man will do his will, he shall know of the doctrine" (John 7:17). The will of God is to think rightly, to think of good. If you do this you will know of the doctrine. If, for instance, you think "I cannot understand that," you are mentally suggesting evil and making it more difficult for you to understand; whereas if you turn at once to heaven and realize "there is no difficulty in understanding Truth, for man is God's consciousness and knows Truth," you will know better what Truth is.—*F. L. Rawson.*

Cosmic Consciousness

(Written for *The Christian Scientist*, by E. K. Goldsborough.)

St. Paul tells us that there are diversities of operations of the One Spirit, and it cannot be denied that the channels of Truth, created by Christian Science, are daily broadening. The day is not far distant when the world at large must recognize that causation is mental; matter an erroneous state of consciousness, and man a spiritual product of Divine Principle.

"Spiritual consciousness is a present possibility" writes Mrs. Eddy on page 574 of *Science & Health*. From time immemorial there have been pure minded people who while still environed in the mists of matter, have occasionally experienced such mental illumination, that the veil of sense has been pierced and a transcendental glimpse of man's spotless, spiritual selfhood gained. The glorious truth that man is already in the realm of spiritual reality is daily gaining ground, which mighty fact is becoming more and more apparent as "the night of materialism wanes." (*Science & Health*, page 562.)

William James in his interesting and forceful work, entitled: "The Varieties of Religious Experience" devotes a chapter to the illuminating experiences which have at frequent intervals befallen those who have sincerely sought God. A Canadian psychiatrist, Dr. R. M. Bucke, whose personal experience in the realm of metaphysics is related by Professor James, designates spiritual understanding as 'cosmic consciousness.' Dr. Bucke says: "The prime characteristic of cosmic consciousness is a consciousness of the cosmos, that is, of the life and order of the universe. Along with the consciousness of cosmos there occurs an intellectual enlightenment which alone would place the individual on a new plane of existence—would make him almost a member of a new species. To this is added a state of moral exaltation, an indescribable feeling of elevation, which is fully as striking, and more important than is the enhanced intellectual power. With these come what may be called a sense of immortality, a consciousness of eternal life, not a conviction that he shall have this, but the consciousness that he has it already."

It is clearly evident that Dr. Bucke has virtually grasped the fundamental truth that "harmonious and immortal man has existed forever, and is always beyond and above the mortal illusion of any life, substance and intelligence in matter," as Mrs. Eddy tells us in *Science and Health*, page 302.

Professor James goes on to say that it was Dr. Bucke's own experience of a typical onset of cosmic consciousness which led him to investigate it in others. Dr. Bucke's experience is illuminating to a degree. He states that once while in an unusually tran-

quill state of mind he was swept with a wondrous sense of joyous exultation which was impossible to describe. He says: "Among other things, I did not merely come to believe, but I saw that the universe is not composed of dead matter, but is, on the contrary, a living Presence; I became conscious in myself of eternal life. It was not a conviction that I would have eternal life, but a consciousness that I possessed eternal life then; I saw that all men are immortal; that the cosmic order is such that without peradventure all things work together for the good of each and all; that the foundation principle of the world is what we call Love."

Touching on the experience of St. John, who while still apparently encased in flesh, beheld with his higher spiritual sense a "new heaven and a new earth," Mrs. Eddy writes in *Science & Health*, page 573: "This testimony of Holy Writ sustains the fact in Science that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness."

Christian Science Treatment

Daily and hourly taking our mental stand with the Absolute, in thought and feeling, and then, from this standpoint, declaring that man is the manifestation of Mind, and is eternal and perfect, lacking no good thing, and that the only truth about *us* is, that *we are that man*, and our only possible real being is a state of perfection; and by declaring that the material, the evil, the transitory, the sensual, the illusory, the limiting phases of human experience are unreal and have no existence, and *have no right to appear and cannot appear* in the life of man, the manifestation of Mind. Such affirmations and denials will strongly tend to the destruction of the various phases of limitation and evil from the experience of human beings who are earnestly seeking to demonstrate the life which more and more approximates Absolute Being. Such mental practice fulfils the exhortation of St. Paul: "Pray without ceasing: be instant in season, out of season. . . Let that mind be in you which was also in Christ Jesus."

This kind of mental procedure is what Christian Scientists call "treatment," and, if really carried on in the Spirit, is the highest form of prayer; but treatment is of little value unless accompanied by earnest endeavor to live and practice in conformity with the declarations made, so that the Spirit may "bear witness with our spirit that now are we the sons of God."

(Rev.) G. A. Kratzer.

From "True Prayer for Present Day Difficulties"

(By F. L. Rawson)

Many think that difficulties are a necessary evil, but this is not so at all. If a man treats for himself properly every morning and evening, the treatment will result in the disappearance of the evil thoughts before they come into manifestation. If trouble does come, through the evil being more than the daily treatment will destroy, then, if one meets it in Truth, greater good comes about than if the difficulty had not been there, and the greater the difficulty the more the good that follows, if the former is properly met.

This is because every time a man treats by turning in thought to God there is a permanent improvement in the cinema pictures of the future, and therefore, when there is a serious difficulty, the person has to work hard, with the result that a large amount of the evil is destroyed.

Even looking at it from the point of view of the material world, difficulties result in men taking up new ideas, and in reaching out for some new method of overcoming the trouble. The result of the present latter day troubles is that many men are now working in Truth who otherwise would not have taken the trouble to look into matters and see whether, as claimed, it is possible by true prayer to overcome any difficulty of any kind or description whatsoever.

A Treatment for Workers.

Every man is always helping his fellow being to the best of his capacity, which capacity is infinite, as it is the Christ capacity, available because man is God's infinite consciousness by means of which God works. Theoretically, we ought each to help our fellow-men because it is the right thing to do and because we should put into practice what we have learnt in theory. In the world of reality man is continually helping his fellow-man by passing on the lovely combinations of ideas he in his turn is receiving, and also by creating new combinations of ideas and passing them on so as to give his fellow-man joy and happiness.—*Active Service.*

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.

—*Science and Health (22nd edition).*

POETRY PAGE

FROM THE TRENCHES.

(By a Soldier.)

O, death! At home they call it death,
 And sit and weep because they think
 Their sons beloved are slain,
 And they are left alone
 To mourn their dead,
 While we, across the trenches' top
 Have leaped to life and find
 We have but left behind
 The rags and blood and dirt
 Of grimy battle-fields, and—
 A great host of us,
 All eager, happy and alive
 Are pressing onward toward a goal
 We dimly see, of duty, beauty,
 Love and life which calls us on
 To tasks more glorious than
 We could achieve midst stress
 And storm and reek of cannon smoke.
 Hark! You can hear us calling
 From each to each a greeting
 As we meet—comrade and erstwhile foe;
 Friend! Is this all to death?
 Why should we ever fear
 This passing through a shadow
 Which but seems a moment's shock
 As though we had but bowed our heads
 To pass beneath a narrow doorway
 From some dug-out small and found
 Ourselves a little blinded by the light
 Which shines from Heaven's eternal day.
 You here! You, too! And you!
 How glad we are to find
 Each other and to prove
 There is no death!

Do the work that's nearest,
 Though it's dull at whiles;
 Helping when you meet them
 Lame dogs over stiles.

—Charles Kingsley.

Sometimes a breath floats by me,
 An echo from somewhere sent,
 As if the light loomed nigh me
 Of a splendor that came and went;
 Of a life lived sometime I know not,
 In what forgotten sphere;
 Of memories that stay not and go not,
 Like music once heard by an ear
 That cannot forget or reclaim it,—
 A something so shy it would shame it
 To make it a show;
 A something too vague could I name it
 For others to know,
 As if I had lived it or dreamed it,
 As if I had acted or schemed it
 Long ago.

SELECTED.

OUR RESURRECTION.

Out of the darkness of Egypt,
 Into the light of the East;
 Away from the swine and the husks,
 Back to the dear Father's feast—
 This is our resurrection.
 FLORA STEWART MCGRAW.

And stars to me, loving slow evenfall
 Shine with the fellowship of friendly eyes
 Out of the darkness that enveileth all.
 When day, with its sweet intimate beauty,
 dies.
 I seek afar
 Questing the night for some familiar star.

Sometimes in crowds strange eyes will beam
 on mine
 With understanding light, that swiftly
 brings
 A sense of unity; and I divine
 That is the secret at the heart of things;
 The flame to fan
 Into the brotherhood of man to man.

And so, I look to the skies at eventide,
 Seeking the visible stars, when the day
 has flown;
 They are the friendly eyes in that concourse
 wide
 Shining upon my spirit from worlds un-
 known.

Making me one
 With the dust of the earth, and the magical
 life of the sun.

—Brenda Murray Draper (in Pearson's)

We only know that Love is Life,
 And death is the fear of death,
 When we suffer up to the solemn heights
 Of a firm and living faith;
 When we do not say that the dead shall rise
 At the Resurrection's call,
 But trust our God, and surely know
 That we cannot die at all.

—Anonymous.

Letters from Experienced Scientists

Dear Friend:

In the first writings of Mrs. Eddy she frequently refers to the Christ as being God and this article was a reprint of one of her old writings, as you remember. * * *

This is not New Thought, which says God is in each one of us, and I agree with Mrs. Eddy's statement—that if this were so, God would be absorbed in man, and certainly would be a divided up God, a piece of Him being in us all. No: that is not her meaning and it may be that it was misunderstood to mean this, is why she changed her mode of statement. God is not in each one of us but each one of us is in God, just as each

drop of water is in the ocean but the ocean cannot be said to be in each drop of water. Words which do not express a true idea correctly, must not be used, and the idea of just how God is in us is not rightly conveyed, when we flatly say He is in us.

In this way we (all of us, from the infinitesimal to the sons and daughters of God) form the Christ who is the full expression of God, and what is the full expression of God but God-expressed? The smallest idea conceivable helps to make up "generic man" who is "Christ." So every idea, whether a flower or a mountain or a son or daughter of God is "God-expressed," even as a drop of water is just as truly *but not just as much* the Ocean-expressed as is a lake of water. The difference is not in essence but in degree.

I admit that when I first read the statement that the Christ is the reality of every man and "He is my individuality and my Life"—it seemed confusing until I caught its true meaning. When we witness a wicked man or woman, a man-eating animal, a poisonous snake or reptile, we are seeing the visible expression of our ignorance of spiritual truth. And when I say "we," I do not mean that when I see a poisonous snake, it is necessarily my individual ignorance of truth, but it is the universal ignorance and due to pre-natal mesmerism, false education and general suggestion; and what is projected upon the screen of mortal mind I have accepted as being the truth. If perchance I were pure enough to see God, I could so change the projection as to make a harmless snake appear to be where a harmful one had been. Going further, I might even cause the divine idea, the serpent's reality, whatever it is, to become manifest. Read in Miscellaneous Writings on page 27 the question and answer to "Is a stone spiritual?"

I have a dear friend who says that every single object we see has to be redeemed; that is, first recognized as a projection of a concept and not substance, and then next the divine idea recognized of which it is a concept. The finality of this process will be a visible universe of perfection, in other words His will done on earth as it is in Heaven which is seeing projected what now actually exists in the Absolute. * * *

Mrs. Eddy says that the forever Father had children prior to Adam and there is no getting away from one of two facts; either in the infantile state of consciousness this error exists, or else, and that is my view of it now, we individually had the power to distinguish between truth and error and failed to make the correct choice. As you know, in the 1886 edition of Science & Health Mrs. Eddy says that God imparts to His idea, man, a faculty capable of distinguishing between, etc. * * *

It is necessary in treatment not to admit a fall or mistake of consciousness for "Christian Science starts from the point of perfection;" there must be perfect Principle and idea for one's basis of thought and argument in order to demonstrate it. But if no one theory can be accepted as absolute about how error seemed to come, this should be told, and the students should be encouraged to reason and seek the relative truth to find "the human footsteps leading to perfection [which] are indispensable," (S. & H.); not being severely rebuked for the impulse which leads us to prove all things, so that we shall know what to hold fast as that which is good.

Yours sincerely,
Flora Stewart McGraw.

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