

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.

The Method and Secret of Jesus.

"The Method and Secret of Jesus" is one of the delightfully expressive phrases used by Matthew Arnold, which linger in the memory and start a train of thought whenever they recur. Now, this "method and secret of Jesus is true religion," as the author of "Literature and Dogma" pointed out in his own inimitable way, and it is to be found in its pristine purity in that fundamental document of Christianity, the Bible, just as the truest statement of what is known as Christian Science is to be found in "Science and Health, with Key to the Scriptures." Ecclesiastical Christianity or "Churchianity," is a perversion of the teaching of Jesus, sub-

stituting priestcraft and dogma with all their complicated forms for his simple message of the Fatherhood of God and the brotherhood of man, which was the sum and substance of his life and teaching.

"Thou the Christ and not the creed," puzzles the matter-of-fact theologian, the teacher of dogmas, the unfolders of doctrinal points, the advocate of the letter which killeth rather than the spirit which giveth life. The fetichistic Bibliolater brought into disrepute the famous thesis of Chillingworth, that the Bible and the Bible alone is the religion of Protestants, by insisting on verbal inspiration, and adoring the Bible superstitiously instead of regarding it religiously. Hence, the rationalistic protest of secularists and freethinkers who rushed to the opposite extreme of critical condemnation, and picked flaws innumerable in the Book of books, enumerating its "mistakes" with a fervency almost as great as the zealots against whose viewpoint they were contending.

An unreasoning and superstitious veneration for the Bible on the one hand, and an uncritical and bigoted denunciation of it on the other, divided those who thought of the subject at all into two hostile camps during the closing years of the nineteenth century, and much mutual vituperation resulted in nothing but hard feeling. Both sides failed to discern that the Bible was a literature, the outcome of the religious aspirations of the Hebrew race, a feeling after God if haply they might find him, and as such was as purely a product of the spiritual evolution of the Jewish people, as the Scottish ballads were an expression of the popular consciousness of the Scottish people embodying their loves, hopes, fears, aspirations and desires.

Huxley pointed out the value of the Bible in its truest sense, although no man opposed the theologians with greater vigor than did he, and Matthew Arnold truly loved the Bible, although he dissented entirely from the theological subtleties which the ecclesiastical thought had sought to build thereon, and he did so for the reason that "happiness is our being's end and aim, and happiness belongs to righteousness, and *righteousness is revealed in the Bible.* For this simple

reason men will return to the Bible, just as a man who tried to give up food, thinking it was a vain thing and he could do without it, would return to food; or a man who tried to give up sleep, thinking it was a vain thing and he could do without it, would return to sleep. Then there will come a time of reconstruction."

There are people, and earnest, well-meaning people too, who object to religion as being metaphysical, and they use the word metaphysics as if it were synonymous with moonshine, yet none of these people could give any intelligent basis for the science of physics, and would be utterly surprised if informed that the so-called facts or data of science cannot even be conceived of or adequately explained except metaphysically. This anyone who does any reading or thinking will readily admit. What these people probably mean by their objection to metaphysics, is that they dislike anything which seems to be merely theoretical, or divorced from life or existence as popularly conceived of.

The old theology was made up of these dogmatic abstractions, and a line of demarcation was strongly drawn between this world and the hypothetical next, forgetful that existence is like the French Republic claimed to be, one and indivisible, and cannot be compartmented in the manner described. "Now are we the Sons of God"... "Thy will be done *in earth* as it is in Heaven." No theoretical "otherworldism" here. Nothing but the recognition that everything that exists is "divinely natural," as Mary Baker Eddy expressed it, and that the "sustaining infinite" upholds and supports all that really is, or if the "sustaining infinite" seems too vaguely verbal, or metaphysical, let us say in the words of Herbert Spencer the "Infinite and Eternal Energy from which all things proceed," or as he had nearly written "by which all things are created and sustained." This is the "Infinite Mind and its infinite manifestation," of Christian Science. The importance of this admission, however, or the realization of the meaning of existence insofar as we can by "searching find out God," is chiefly to be considered in order to get our perspective adequately adjusted, and thus arrive at a true sense of values. It should be clearly understood that while we get a permanent basis to rest on when our mind is stayed on God, recognizing God as a "Something not ourselves that makes for righteousness," yet this power has to be manifested through ourselves, because if you love not your fellowman whom you have seen how can you love God whom you have not seen, i. e., not visualized with mortal eye, for can any gazer see spiritually with mortal eye?

Now, as the Biblical writers constantly teach, religion has to do with conduct, with

life, with our relation to our fellowmen. As Matthew Arnold simply stated, "Conduct is three-fourths of life... Surely, if there be anything with which metaphysics have nothing to do, and where a plain man, without skill to walk in the arduous paths of abstruse reasoning, may yet find himself at home, it is religion. For the object of religion is *conduct*; and conduct is really, however men may overlay it with philosophical disquisitions, the simplest thing in the world. That is to say, it is the simplest thing in the world as far as *understanding* is concerned; as regards *doing* it is the hardest thing in the world." Hence, men have preferred to speculate about it, and the error of the ages has been "preaching without practice."

Now, to come to the root of the whole matter, why is the material mind at enmity with good, why is the "carnal mind at enmity with God"?

Because the material consciousness believes that matter is substance, and has never learned the lesson which material satiety always teaches, that bitter disappointment awaits those who cling to matter as real, and that happiness, the goal of human ambition, cannot be built on any such foundation. When mortals perceive this, when they awaken to the uselessness and futility of the dream of happiness based upon material accumulation for which, like Esau, they usually sell their birthright, they will not fight for place and power, nor to gratify material ambitions which satisfy not, but they will pursue the path opened up for them by Jesus the Way-shower, as unfolded in his teaching, the method and secret of Jesus, not in any form of theological cant or formulas, but in practical application of his teaching to all the relations of human existence, realizing that existence is spiritual evolution, that we are all the sons and daughters of God, that spiritual attainment leads to spiritual at-one-ment, and is demonstrated in peace on earth, good will to man.

STEPHEN H. ALISON.

Jesus the Way-Shower.

"Unity with God through Christ Jesus the Way-shower," is the gospel or message of Christian Science. The spiritual idea, or Christ, Truth, has to be spiritually apprehended, and should not be confused with the human personality of Jesus of Nazareth. The metaphysical Christ was eloquently expounded by the great apostle to the Gentiles, who constantly uses the word to designate the spiritual awakening from the Adam dream of life in matter, and the realization of the great truth that "as in Adam (the material sense of things) all die, so in Christ (the spiritual understanding of Truth) shall all be made alive." This it is to be born again, this is the spiritual rebirth whereby

man transcends the Adam dream, and ascends to the spiritual realization that there is nothing but God and his infinite manifestation. This is the "Life that maketh all things new—the blooming earth the thoughts of men!" and when it dawns for us we are indeed born again of the Spirit, the divine illumination of our spiritual understanding by the Christ, Truth, has eliminated from our human consciousness every earthly thought, and we are wafted on spiritual pinions into Heaven, a perfect state of consciousness, a perfect knowledge of the Allness of God. This is "the wide horizon's grander view, the sense of Life that knows no death—The Life that maketh all things new," and there is little wonder that even an approximation to this celestial state of mind, the mind which was also in Christ Jesus, the altogether lovely, tender and true, should make itself manifest in "the freer step, the fuller breath," the certainty of oneness with the Infinite wherein the trammels of man-made creeds, and cramping dogmas are discarded, and we joyfully exclaim: "In Him we live, and move, and have our being!"

While in no sense limiting the conception of the Christ, Truth, nor absolutely identifying it with any human personality, yet we cannot dissociate the message from the messenger, and if for that reason Christian Scientists pay grateful tribute to Mrs. Eddy for clarifying the muddy waters of ecclesiasticism and scholastic theology, we certainly must join with her in unbounded love and gratitude toward Jesus the Way-shower, "the most scientific man that ever trod the globe." "As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error and all sin sickness and death—to point out the way of Truth and Life." S. and H., p. 30. Yea, verily, as Christian Scientists do "we adore Jesus, and the heart overflows with gratitude for what he did for mortals, treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for us." S. and H., p. 26.

Let it be conceded that as regards the personal life of Jesus of Nazareth we have only the vaguest outlines, other than his teachings, in the gospel stories. The New Testament apocryphal books, such as the Gospel of the Infancy, and other pseudo-gospels, are incoherent and absurd, and are negligible as historical material. They are interesting, however, as showing by contrast how immeasurably powerful was the message of Jesus which triumphantly emerged from such a mass of crude legends, and only those gospels or writings survived the sifting which preserved his message in an intelligible form. It is true that so-called profane history is silent in regard to Jesus, it was too busy recording things of material import, so that the gospels with their beauties and imperfections are unconfirmed by outside historical evidence. The authenticity of

some—if not all—of Paul's epistles has been impugned. The reference to Jesus by Josephus, the Jewish historian, is admitted to be a forgery even by Christian apologists, and the reference to Christianity in Tacitus is not unquestioned. It would be difficult for the critical student of history concerned only with the ordinary canons of criticism to overcome some of these objections, yet at the same time, it must be admitted that the gospels present a portrait of a most unique and lovable personality, whose utterances have reached the heart of humanity in a way that the teachings of no other philosopher did; not even the "divine" Plato (much of whose philosophy is derived from Socrates, who, like Jesus, never wrote anything himself) nay, not even Sakya Muni, the Buddha of the Orient, with his colder philosophy and stoical intellectualism, could soothe the suffering heart of mankind with that overwhelming love which was manifested in the life and teachings of Jesus, meagre as is the record that has come down to us.

For many years, as an agnostic writer, I devoted much time to reading the works of the most advanced theological critics, Keim, Strauss, Renan, "Supernatural Religion," and more recently Professor William Benjamin Smith's very suggestive book, "Ecce Deus," which is profoundly interesting—but no matter how unhistorical in a merely critical sense, the gospels may be, even although (I quote loosely from Dean Milman) "invention unconsciously trespassed on the domain of history," yet above all looms the wonderful personality of Jesus, towering above all other teachers, with his loving message about an infinite God, the Father-of-All, whose tender mercies are over all his works. We feel with absolute certainty that Jesus must have lived and taught, not because profane history confirms it, but because his personality proclaims it.

While other great religious teachers have sought to show us the Way according to the degree of their spiritual illumination, Jesus was the greatest of them all, because he had a loving spiritual understanding of God, the Infinite Father, which he unfolded to mankind as it had never been set forth before, nor has it been since, except as reiterated in "Science and Health." The Christ, Truth, as an abstract ideal is beautiful indeed, but it had to be made manifest to humanity, and it was manifested in the person of Jesus of Nazareth in a degree never reached by anyone else, hence the tremendous influence his teaching has wielded over the minds of men even although the spirit of his life and teaching has been obscured by the mists of theology, and the letter that killeth has been emphasized rather than the spirit which giveth life. We must ever reckon with Jesus as in a unique and paramount sense the Prophet-Saviour of the World.

STEPHEN H. ALISON.

Practical Christian Science.

(Written for THE CHRISTIAN SCIENTIST by
E. K. Goldsborough.)

In his illuminating work, "From Existence to Life," Dr. James Porter Mills says: "Spiritual consciousness is formed by the mind functioning from the subjective standpoint in Principle, bringing forth into the personal consciousness—feeling and sensation—as it is in Original Consciousness, Principle."

For aeons of time mankind has been thinking incorrectly about God and His spiritual image, and in fact, about everything practically. This mass of thought-force erroneously directed is externalized in distorted mental forms and ultimates in sin, disease and death. The mentalism of the race has functioned falsities over and over again from generation to generation, and as a natural consequence, the world is involved in inconceivable disorder. Now the purpose of Christian Science is to educate mankind in regard to its true spiritual birthright which will enable people to think correctly, or, in a word, to use their mentalities from the standpoint of their divine Origin. This teaching must be made practical; otherwise it avails nothing. Our mission is not to found a material organization which may eventually outrival the Roman Catholic cult numerically, as numbers do not indicate real strength. Nor is the incentive to seek to monopolize good, and thereby disseminate the erroneous notion that all there is of almighty, infinite Truth can be embraced by any single religious movement. Upon this concept the Roman church was founded, with the result that literally oceans of bigotry have been loosed which all but extinguished the torch of spiritual understanding. In Science and Health Mrs. Eddy tells us that Love alone will liberate the world. Churches, like schools, seem necessary to some people, but by no means to all. Practitioners within their scientific definition, "the only priest is the spiritual man," are likewise needed, although it is perhaps well to remember that the aim of Christian Science is not merely to found a more efficacious school of therapeutics than those in vogue.

Nothing is gained by substituting mental dope for physical. Nor is individual regeneration dependent upon personality. A practitioner cannot work out a problem for another and those who, year in and year out, persist in pinning their faith to the individual, when assailed by any suggestion of inharmony, most assuredly have not experienced a genuine and permanent spiritual illumination. A student of mathematics, after years of study, will be able to demonstrate numerical truths for himself, unless mistaught or misled in studying his science.

There is a Principle underlying metaphys-

ical science which, when correctly utilized, will bring about harmonious results, automatically, as it were, and thereby enable one to dispense with the necessity of always "handling" something. A musician, when demonstrating his knowledge of the science governing tones, "handles" inharmony by absolute conformity to a principle, fully realizing that so long as he is obedient to this particular law that concord and concord alone will ensue. Moreover, the mind that accepts the theory that animal magnetism is an unseen, subtle *something* (instead of "pure illusion") forever operating in order to thwart the holy purposes of Truth, will be ruled more or less by fear and doubt. The term animal magnetism is a synonym for ignorance and ignorance should be banished by the knowledge that man, far from being a victim of the cruel vicissitudes of sense, is a perfect, intelligent and harmonious idea, eternally upheld by the absolute Law of Spirit. If this sublime fact appears hidden it is solely because that we, like the prodigal, have debauched our mental inheritance and so long as the mentality functions from false premises will the dark beliefs of sin, disease and death ensue. Nevertheless, the sunlight of Truth is untouched by the miasma of sense, and the sordid shadow of evil is gradually dispersing. Ultimately the life-producing waters of spiritual understanding will cleanse the universal consciousness of misguided mankind; but channels must necessarily be created in order that this work of purification may be accomplished. The mentalities of men are not instantaneously extricated from the meshes of the web of false belief. The truth that the earth spins through space did not meet with immediate acceptance, as universal ignorance had to be banished before this fact became operative in thought. Nor is the sleepy, sensuous world inclined at once to grasp the demonstrable truth that man is fundamentally a divine and deathless being. "In the midst of imperfection, perfection is seen and acknowledged only by degrees," writes Mrs. Eddy. "The ages must slowly work up to perfection." (Science and Health, p. 233.) The very instant, however, that man gets in mental conscious touch with the great spiritual fount of being, he experiences abundant health and harmony. The limitless ocean of Truth environs us, and its healing waters are ever available.

UNIVERSAL FELLOWSHIP

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

Letters from Experienced Scientists

Ventura, Cal., April 15, 1920.

Mr. John V. Dittmore,

Boston, Mass.

Dear Friend:

Your circular letter of March 24th was duly received and read with much interest; and I thank you for sending it to me. It is one of the most Christianly scientific messages I have seen.

But certainly, Mr. Dittmore, it was longer ago than two or two and a half years that the board of directors of the Mother Church began to show their lack of spirituality, in relation to the affairs of the Organization.

It is quite evident to those of us who understand and remember, that the mesmerism of ecclesiasticism and autocracy, the love of power and position, began its deadly work with the board of directors of the Mother Church, soon after Mrs. Eddy passed from sight, and has never ceased its "stranglehold" on the Organization since that time.

To those with "eyes to see and ears to hear," it has long been obvious that the whole material church organization was being governed by Roman Catholic methods—consciously or unconsciously. And, of course, error of that kind, masquerading in the name of Good—of Principle—and as an "Angel of Light," could not do otherwise than destroy itself—as it is doing today.

Mrs. Eddy repeatedly said: "Follow your Leader, only so far as she follows Christ." But when have we ever been admonished to follow the board of directors only so far as *they* follow Christ?

Christian Scientists have been making a false god of the human organization, and have fallen down and worshipped it—notwithstanding the fact that Mrs. Eddy repeatedly warned them that such organization "retards spiritual growth, and should be laid off"; and that it "wars with Love's spiritual compact" (Retrospection and Introspection, pp. 45, 47).

What do these words, and others of hers having similar bearing on our Cause, mean to you, Mr. Dittmore? Does not the present conflict prove that the organization, as it has heretofore existed, has done its work, "and should be laid off"?

In brazen defiance of the First Commandment of the Decalogue, the age-old cry of "Who shall be greatest?" is again flung to the wide world—as if it were of any importance whatsoever!

Autocracy, despotism, pride and hypocrisy reached their zenith in the political world in the German Empire—only to uncover and destroy themselves.

These same errors have apparently reached their zenith in the religious world—guised as the Christian Science Organiza-

tion (whose reality is Truth and Love) and inevitably are now in the process of self-destruction. The shameless uncovering of the demand of the board of directors of The Mother Church (of Boston, not of Rome this time), that they be "acknowledged and recognized as the supreme authority," is evidence enough that the material organization has done its work and is destroying itself.

May the *real*, spiritual Church of Christ, Scientist—the "structure of Truth and Love," our purified consciousness, continue to rise triumphant from the ashes freed forever of the "determination to hold Spirit in the grasp of matter" is my fervent prayer.

If you will kindly send me extra copies, I shall gladly distribute them where I think they will do good, as I may have overlooked the names of some to whom your viewpoint of the present problems, confronting all Christian Scientists, ought to reach.

The propaganda from the board of directors in Boston—"other than Mr. Dittmore"—or their emissaries, seems to have been very systematically disseminated throughout California; and the "boycotting hysteria" seems rampant in many places. But we know that neither "mental mob violence," nor any "paid committee of mental workers" nor evil of any other name or nature, has one iota of power to destroy Truth and Truth's messengers.

You, doubtless, are learning, Mr. Dittmore, as some of the rest of us have had to learn, that it is wonderful the spiritual progress we are enabled to make when forced by the "enemy" to stand alone with Divine Principle. God is blessing and protecting His own in every good work.

Very sincerely yours,
(Mrs.) MYRTLE CLARK HOVEY.

A Christian Science Treatment.

(The following statements of truth and realizations were written down as they were found helpful, from Science and Health, Life Understood, and the Bible, or as they came in moments of mental exaltation and inspiration, by a student of Christian Science whose demonstration has been unusually good.—Editors.)

I realize, know and declare that I am a perfect spiritual being in a perfect world called Heaven, governed by a perfect God. Man is always in his right place in Mind, and if Principle has placed me where I am, then Principle will look after me where I am.

I deny that there is any fear in the presence of God, for God is Love and perfect Love casteth out (leaves no room for) fear. In the perfect world called Heaven there is absolute Love. There is no power apart from God. God is the only power and presence of the universe, the only ruler. God

is All-in-all, and I live and move and have my being in Him. I am enveloped in an impenetrable armor of love, where evil cannot reach me. If there be a power apart from God, let it destroy me. My life is hid with Christ in God. God is my Life, and there is no death. There is only God and His love, and man is the love of God.

Man reflects divine love, and so is absolutely loving towards all, for God loves by means of man. Infinite Love surrounds man and man is infinitely loving. Infinite Love means infinite protection. Infinite wisdom means infinite direction. God is the Principle of all wisdom, therefore man reflects divine wisdom, intelligence and knowledge. God is Spirit, which expresses in man all goodness and holiness; therefore, man has spiritual perception, spiritual discernment and spiritual understanding, and is always thinking rightly. Truth is always coming to man through revelation and inspiration. No mortal mind can make me believe that I cannot heal. There is no mortal mind. It is a liar and a lie. God is the only Mind. Spiritual man trusts in Spirit; he has infinite spiritual knowledge, understanding, and spiritual trust. Man has absolute faith in God, having no other source of good, and evil has no origin nor source, and no legitimate existence.

There is no aggressive mental suggestion. Mortal mind cannot argue and make me believe that I lack faith, because God is my Mind, and I am God's consciousness, by means of which God thinks and acts. Man's responsibility means man's response to God's ability. I do know that I can do all things through Christ which strengtheneth me. I know that He will perfect that which concerneth me; and I shall wait patiently for Divine Love to move upon the waters of mortal mind and form its perfect concept; for patience must have her perfect work. Divine Love cannot be deprived of its manifestation or object. When we wait patiently on God and seek Truth righteously, He directs our path.

There is no difficulty in understanding Truth. God is Truth, and man knows Truth, for man is God's consciousness, by means of which God thinks and works. When man speaks, God speaks. God works, not man. God works by means of man. Man does perfect work, receiving and representing God's ideas, and grouping these ideas into perfect combinations which radiate in Mind, giving infinite beings joy and happiness. All ideas unfold in perfect sequence, being governed by the law of Truth. Man reflects Mind, limitless, boundless, divine, and always passes on the right idea which his fellow-man needs, for man is governed by wisdom and love.

Everywhere that Mind is, consciousness exists. Man is always in his right place in

Mind, governed by divine law and order. Mortal mind cannot prevent man from receiving the ideas of Truth. There is no mortal mind, for there is only one Mind since there is but one God, infinite good, governing man. There is one infinity of good, one Life, and that is man's Life—the thought that means health, power and peace.

Questions and Answers.

Q. If this material world does not really exist, why are we all striving to reform it, and improve it, and why is it allowed to progress in beauty?

A. We are not striving to reform and improve the material world; you cannot do such a thing. What is happening is that the mist of matter is disappearing, being self-destroyed, and this in some cases results in a spiritual man being seen as a material being striving to improve the material world. What we call the material man is then more like his spiritual self than if he were selfish, trying merely to enjoy himself. When we know enough, we give up the striving, and instead we try to carry out the injunction given in the Psalms, "Be still and know that I am God." Then we see more of Heaven around us, and as Lao Tze said, "We do all things by doing nothing," that is, by giving up trying to do things materially and relying upon treatment to bring about what is best. The material world does not progress in beauty and the material being does not really see any beauty in matter—the beauty he sees is part of Heaven, of which his spiritual self is always conscious; as the mist of matter disappears, so the material man feels more like his spiritual self, he becomes happier and sees things to be more beautiful, more as they really are.

Q.—What is the difference between the "thinking" of God and the "knowing" of God?

A.—They are exactly the same thing, because in heaven Mind thinks, and the thinking is the movement of the ideas in Mind; this activity of the ideas is man. Man is always thinking of the ideas and he is always thinking of God, but this thinking is true thinking or knowing. Man is the Knowledge of God, and such ideas as have come and may be coming to man at any given moment. Man not only knows God, but he knows every aspect or quality of God, and every quality or aspect of God he knows appears in the material man as one of his internal organs; his lungs are the reflection or knowledge of God as Life, his liver the reflection of God as Truth, his heart the reflection of God as Love; these are the three main aspects. Then we come to Mind counterfeited by the human mind, Spirit counterfeited by the kidneys, Soul counterfeited by the bowels. Two other aspects are sub-

stance, counterfeited by the bones, and intelligence, counterfeited by the stomach; these latter two being minor aspects are not written with a capital.—*Active Service.*

Imprisoned.

(By Alex McInnes)

Imprisoned! The huge majority of mankind are prisoners, and like birds reared in captivity, do not know it. One asks an invalid, "How are you today?" the reply is, "I do not know. The doctor has not been here yet."

Surely the time has arrived for man to know that there is nothing to fear but fear. It makes cowards of us all. Yet fear is only another word for ignorance. We dread the unknown and the unseen, because they are for the moment invisible and incomprehensible, even as a child fears the darkness or a savage the thunder and lightning. When the light is turned on, all the spectres of childish imagination fold up their tents like the Arabs and as silently steal away. Because they were nothing, and could never be more than nothing, owing to absence of inherent qualities. When knowledge illumines the mind, proportionately the various shapes of ignorance vanish quietly into nothingness, their native element.

It is the absolute Truth that there is nothing to fear, and when one has learned to fear nothing there is no more fear; he is fearless. But so subtle a grip has this enemy on us, that one is apt to add other objects of fear to the Pantheon, from the very knowledge that abolished the previous fears. To these we bow the knee as if they were gods. There is only one God, and He made man upright, subject to no dread; unlike the quadrupeds which still perambulate on four feet, though even these occasionally rise on their hind legs and slay their foe.

Learn from experience that all nature fights for the brave, while the coward has not a friend. The lions seen on the path of attainment are only there to test the timid. Like the lions in Bunyan's "Pilgrim's Progress," they will be found to be chained. Even a dog knows whether one is afraid of it. When the writer was a small boy he ran from an apparently vicious dog until too tired to run further. Then the dog stopped and seemed rather ready to make off. The dog was promptly hunted and never afterwards feared, its size and deep bark notwithstanding.

Health is natural, illness unnatural. Here again our previous observations hold good. We fear contagion. We fear heredity. We fear pain. We fear death, etc. There is no end to it. A matron in a smallpox hospital told me that neither she nor the other nurses took the disease. Not one of them feared it.—*Active Service.*

Women's Internationalism.

Out of the pain of war new nations are born. The international gathering in Geneva brought together the survivors of the old order and the offspring of the new.

To me, the Congress of 1920 seemed to hold more of hope for the world than any international gathering in history. Neutral to all questions that were purely national, yet open to every nation, this congress came together with a breadth of vision never before attained. Irrespective of language, race or creed, it dealt directly with questions of human life and human liberty. Here, women of antagonistic nations met on the one plane that can draw humanity together, the plane that recognizes life as the vital fact in all constructive policy. Here women met to secure the right of the future race to be born into a world that shall recognize love as a greater force than hate, hold human happiness above human gain, and beauty of life as the first requisite of happiness. Here women met in complete unanimity of purpose, not to serve the ends of women alone, not to align themselves against men, but to win for humanity the liberty that shall belong to it.

The complete enfranchisement of women will place humanity on a safer basis than it has yet had. Woman's voice is as necessary to life as man's and that recognition will entail far more than the right of suffrage. Suffrage is only a beginning. The war has brought to the women of many countries the knowledge that they are part of the civilizing influence of the world. As they stood behind the men, freed for action by the necessity of conflict, they saw for the first time the mask stripped from the face of war. They saw its grim mouth claiming food which was their children's. They had to starve the little ones to feed an insatiable appetite. They starved themselves. They starved the unborn. Women found all life, present and future, involved in a cataclysm which they had not brought about and they were forced to search deep for the cause. They awoke to their responsibility; suffrage became inevitable. As a result of this, twenty-one countries reported they had newly won the vote for women. * * *

What concerns woman also concerns man. One complements the other, one balances the other. Feminine thought will advance more intelligently once it is recognized as having a place in human psychology.

In primitive man his thought and struggle was for himself only—but now he is found offering his life for the preservation of the nation, recognizing his unity with that group, that group as one with him. His next field of effort is the international and in that effort he has now a comrade.—*Marie Tudor Garland in The Nation (New York).*

When the Mists Have Rolled Away.

"Until the day break and the shadows flee away."

When the mists have rolled in splendor,
From the beauty of the hills,
And the sunlight falls in gladness
On the river and the rills:
We recall our Father's promise
In the rainbow of the spray;
We shall know each other better,
When the mists have rolled away.

Chorus—

We shall know as we are known,
Nevermore to walk alone,
In the dawning of the morning
Of that bright and happy day;
We shall know each other better
When the mists have rolled away.

Of we trod the path before us,
With a weary burden'd heart;
Of we toil amid the shadows,
And our fields are far apart;
But the Savior's "Come ye blessed,"
All our labor will repay,
When we gather in the morning,
Where the mists have rolled away.

Chorus—

We shall come with joy and gladness,
We shall gather 'round the throne;
Face to face with those that love us,
We shall know as we are known;
And the song of our redemption
Shall resound through endless day,
When the shadows have departed
And the mists have rolled away.

Chorus—

—Annie Herbert. Arr. Ira D. Sankey.

LOVE'S DAWN

(Written for The Christian Scientist.)

Pilgrim, press on! The night is fading by,
Celestial sunshine floods the purple sky
And shadows flee, the light of Love is born;
The winds of God do purify the morn.

Pilgrim, press on! Fear not the passing
gloom;
The Morning Star foretells dark error's
doom;
Knowledge of Truth dispels the blackest
hour,
Man is sustained by Mind's immortal power.
—Edmund K. Goldsborough.

LOYALTY

...When my dear brethren...desire to
build higher, to... demonstrate Christian
Science to a higher extent—they must begin
on a wholly spiritual foundation, than which

there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely and impartially, to their never-ending success—to salvation and eternal Christian Science.

By loyalty in students I mean this—allegiance to God, subordination of the human to the divine, steadfast justice, and strict adherence to Divine Truth and Love.—*Mary Baker Eddy.*

"Unbroken Links"

There is no question but that Mrs. Eddy is leading the work in the next state of consciousness and I have not the slightest doubt but that she can treat for us here and is treating. I have proved that we can treat for people who have passed on.

F. L. RAWSON.

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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.

Christian Idealism vs. Capitalistic Materialism

Tolstoi, the great Russian thinker, in using the revolutionary idealism of Jesus as a weapon of attack on the entrenched forces of materialism, manifested as ecclesiasticism and capitalism, recognized the value of religion applied to the problems of life, but stripped from it the theological *camouflage* which had enabled designing men to use it as a means of controlling, cajoling and stupe-

fying the masses, and there is not the slightest doubt but that the seed sown by Tolstoi in his religio-sociological writings, has been a potent influence in the evolution of that new Russia which occupies the center of the world stage to-day.

Guy Bogart (David Bobspa) who is called by his friend Linn A. E. Gale, a "Socialist, Mystic, Scientist, Seer and Poet," has concisely stated the position of the idealist as opposed to the materialist: "At the best the political can be but the reflex expression of the economic and spiritual urges of man. These latter are the forces. The political is not a force but only the machine through which men manipulate the lives and destinies of great and small communities." It has been the effort of THE CHRISTIAN SCIENTIST to enforce and reinforce this viewpoint, in order that the great truth underlying what is known as Christian Science, should become the basic Principle governing the impending world revolution, the outcome of world evolution, a change which is not only impending but is actually here, and of which the universal unrest all over the world is merely a symptomatic manifestation, bodied forth in Italy and in other countries, following in the footsteps of Russia, in such an unmistakable way, that he who runs may read. As Comrade Zinoviev has recently remarked: "*The Social Revolution is here,*" for the War which many foolishly think of as over, "has hurled the peoples of the world into the great Cataclysm," and it is incumbent upon the thinkers of the world to try and help guide it aright through the throes of the great transition.

Quite recently a frank letter was received by one of the editors of this paper from Allan L. Benson, Editor of *Reconstruction*, in which he confessed his inability to understand what Christian Scientists are driving at, and intimated that if their viewpoint was expressed in less transcendental language he would be glad to endeavor to assimilate it. He pleaded his lack of ability to understand "Science and Health," because of its meta-

physical phraseology. This was the substance of his very frank letter, and is cited for the reason that it expresses the difficulty felt by many Socialists who are practical idealists even if not philosophically so, in making the adjustment of religion to existence as was done by Tolstoi, and has been done by many great religious thinkers and idealists. Presumably, Mr. Benson might experience the same difficulty in reading Herbert Spencer's "First Principles," not to mention Kant's *magnum opus*, but this would not reflect any discredit on these philosophers, nor disparage their language nor their writings. It would merely indicate that Mr. Benson had not devoted much time nor thought to metaphysical thinking, possibly because his taste did not lie in that direction.

Now, it is the standpoint of Christian Science, that the metaphysical interpretation of history supersedes the materialistic interpretation of history, and it is vitally important that this should be clearly understood, not for the purpose of diverting Socialists from the attainment of the goal toward which they are sincerely striving, but that they may attain that good more quickly, and build on a sure foundation.

This is the crux of the situation as between Bertrand Russell and his critics. No one can accuse Professor Russell of lack of courage in his convictions. He has suffered for them. Possibly, his scholarly nature was not sufficiently robust for all the details of the Russian revolution, but he has declared plainly his approval of what is being accomplished in Russia for Russians under the conditions which exist. The main point, however, which seems to constitute the fundamental difference between him and radical critics, is brought out in his recent article in *The New Republic* of date September 15, 1920, on "Bolshevik Theory." In this article, which is the first of a series of three articles, Bertrand Russell particularly discusses "The Materialistic Conception of History," which, he says, "is due to Marx, and underlies the whole communist philosophy." He is careful to state that while this viewpoint is largely accepted by, and profoundly influences "the Communist party," yet at the same time a man could be a communist without accepting it. The present writer would here interpolate that not only can a man be a good Communist, without accepting the materialistic interpretation of history, but that he can be a better Communist without it than with it, because the materialistic interpretation of history has largely ignored the ethical ideal, and has rather emphasized the survival of the strongest—not the fittest—nature red in tooth and claw, superman efficiency, "the good old rule the simple plan, that he shall take who has the power

and he shall keep who can,"—which is negated by the statement of religious idealism that right is the only might, and that right the day must win. It is because Christian Science insists upon the great truth that the inward, in other words the mental and spiritual, determines the outward and actual, that those who discern this fundamental truth are solicitous that the true values of existence should be not only perceived but accepted and loved, for man cannot live by bread alone, and it is only as he is actuated by a love of the ideal, which is the only real and permanent phase of existence, the rest being merely a means to an end, that he will rightly, and courageously run the race which is set before him.

"Citizens of the world . . . be free!" said Mary Baker Eddy: "This is your divine right." And again "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." S. and H., p. 239.

If those who are striving to bring about a nobler realization of life, by the attainment of the Socialist ideal, will endeavor to base their efforts on the metaphysical basis of love and justice as the only method of realizing true happiness, that the struggle for a material success purchased with blood and tears is a crime against humanity, and against that "Something not ourselves that makes for righteousness," they will enormously strengthen their righteous struggle, and stabilize it with truth.

As Bertrand Russell points out: "There is need of a treatment of political motives by the methods of psycho-analysis. In politics as in private life, men invent myths to rationalize their conduct: If a man thinks that the only reasonable motive in politics is economic self-advancement, he will persuade himself that the things he wishes to do will make him rich. When he wants to fight the Germans, he tells himself that their competition is ruining his trade. If, on the other hand, he is an idealist, who holds that his politics should aim at the advancement of the human race, he will tell himself that the crimes of the Germans demand their humiliation."

"The Marxian sees through this latter camouflage, but not through the former."

In writing an appreciation recently of Guy Bogart, quoted at the commencement of this article, his friend Gale says: "He does not repudiate the materialistic interpretation of history—he simply peers beyond it and perceives that it is a part of the great Cosmic Reality. While discrediting churchian-

ity and creeds, Bogart still senses the truth underlying religious forms. He seeks to show the harmony in spirit of Jesus and Marx, the Buddha and Engels, Plato, Emerson, Ruskin and Lenin. He believes all are, or have been, working for the same end but in slightly different paths."

While philosophically and religiously it is monistic idealism, and appraises human values from that standpoint, yet 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, in what has been named communism. 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.

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.

The Prison House

By E. K. Goldsborough.

Jesus, of Nazareth, recognized and appreciated the beauty, innocence and purity of the child-thought, as He perceived therein heavenly characteristics which, as a rule, are so woefully lacking in the consciousness that has matured, and been stifled in the miasma of materialism. Hence, He said: "Except ye become as little children, ye shall not enter into the kingdom of heaven." The Master clearly saw that the mentalities of men must be drained of the torpid undercurrents of sin and sensualism, in order that a state of peace and purity might be attained.

Many of us can remember those early years when we many times felt a sublime and energizing presence pressing in upon us from all sides, which actually appeared to make the world "apparell'd in celestial light," as Wordsworth expresses it in his exquisite "Ode on Intimations of Immortality from Recollections of Early Childhood." We can likewise

recall that as we became older and our minds gradually assimilated the various false beliefs, coincident with material existence, the soft, spiritual light seemed to fade, until it was, apparently, lost altogether. "Shades of the prison-house," indeed, "begin to close upon the growing boy," as Wordsworth truly affirms, and this mental bondage can be entirely attributed to false processes of education and ignorance of man's true relationship with his Maker. The light of Love continues to blaze, in never lessening effulgence, despite our false beliefs, but the cobwebs must certainly be erased from consciousness before we can bask in its beauty and spiritual warmth.

The brightest flower will fade when removed from the sunlight and placed in some dark, dank spot; so will the tender buds of unfolding thought suffer blight when environed by conditions which are wholly uncondusive to growth and gladness. When the sensitive thought of a child is saturated with fear and falsity, or, in other words, when a mind is literally trained to function erroneously and from wholly mistaken premises, then will the mental harvest in later life be bitter and fruitless. The thought of some past sorrow or failure is often flung into the conscious mind from the realm of the sub-conscious, (unless we are guarding our mental mansion) where a seemingly indelible impression of past events has been inscribed, due to false processes of reasoning. Only too often is memory a mental menace which holds one miserably captive, until the blurs and blots of the dream-like experiences of former days are dispelled by the intruding of the infinite, beneficent Power, the great underlying Reality.

In order for justice, peace, happiness and health to be established in our midst, it will be necessary to educate mankind to think correctly and divinely; otherwise the race must remain enslaved and the material farce of one generation after another sinning, sickening and dying will be repeatedly rehearsed upon the sordid stage of sensuous living. Discord is illegitimate, no matter what shape it may assume; it lacks divine sanction. It is altogether vain to teach that heaven (harmony), is on the other side of the dismal vale, called death, and that the present has little, if anything, to offer but perpetual pain. Despite the fact that Christ Jesus taught and proved the kingdom of heaven to be within, the church, not understanding this truth, has insisted that it is without, and for this reason has never found it! Peace will never be attained by procrastination—postponing the day of deliverance until the darkness of death envelopes us. "The universal belief in death is of no advantage. . . . It cannot make Life or Truth apparent. Death will be found at length to be a mortal dream, which comes in darkness

and disappears with light." (S. and H.) Un-demonstrable doctrines hinder, rather than heal, and so long as people persist in believing that only by the blood of Jesus can bestiality be banished, will they remain captive in the prison-house of sense, and spiritual harmony prove more illusive than the Holy Grail. The shackles of ignorance, forged by timorous theologians, must be broken before anything that approximates mental and physical freedom is realized. Having faith in the blood of Beethoven would be of no practical benefit to the musician; nor will the Christian derive profit in believing that before a scientific knowledge of God is gained one must be bathed in "the blood of the Lamb." Happily these primitive notions are daily losing hold upon the minds of thinking people, and ere long the church at large must reject them as totally unessential to a true knowledge of Spirit.

Jesus was once asked the question: "What shall I do to inherit eternal life?" Did the Master say: "Pin your faith upon my personality, and upon the blood that is racing through my veins?" He did not! His answer was short, decisive and very much to the point: "Love God with all thy heart, . . . thy soul, . . . thy strength and thy mind; and thy neighbor as thyself." Had this divine behest been obeyed the sun of happiness would have long since risen, life's pathway would not be strewn with the stones of selfishness and sin, but the clouds of misery would be no more.

Where's The Likeness?

More than twenty years ago, while visiting our beloved Leader at Concord, N. H., I took occasion to speak of a patient, whose husband had come from Geneva, N. Y., to engage me to treat his wife absently, which I did for five weeks. During that period, her replies were combative with "What the doctors say;" that is, what she had read in the medical books her physician had loaned her, over a period of about ten years, dealing with about all the ills that flesh is heir to—many of which she was sure she had, her letters declared.

Mrs. Eddy advised me to go and take her mind off her body. I telegraphed that I was coming to see her. Her husband met me, took me to his home, and introduced me to an elegantly envired martyr-invalid, for through an error of belief, her splendid embodiment had suffered untold tortures for over twelve years, for eight and a half of which she had been bed-ridden.

Immediately she began to recite her reflected readings, their effects produced on her body. I silently hoped and prayed that she would soon stop, to take a long breath! She did. I instantly asked, "Did you ever

read the *New York Herald*?" She asked, "What has that to do with me?" I replied, "You remember it has world-wide cable connections, so that anything occurring in my former home, London, say, yesterday, I am able to read it this morning?" Again she asked, "But what has that to do with my case?" I replied, "Did you ever read in any of those cablegrams, 'God has been a chronic invalid for over twelve years and bed-ridden over eight years?'" "Why that's shocking," she exclaimed. "That's just what you have stated, 'I'm a child of God—I've the spirit of God in my heart—I'm His image and likeness.' Where's the likeness?" There was silence for a time. She then asked, "What do you want me to do?" I said very emphatically, "Get up!" She began to move her shoulders, and threw off her elegant satin patch-work quilt, so I gave her my hand, and she stood upon the floor, saying, "That's the first time I've stood upon this floor in eight years," then wept for joy. Her mother rushed in, saying, "Ida, take this medical chair!" I said, "Never again, God will enable her to stand." Supper was announced, when she picked up a cushion, saying, "I suppose I can take a cushion?" I said, "Yes, if you think God *needs* a cushion you may. She dropped it and went to the table, saying, "It is over eight years since I was at this table."

Later, her physician's wife came in, and wept also, saying, "I wish you would try, secretly, to help me." I did, and that night she was healed of an internal trouble, which neither her husband nor any other physician had been able to relieve her of in her sixteen years of suffering. Her husband was so dumbfounded that he abandoned his practice and went to Buffalo as a Christian Science practitioner, and has been very successful.

I could not get away that night, and it was delightful to see that recovered one so happy and strong, standing at the garden gate, to see me off for an early train the next morning. God had sent His Healing Word, and the work was done.

(REV.) GEORGE TOMKINS.

We Ought To Obey God Rather Than Man

I recommend that Scientists draw no lines whatever between one person and another, but think, speak, teach, and write the truth of Christian Science without reference to right or wrong personality in this field of labor. Love is impartial and universal in its adaptation and bestowals. . . . For this Principle (of Christian Science) there is no dynasty, *no ecclesiastical monopoly*.—Mary Baker Eddy.

Principle or Personality

Written for *The Christian Scientist*.

(By Myrtle Clark Hovey.)

In an article written years ago by Mary Baker Eddy, she said: "There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality. May all Christian Scientists ponder this fact, and give their talents and loving hearts free scope only in the right direction!" (Miscellany, p. 117.)

After reading the printed "Bulletins," entitled "The Situation in Boston," sent out at intervals by a group of "Christian Science Delegates of New York State," one cannot but see the dire effect of organization-mesmerism.

The first "tenet" of Christian Science reads: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." But it would almost seem that these "delegates," and others who are in sympathy with them, are trying to revise that "tenet," and make it read, instead, "we take the Church Manual as our sufficient guide."

It is interesting to note, however, that quite evidently Mrs. Eddy, herself, did not attach the importance to the Manual that a great many of the "organization-bound" Scientists are doing. In fact, when she was asked some years ago by a London newspaper to "give the names of what she regarded as her six principal books," she replied with a list in which the Church Manual occupied the fourth place.

She also stated in regard to the Manual, on another occasion, "Heaps upon heaps of praise confront me, and for what? That which I said in my heart would never be needed—namely, laws of limitation for a Christian Scientist."

As the Church Manual has apparently been the principal "bone of contention" in the controversies and legal battles raging in the Christian Science organization for the past year and a half, it would seem "the way of wisdom" to lay aside the "letter of the law," as contained therein, and follow the Master Christian Scientist's example, when he summed up the "law" as given by Moses in the "thou shalt nots" (commonly called the ten commandments), in just two spiritual "commandment," which teach the "law of Love"—not in the negative, but in the affirmative: "Thou shalt love."

Surely, there can be no quarrel among students of Christian Science over this divine interpretation of Christ Jesus, nor over his wonderful "Sermon on the Mount" nor yet, in regard to the "tenets" of Christian Science, as given on page 497 of *Science and Health*. It is plain that spiritual issues can-

not be determined by human litigation; that pride and fear must instigate such an attempt, dividing itself from Christian Science by the law of opposites—"pride and fear are unfit to bear the standard of Truth, and God will never place it in such hands." (S. and H.)

We are deeply grateful to Mrs. Eddy for the good work she accomplished, and we should be grateful to every other "channel" for Truth the world has ever known. However, sincere gratitude does not imply that we should worship the "channels," nor "sink divine Principle in personality."

While she was visibly present on this plane, the by-laws in the Manual were continually revised and changed. In the preface of *Science and Health*, she says of herself: "To-day, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ,"—showing that she realized that she still had much to learn, as has every other human being.

The Bible tells us: "If any of you lack wisdom, let him ask of God . . . and it shall be given him." It does *not* tell us to seek wisdom and guidance from any "Church Manual," nor "board of directors;" but tells us to turn our thoughts to divine Principle, the Source of all good, and away from personality.

If Christian Scientists do not want the great Truth which Mrs. Eddy re-discovered "lost to the centuries," the hour has struck when they need to follow the advice she gave two years before she passed from mortal sight, and "begin on a wholly spiritual foundation" to "build higher" than "laws of limitation for a Christian Scientist" will permit, remembering the teaching of Christ Jesus, that the Truth makes us free; and also of Paul: "If ye be led of the Spirit, ye are not under the law." Also of Mrs. Eddy in her Message for 1901: "Man is properly self-governed, and he should be guided by no other mind than Truth, the divine Mind."

In the concluding chapter of his "History of the World," John Clark Ridpath states a great truth which should be heeded, in these words: "One of the greatest enemies of freedom, and therefore of the progress and happiness of our race, is *over-organization*. Mankind have been organized to death. The Organization has become the principal thing, and the Man only a secondary consideration. It must be served and obeyed. *He* may be despised and neglected. . . . All this must presently be reversed. Organization is *not* the principal thing; man himself is better. . . . If history has proved—does prove—any one thing, it is this: Man when least governed is greatest. . . . The first and most general truth in history is that men *ought to be free*. If happiness is the end of the human race, then freedom is its condition. And this

freedom is not to be the kind of half-escape from thralldom and tyranny, but ample and absolute. The emancipation, in order to be emancipation at all, must be complete. To the historian it must ever appear strange that men have been so distrustful of this central principle in the philanthropy of human history. It is an astonishing fact that the major part of the energies of mankind have been expended in precisely the opposite way—in the enslavement rather than the liberation of the race.”

However, as Science and Health tells us: “The enslavement of man is not legitimate.” “Mortals will some day assert their freedom in the name of Almighty God,” and the momentous words of Christ Jesus are each day proving true, to everyone who is willing to put them to the test: “Ye shall know the Truth, and the Truth shall make you free.” “If the Son (Truth) therefore shall make you free, ye shall be free indeed.”

Working For “Organization” Scientists

(By F. L. Rawson.)

Next we went to Boston, where we had a very interesting time. One of the meetings was advertised as being a lecture by me on the difficulties in the Christian Science Organization and how to overcome them. I pointed out that people had entirely misjudged the present position at Boston. The Christian Science Church, because it is the most spiritual church of the day, has been more attacked by evil than any other church. In modern warfare there are first, second and third lines of defence; the first line is for the purpose of breaking up the attack, and the real defence is, as a rule, carried on by the second and third lines. When the enemy breaks through the first line, no one runs the defenders down and pitches into them; on the contrary, they are looked upon more as heroes, as everyone knows perfectly well that a large proportion of them are bound to be killed. They have sacrificed themselves for the benefit of others. Exactly the same sort of thing is now taking place in the Christian Science Organization. Instead of saying “how disgraceful, what an exhibition they are making of themselves, fighting in the law-courts,” etc., we should look upon them as the first line of defence. The mere fact that mortal mind is too much for them and that they cannot stand the attacks should make us try to help them. It is not their fault, but rather their misfortune. Soon the attack will be at the second line of defence, namely, the best Christian Scientists, those who are the most loving and the most unselfish and only desire to be of use, regardless altogether of any personal position. The

question is whether they will be able to stand, or whether mortal mind will break through their defence and will then attack us. If it does, we shall have to look to our guns, because at the present time we are having a very easy time of it as mortal mind is busy attacking the C. S. organization. If it had not been for the Christian Scientists’ knowledge of Truth and of how to pray in the right way, to-day there would have been no Protestant Church and no Episcopalian Church. They would have been entirely stamped out by the Roman Catholics mentally working, as the Jesuits have understood the apparent power of the human mind and have been in the habit of working mentally to bring about what they think is good, sometimes even thinking evil in order that good should come about, which method, scientifically, is absolutely wrong. The mental fight between the Roman Catholics and the Christian Scientists lasted for some twenty-five years and was practically finished a year or two ago. Some Christian Scientists, however, do not recognize this and are still in deadly fear of the mental working of the Roman Catholics, but as a matter of fact their power of doing evil has been overcome by the action of God several years ago. On the other hand, the Roman Catholics think the Christian Scientists have attacked them.

And so some of them did. Both were as a rule doing what they thought was right and the real Christian Science workers, by treating for love, have overcome the thoughts of evil which were attacking the Roman Catholics, causing them to use the human mind in prayer against the Christian Scientists with the object of stopping their work. Naturally the former were helped by the prayers of the latter, as the action of God must always take place for the benefit of all concerned; that is, if those praying will only do it in the right way, namely, by the realization of God.

To go back to the present attack of evil, using the analogy of modern warfare, when the enemy are attacking the first line, naturally not only the second but also the third line do all they can, for instance, by barraging the reserves of the enemy and preventing them coming into the fight. So we now must do all we can to help the Christian Science organization in the attack of evil against them by working against what is wrongly spoken of as Roman Catholicism. This has nothing to do with the Roman Catholics, but are the thoughts of pride, tyranny, criticism and cruelty which attacked the Protestants in the time of King Henry the Eighth almost as much as they attacked the Roman Catholics in the time of King Philip of Spain. These thoughts attack all of us, more or less, and are now especially attacking the Christian Science organization. Every time we think of them we must realize that it is an absolute lie, God is Love and all men are

loving; God is the Principle of good and there is no power but that of good, that of God. This is the only power that exists and is always benefiting man and guiding him in all his work.

I pointed out to those present that all our troubles come from blasphemy. I do not like the word; in fact I asked Bishop Fallowes if he could not think of a better one, but he could not. All the great teachers of the past and all the leaders of the present time say that God is the only creator, the only thinker, and the only actor, and yet we say "I create," "I think," and "I do." Not only is this absolute blasphemy, setting ourselves up in place of God, but there is not a particle of truth in it. The man who says it, is merely a series of pictures which do not move, but gradually automatically disappear, until all of us wake up to find ourselves perfect beings in heaven, part of God's consciousness, by means of which God thinks, creates, and acts. I asked Bishop Fallowes whether he could imagine worse blasphemy and he said it would be difficult to do so. The whole of our punishment comes from this blasphemy, because in this way we intensify the evil thoughts that would disappear if we only did not intensify them. This may appear curious in the case of doing things, but when you try to do a thing you think strongly about it. It is very noticeable when one is doing a difficult thing such as jumping a high jump or playing a difficult shot at lawn tennis, when the whole of the so-called mind seems to be concentrated on what is being done at the supreme moment.

It is a lie and blasphemy to think that we are doing anything. If we will only "*be still and know that I am God*" then the wrong thoughts are not intensified and they disappear so that we see heaven more as it really is. The only thing that we ought to be concerned with is to be happy and to make others happy; and watch God at work. We cannot even pray unless the action of God takes place on us and causes us to do so. Our salvation is not of ourselves, *it is the gift of God*" (Eph. 2:8). Jesus said: "*No man can come to me, except the Father which hath sent me draw him; and I will raise him up (the Christ will lift him up in thought) at the last day*" (John 6:44).

If we would only keep our minds as Isaiah said "*stayed on God*" we would have no difficulties or troubles of any kind. It is the belief in evil that is the trouble, as the only power evil has is the power we give it in our own thought. No human being, for instance, can possibly harm us. The whole theory of one person mal-practicing on or harming another is utterly wrong. In the pictures you see a person thinking harmfully of another person, and you see a person apparently suffering from this thinking. As a matter of fact the first is not the cause of

the latter in any shape or way; if it were there would be a cause or power other than God.—*From account of Mr. Rawson's First American Tour in Active Service.*

Letters From Experienced Scientists

Washington, D. C.

Dear Miss Boyd—

Thank you for your good letter of recent date and also for the copy of *Soviet Russia*, which I found most interesting.

I was not aware that the Boston officials employed a board of "paid mental workers" until I read Mr. Dittmore's pamphlet. Boston may consider this step progressive, but it appears retrogressive to me and savors of the Dark Ages. It is a fresh form of Jesuitism only clad in a more subtle garb.

I understand that Science church members are threatened with excommunication if they continue to support the publishing house by subscribing to the periodicals. Practically all the branch churches have shut down on the *Journal*, *Sentinel* and *Monitor*. The methods employed to settle the legal dispute will most certainly not be sanctioned by fair-minded people. Spiritual victory is never gained by resorting to the weapons of physical force (mental mob violence). Mrs. Eddy tells us that "Love is the liberator," but the Boston battle is being waged on the lower planes of materialism and the suns of tolerance and righteousness are hidden by the smoke of hatred and revenge. The poisonous vials, referred to by St. John in the sixteenth chapter of the Apocalypse seem at this hour being poured forth, but we know that divine Good will neutralize the evil and sooner or later the lesson must be assimilated by one and by all; that the Kingdom of Heaven cannot be taken by storm, and before entering the sacred city we must forever cast aside the rotten rags of rancor and malice. Reason should enable one to conquer resentment and ignorance, but when reason is submerged in the dead sea of tyranny and fear, then the beasts of materialism run riot in our midst.

Perhaps the Boston trouble can be directly traced to the desire of individuals to dominate and control others, "the despotic tendencies inherent in mortal mind, and ever germinating in new forms of tyranny"—while unconsciously the great body of Scientists who frequent the churches have come to regard that temporal institution as infallible. In other words, they have substituted the modes of Romanism for those of Christian Science. After all, the letter of Christian Science is but a means to an end, the end being spiritualization of consciousness; and unless the letter is so regarded and the adherents of this faith recognize the fact that without Love "the letter killeth" as Paul wrote, then must the system (the material

church) fall, as it is evidently doing, and the crash is great.

When Mrs. Eddy discovered the Truth that all causation is in Mind, she opened up a realm that hitherto had been practically unknown. But the great sea which she began to explore is infinite and when an individual after accepting Science and Health, theoretically, then closes his mind to new applications and aspects of Truth, refusing to read anything pertaining to metaphysics unless it is "authorized," then such a one becomes a hopeless bigot and growth is dwarfed, real progress stopped.

The following from *The Bhagavad Gita*, compiled from the ancient Sanscrit Text, shows how closely allied were writings of the Eastern Mystics with that of Mrs. Eddy, that all Truth is one. Some Scientists may scoff at this statement, but its truth cannot be downed by a sneer or shrug of the shoulders, as the following will verify:

"The man, who hath attained peace of mind, who hath gained the mastery of the carnal mind, hath departed from that which the world calls sin—hath escaped from error—hath passed into the realm of Truth. Harmony of mind and soul—and the Blissful State is his. He seeth the Real Self in All—and All in the Real Self. He seeth that One is All, and All is One. Verily, say I unto thee, that he who seeth Me in All, and All in me—him will I never forsake nor will I suffer him to forsake Me. Forever shall I bind him to Me, with the golden bands of Love, which chafe not nor fret the soul. . . . He who knoweth the *Real Self* to be the only *Reality* is master of himself, his desires and his senses. Wrapt in contemplation of the Real, the unreal exists not for him. . . . And having entered into this Real Consciousness they pass into the realm of Eternal Bliss and Peace. . . . They find inexpressible joy in the knowledge and consciousness of the Real Self." (*The Bhagavad Gita*.)

Faithfully yours,

Degrees of Understanding and Worth

To-day there seem to be several different interpretations of Christian Science, because the Truth is spiritually sensed from different advancing states of consciousness from which it is applicable from the state of consciousness from which it is spiritually discerned. Also, one rise or falls in consciousness according to the mental and moral atmosphere around him, and so he views and applies Truth at whatever point he is men-

tally functioning. Therefore, when one is seeing God (good) and desires to help another, his prayer or word of Truth declared for that other, is not hypnotic or "thought-transference," being prompted by "the intuition of Love," the one Mind whose operations by means of man are spiritual, helping and never harming a fellow-being.

Again, when one raises his state of consciousness to the God-mind and functions from it, he has no sense of separation, and for him to state the Absolute Truth to himself is equivalent to the patient's stating it, for they become one. As we gradually awaken, the truth dawns for us, as it did for Mrs. Eddy, and then one can state truth, and others can accept the spiritual premise through faith or spiritual logic. But in the exalted view (at least when only temporary) there is no explanation of its suppositional opposite, therefore none can be stated. It remains for the lower state of consciousness to formulate reasons for itself, and naturally no one reason is absolutely correct; since God and His creation which is good must always be the only Reality.

FLORA STEWART MCGRAW.

No sooner had the Tennessee Legislature fulfilled the complete ratification of the suffrage amendment than Mrs. Carrie Chapman Catt, president of the National American Woman's Suffrage Association, issued this inspiring statement: "We must set our strong American shoulders against intolerance wherever it may be. Intolerance anywhere will cause the crumbling of any foundation. The great war was the result of many causes, but, after all, the one great cause was intolerance. No sooner has one step of freedom been gained than those who suffered from intolerance themselves become intolerant and try to prevent the next step. Let us unite upon that principle and give our efforts, our every thought and energy to making this everybody's world." The newly enfranchised women will, without doubt, find this a wholly good rule to go by, no matter how novel it is as regards past history. *Christian Science Monitor*.

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.

See page 9.

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.

What Is Our Business?

Some readers have asked the editors of THE CHRISTIAN SCIENTIST what Christian Science has to do with social economy; why we have been so persistent in identifying Science, the message and practice of Jesus, with Christian Socialism or communism as practiced by Jesus and his early disciples; is the ideal co-operative commonwealth, superseding competition, to be expected as a necessary form or appearance through the mists, of Jesus' great concept that all men are brothers, for all have one Father, the God who is infinite Good?

In answer, we would say that whatever

is right from man to man, individually, must be recognized as right between men, collectively; that on the relative human plane of existence it must be practically acknowledged that right wrongs no man, and wrong wrongs every man; even though our sense of Love has to be translated long and persistently into intelligence, in order to discern and practice this truth on the universal scale, in the larger actual conduct of life.

If what is wrong from man to man can never be right from nation to nation, this fact is most intimately "some of our business" as Scientists, if we continue to maintain—with Science and Health—that "it is Christian Science to do right, and nothing short of right-doing has any claim to the name." To write and speak and work and pray for the righting of national and international wrongs, is, indeed, the work of Scientists, if Mrs. Eddy had discerned a spiritual reality when she told us that our scientific consciousness was "the light of the world, the salt of the earth," even as when this All-Truth we are demonstrating was taught and embodied in the first century.

It is self-evident that our great ideal, which answers in the affirmative the immortal question, "Am I my brother's keeper," is very close kin to that of our brother-man, who answers that question quite definitely in his slogan, "From each according to his ability, to each according to his need," leaving undisputed and for us to emphasize the underlying reality which makes his vision and ours a possibility—"the earth is the Lord's and the fullness thereof . . . and they that dwell therein." It is ours to affirm and to demonstrate the *Principle* of the kindness and the justice we both know ought to be practiced among men collectively, as surely as from man to man. It is because we profess to know *Who* is the one universal Employer and Paymaster, whose law of adjustment equalizes demand and supply, that national business, like individual little and "big business," has to be reckoned as our Father's business, and so demands our attention, our "shouting together" of the truth and right, wherever heart and conscience bear witness there is need "to reconstruct timid justice

and place the fact above the falsehood." Not otherwise can we hope to "destroy the evil in the pictures," so proving practically that man's affairs are God's affairs, and He hath made of one blood all peoples to dwell on the face of the earth, and all ye are brethren.

ALICE BOYD.

Meaning of the World-War

[The following article, which was written as the thoughts surged into the mind of the writer one evening in July, 1918, while we were yet in the military or first phase of the great conflict, has been so amply confirmed by subsequent events, and probes the very core of the issues still confronting mankind, that it has been republished. It poses the world problem which humanity now faces, that can only be solved by the practical realization of Christian teaching as taught and practiced by Jesus of Galilee, for the service of man is the best service of God.—S. H. A.]

Every thinking person must by this time have clearly discerned—and a few have seen it almost from the beginning—that the greatest conflict the "civilized" world has ever seen unquestionably means the complete dissolution of the old order, and the dawning of a new era. Excitable people are hurling epithets hither and thither, as if mere vituperation availed us even against our enemies; and the eleventh hour patriots, who denounced "war talk" of any kind two years ago and adopted an attitude of "America for Americans—no business of ours—we are friends of everybody—ourselves in particular," are now shrieking hysterically if women, or bawling lustily if men, in a frenzy of excitement which simply adds more discord to the inferno which is raging in the human consciousness. Two or three years ago many of these same people were applauding a maudlin ditty about not raising one's boy to be a soldier, which also afflicted the ears of everybody within hearing of the omnipresent phonograph, and they see nothing inconsistent with their peaceful attitude then and the "red" that they are seeing now. It is true that many things have happened between times which have helped to produce this mental change, but it is interesting to note it, nevertheless, in the endeavor to adjust our perspective and see clearly what lesson is to be drawn from the war madness which seized the so-called "civilized" world in its grasp, after "the lid had been lifted off hell" by Austro-German militarism which set the incendiary torch to a world saturated with the "firebug" oil of competitive commercialism, sprinkled amid the tinder of a system based on cut-throat competition. This, too, despite nineteen centuries of Christian teaching, taught from the pulpits of the steepled churches on Sunday only to be

ignored completely by the people—whether aristocrats, capitalists, bourgeois or proletariat—the rest of the week.

A thin veneer of so-called civilized usage served to partially hide from the unthinking masses the hideousness of a cannibalistic un-social system—if such a chaotic gamble could be rightly called a system—which had ground the faces of the poor toilers in the interest of materialistic monopoly; masking the robbery by rules of "political economy" and the camouflage of "captains of industry." It is only about three decades ago that Andrew Carnegie canted and descanted upon the theme of "Triumphant Democracy," which was really more of a paean in praise of triumphant plutocracy, while about the same time General Booth, of Salvation Army fame, wrote lurid revelations of the horrible conditions obtaining among the submerged masses, in his volume on "Darkest England and the Way Out." That these terrible conditions really existed in industrial England—and remember also that there is an East Side in New York City and a "Jungle" in Porkopolis, because the fruits of materialism are recognizable wherever it exists, and by its fruits ye may know it for the bane of humanity and the antipodes of Christianity—if that is understood to mean the teaching of Jesus—is indisputable; for the writer knows whereof he speaks. In boyhood he witnessed the factory women slaves, bareheaded, barefooted and barearmed, with skimpy shawls drawn round their shivering frames, tramping through the snow and slush of Glasgow's grimy streets to Alexander's Mill in Duke street, which they were still doing a couple of decades ago and were probably doing up to the outbreak of the war. He has heard the tramp of "the army of the night" through the dark streets of Manchester, as the wooden clogs of the workers clanked along to the cotton mills of that city, in which the raw product of the Southern States was manufactured by under-paid labor into material that could be sold at competitive prices that could not be met in the country where that cotton grew, even with ocean-freight added to the cost of its manufacture; he has seen the light-hearted but down-trodden peasantry of Ireland eking out a squalid existence in the greenest island on earth, which could have been converted into a paradise but for human greed; and with such visions present with him, the writer can truthfully aver that not even the awful conflict now raging can surpass in horror the suffering inflicted by the accursed system of wage-slavery and capitalistic oppression which is at the root of all war because it is that system which has fostered hatred and rivalry between man and man, enslaved woman economically as well as politically, begotten jealousy between nations, and blackened with its crimes the history of the world. Machinery which should

have brought ease and comfort to mankind, in becoming the handmaid of capital, simply intensified the brutal struggle, so that what should have been a blessing became a curse; for the modern industrial system, since the advent of machinery and the age of steam, has witnessed an increased tension because the workers have been played off against each other.

But, as an American poet has eloquently asked:

“And think ye that building shall endure
Which shelters the noble and crushes the
poor?”

The answer is given by the present world war, which is the outcome of the chemicalization produced by the breaking up of the old materialistic system. It needs no Daniel to see the handwriting on the wall, which, as of yore, at Belshazzar's feast, now says to materialism—the incarnation of human selfishness and greed, “Mene, Mene, Tekel Upharsin” (“Thou are weighed in the balances, and art found wanting”).

When we talk of “The Beast of Berlin,” let us also remember that however appropriate may be that title, it simply designates one of the minions of a dying system; and let us also remember that we can never “make the world safe for democracy”—to use the apt words of our enlightened President—nor yet “a decent place to live in,” until we have not only dethroned militarism and its hellish brood, but also the abominable competitive system of every man for himself, and the devil take the hindmost, which has been fostered by capitalistic anarchism and its handmaiden ecclesiasticism, with its counterfeiting of true religion, which it has travestied and denied.

The writer is the son of an American mother and a Scottish father, born and educated in Scotland, resident in London for ten years and in America for twenty-one years. He is a naturalized citizen of what is literally his mother-country, and moreover his country by adoption, hence, any hint of disloyalty would be absurd. He is neither a “pacifist” nor would he wish to see a “German peace.”

On the contrary, coming of a freedom-loving race, in whose veins flows the blood of Wallace and Bruce, he sees that this war, and it is the greatest and last of all wars, must be fought out to human sense to a final issue; but let the issue be clear. We are battling, not only against militarism, but logically also against the exploitation of the workers and all forms of tyranny, against economic as well as political or militaristic slavery. The weapons of our warfare are not carnal, but it is essential if we are to fight spiritually, *that we get our diagnosis correct.*

“Take away wealth, fame, and social or-

ganizations, 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.”—S. & H., p. 239.

“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.”—S. & H., p. 226.

STEPHEN H. ALISON.

Lowell's Socialist Parable

When the late William T. Stead in 1895 issued his series of “The Penny Poets” from the “Review of Reviews” office, London, No. 4 of that series was “Selected Poems from James Russell Lowell,” with a most interesting commentary by Mr. Stead on “His Message and how it helped me.” In reproducing “A Parable,” which is one of Lowell's best-known poems, we also quote, by way of introduction, the following comments of Mr. Stead:

“It was in harmonizing the broadest humanitarianism with the strictest orthodox theories of the divine mission of Christ, that Mr. Lowell was most helpful to me, for he enabled me to hitch on all that was best and noblest in human endeavor to the old old doctrine of Calvary. He has been, and long will be, the most potent preacher of the living Christ that this century has produced. . . . There is no questioning of the sacraments. They are all left just where they were. But the test is applied with loving but unsparing severity: “What are you doing with the least of these, my brethren?”

A Parable.

Said Christ, our Lord, I will go and see
How the men my brethren, believe in
me.”
He passed not again through the gate of
birth,
But made himself known to the children
of earth.

Then said the chief priests, and rulers, and
kings,
“Behold, now, the Giver of all good things,
Go to, let us welcome with pomp and state
Him who alone is mighty and great.”

With carpets of gold the ground they spread
Wherever the Son of Man should tread,
And in palace-chambers lofty and rare
They lodged Him, and served Him with
kingly fare.

Great organs surged through arches dim
 Their jubilant floods in praise of Him;
 And in church, and palace, and judgment-
 hall
 He saw His image high over all.

But still, wherever His steps they led,
 The Lord in sorrow bent down His head,
 And from under the heavy foundation stones
 The son of Mary heard bitter groans.

And in church, and palace, and judgment-
 hall
 He marked great fissures that rent the
 wall,
 And opened wider and yet more wide
 As the living foundation heaved and
 sighed.

"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?"

"With gates of silver and bars of gold
 Ye have fenced My sheep from their
 Father's fold;
 I have heard the dropping of their tears
 In heaven these eighteen hundred years."

"O Lord and Master, not ours the guilt
 We build but as our fathers built;
 Behold Thine images, how they stand
 Sovereign and sole, through all our land.

"Our task is hard, with sword and flame
 To hold Thy earth forever the same,
 And with sharp crooks of steel to keep
 Still, as Thou leftest them, Thy sheep."

Then Christ sought out an artisan,
 A low-browed, stunted, haggard man;
 And a motherless girl, whose fingers thin
 Pushed from her faintly want and sin,

These set He in the midst of them,
 And as they drew back their garment-
 hem,
 For fear of defilement, "Lo, here," said He,
 "The images ye have made of me!"

"That is the Christianity that is wanted
 for our day, for every day—a Christianity
 that refashions the character of the indi-
 vidual and makes him feel and see in every
 departure from the divine ideal in his fel-
 lowman or woman, a concrete blasphemy
 against God and His Christ. The helping of
 man is the best serving of God. It is the con-
 stant vibration of the same idea in all his
 more serious verse that will make Lowell the
 poet-prophet of the Christian Democracy."

"Feed the Famished Affections"

(*Republished by Request.*)

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

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

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

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

Because it has seemed that the world
 which is passing away has been mortal
 man's world and hence in its government
 lacking in the qualities woman specially em-
 bodies,—intuition, affection, virtue, refine-
 ment,—now at its judgment day is her op-
 portunity to exercise the fullness of "wom-
 an's rights, to point to heaven and lead the
 way." At last the measure of love—which is

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

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

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

ALICE BOYD.

The Etherial World

[As the author of *Science and Health* found her way to the medicine of Mind

through investigating and experimenting in Allopathy and Homeopathy, so do scientists these days approach ultimate truth through similar methods, while time makes ancient good uncouth.

The following brief extract from a resume of scientific conclusions epitomized by Sir Oliver Lodge in *McClure's*, will interest "all who have hearts," interpreting as it does, the spiritual faith and hope of the ages, with practical knowledge acquired in ways which the average man can follow and comprehend. A. B.]

What we call "matter" can be regarded as a modification of ether.

Of course we do not really now apprehend directly, anything about modified ether; that idea is a scientific inference or guess.

Perversity of more than one kind is indeed frequently encountered by those who study and try to expound the subject in its present unorthodox and discredited stage. We are not the first, nor shall we be the last, to run the gauntlet of prejudice and well-intentioned animosity. We have also to contend against the still more depressing folly of fanatics who rush in and unload cargoes of irresponsible gush. So the contest must continue for a time.

Now let us appeal to facts, and see where we stand. The facts and their evidence are recorded elsewhere, in a multitude of books of varying shades of authority; but all records agree in a certain general outline, which I shall proceed prosaically to delineate:—

The dead are in no way extinct, nor do they differ from other human beings. They retain their character, their memory, their full personality, and are surprised to find themselves so unaltered. They still have bodies, of a kind which suits them, now, at least as well as the old ones did previously. In fact, they feel so much the same that they often have difficulty at first in realizing that they have crossed the boundary and are no longer alive in the old sense; many have to be told this, with some iteration, before they realize the fact. But when they come to themselves, fully, they find that they retain their interest in the affairs of earth,—the love and affections of the best of them are even stronger than before,—and they beg survivors not to lament their departure overmuch, nor to grieve as if they were permanently lost and gone. They are essentially still with us.

They sometimes even try to advise and help us, to the best of their ability.

I do not say that the same condition is experienced by all. There are selfish people

on the other side, as there are here. There must be some unhappy ones who have to rise in the scale of spiritual existence before they are able to do anything but absorb the help of others. While some no doubt there are, so high in spiritual grade, that about their special experiences and powers it would be presumptuous to speculate.

Those I know most about, and therefore speak of chiefly, are the energetic healthy young men who have made the great sacrifice, whose earthly careers were cut short by violent death, and who were and are vividly interested in the affairs and affections of earth. The place they are in, if place it can be called, is not "heaven," nor anything like it. They are not ready for the Beatific Vision till they have gone much higher. They are with comrades and friends, amid beautiful surroundings; they have music and all the best things of earth, and once they have grown accustomed to the new life, they perceive how full of interest and opportunity it is, and they express no wish to return. Their state may be named as Paradise—a sort of Garden of Eden; and it is surely in harmony with authoritative teaching, through apparently not with orthodox belief, that (like the penitent thief) those who have mercifully been allowed to expiate their offenses, or who have entered into the spirit of sacrifice and have striven amid hardships to do their duty, should quickly find themselves in Paradise, there to do what they can to help those below them—whether on earth or not—and gradually to fit themselves for higher spheres of activity, where their talents may be employed in special service and where they may ultimately rise to unimagined joys.

As time goes on, and those left behind rejoin them, they gradually rise to higher states of being, of which at present the description is but meagre, save in the writings of Swedenborg and other mystics, the value of whose testimony I do not pretend to estimate.

Those in higher states may come sometimes to console, or to inform or, as in recent times, to take part in the world struggle; but they do this from high motives and in a missionary spirit; nor does there ever come a time, nor can such a height be attained that a call for personal service may not be heard and attended to. Personal aspiration and appeals from those in distress ascend through all the grades of being, and are sure of sympathetic reception; while, in an emergency, a world call to painful duty and lowly service may be responded to, even by the Highest.

“The Kingdom of God Is Within You”

Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
This for a hermitage.

—Lovelace.

(We are privileged to publish for the first time in English this rarely beautiful letter written by Rosa Luxembourg to the wife of Karl Liebknecht from the Breslau Prison, in December, 1917.)

It is a year now that Karl lies in the Luckau. I have often thought of it this month. And exactly a year ago you were with me in Wronke, shared your beautiful Christmas tree with me.

It is my third Christmas in my cell, but don't take it tragically. I am as calm and joyous as ever. Last night I lay awake a long time—I can never sleep nowadays before one o'clock, but have to be in bed by ten, then dream all sorts of things in the darkness.

Last night, then, I thought how remarkable it is that I live always in a joyous intoxication without any particular reason. So, for instance, I lie here in the dark cell on a mattress hard as stone. About me in the building reigns the usual deathly stillness. One imagines one's self entombed. A light-spot from the lantern which burns before the prison all night long, patterns itself on the ceiling. Now and then I hear the muffled vibration of a train passing in the distance, or, very near, beneath the window, the throaty cough of the guard as he takes half a dozen slow steps in his heavy boots to ease his stiff legs. The sand crunches so hopelessly under his footfall, that the whole desolation and inescapability of existence ring through the damp, dark night.

So I lie alone, quietly, wrapped in the manifold black sheath of winter—the darkness, the boredom, the unfreedom of it—and yet my heart beats with an unknown, incomprehensible, inner joy, as though I walked through meadows in radiant sunlight. And in the darkness I lie smiling on life, as though I knew some secret charm which would give the lie to everything that is mean and dreary, turning it into sheer radiance and joy. And all this time I search within me for the cause of this joy, find nothing, and have to smile again at myself. I believe the secret is nothing but life itself; the impenetrable darkness is as beautifully smooth as velvet if one will only see it rightly. And in the grinding of the wet sand under the slow, heavy footfall of the guard, there rises a wonderful song of life—if one only knows how to listen. In

such moments I think of you, and wish, I might share this magic key with you, so that you might always, and under all conditions, realize the beauty and the fullness of life, that you might live in the same intoxication, walking as through meadows. I do not mean to tempt you to asceticism and to imaginary joys. I welcome for you all real joys of the senses. It is only that I would give you, if I could, my inexhaustible inward cheer; that I might know that you walked through life wrapped in a star-embroidered cloak, sheltering you from all that is small and trivial and disheartening.

From THE LIBERATOR.

REALITY.

(Specially for The Christian Scientist)
Far on the summit of Truth's holy mountain,
Above the darkness of the carnal dream,
On happy heights, where Love's immortal fountain
Forever flows, in pure, unsullied stream.
Man doth abide, O, state of blessed being!
Tormented not by sin, disease or strife;
The mists disperse,—the light of Mind revealing
A perfect consciousness of endless life.

—EDMUND K. GOLDSBOROUGH.

GIVE ME MY DREAMS!

Give me my dreams. All else is naught,
At price of pain success is bought;
We struggle upward but to fall;
The prize we grasp but holds us thrall.
The lips that cheer us through the years
Some day smile not for all our tears;
We build a while we know not what,
And the toiler, he is soon forgot;
Give me my dreams!

Give me my dreams. A child am I,
Who stands in darkness but to sigh,
Until a hand doth backward roll
The gray, damp mists about my soul,
And then—oh, dream of dreams that cheers—
They come, the loved of others years,
And voices whisper soft and low
The loving words of long ago:
Give me my dreams!

Give me my dreams. Oh, little maid,
With whom of old I laughed and played;
They say the ivy loves to creep
Above the grave where now you sleep;
They say the robin's song no more
Can wake you as it did of yore;
What matter? Still in dreams you creep
Unto my side a tryst to keep:
Give me my dreams.

Give me my dreams. All else is dross,
But still I count it little loss,

For yet in dreams the bright stars burn
As in the years to which I turn,
White hands reach to me through the mist,
By lips I love my lips are kissed;
My whole life's fields are love aglow
As they were once, ah, long ago:
Give me my dreams.

—SELECTED.

THE TEN COMMANDMENTS.

Exodus XX. Deut. V. 4—22.

The Lord Most High to Sinai came,
And from it spake 'mid smoke and flame.
1. "Worship no other gods than me,
2. Unto no image bow thy knee.
3. Take not My Holy name in vain.
4. On Sabbath from all work refrain.
5. Thy parents reverently obey.
6. Thy brother man thou shalt not slay.
7. Be chaste in thought, and word and deed.
8. Steal not however great thy need.
9. False witness thou shalt not declare.
10. To covet aught not thine forbear."

By ROBERT ALISON.

Editor and Publisher "The Ballad Minstrelsy of Scotland." Author "Anecdote of Glasgow," etc.

"THOU GOD SEEST ME."

Gen. XIV. 13, Psalm CXXXIX, 1—12.

If from Thy presence Lord I seek to flee,
And like a bird that leaves its downy nest,
From dawn in east to sunset in the west,
I wander, wayward, over land and sea,
Essaying thus, Lord, to escape from Thee,
To find some spot where I may shun Thy quest,
Some secret place where I may hidden rest,
How vain and foolish would my striving be;
Should I ascend to highest Heaven height,
Where angel hosts obey Thy high decree,
Or sink down to the deepest shades of night,
I still would be encompass'd Lord by Thee
In deepest darkness, or in dazzling light,
Almighty God, Thou ever seest me."

By ROBERT ALISON.

Editor and Publisher "The Ballad Minstrelsy of Scotland." Author "Anecdote of Glasgow," etc.

"THE EARTH IS THE LORDS."

"The land shall not be sold forever,"
Saith the Lord;
"Sword titles shall the sword dissever,"
Saith the Lord.
"They who reap where others sow,
They who take what others grow,
As they mete, their measure know,"
Saith the Lord.

"The land shall not be sold foverer,"
 Saith the Lord;
 "Of this I have repented never,"
 Saith the Lord.
 "Not a letter, word or line
 Can the preachers quote of mine
 Taking earth from thee and thine,"
 Saith the Lord.

—COVINGTON HALL.

*THE WAY OF KINGS—CROWNED
 AND UNCROWNED.*

Think ye not that God is idle and your own
 the Supreme Will,
 For the wrecks that strew the ages
 tell that Right is reigning still.
 Dream ye not that Mammon conquers,
 gold forever will control,
 For the shell is not the substance,
 and the flesh is not the Soul.
 If ye doubt it, pause and listen;
 Lift aside the veil of time.
 Where is Rome and all her splendor?
 Where is Athens, the sublime?
 Where are all the Persian millions?
 Where the proud Egyptian host?
 Tell me, does imperial Carthage
 still adorn the Afric coast?
 Where the empire of the Incas?
 Where is Montezuma's throne?
 Where is Spain and Spanish glory
 in the world once called her own?
 Where are India's mighty princes?
 Where are Babylonian kings?
 Tell me, ye who kneel in worship
 at the shrine of blood-bought things;
 Pride and fear can never answer—
 ye are swelled with folly vast—
 Neither do ye heed the lesson
 that is taught by ages past.
 Like the scribes of ancient Judah
 ye depend on mortal might,
 But the buried Christ is risen,
 and the faith still lives tonight.
 Love and freedom are the powers
 o'er the human heart and soul,
 And undaunted they are marching
 ever onward to the goal.
 Empires into dust have crumbled, king-
 doms moulder to decay,
 But, unwearied, manhood marches
 on to conquest every day:
 Over Caesars, empires, Pontiffs,
 over prisons, thrones and shrines,
 Moves the Race forever forward
 Where the star of freedom shines.

—COVINGTON HALL.

*THE HEART SONG OF THE RUSSIAN
 PEOPLE.*

It was fearfully hot in the Russian
 theatre. But every one remained to the
 very last tone. And then came the won-

der, the surprise, the thing that did not
 belong to the play at all, the proletarian
 thing. For now it was no longer the stage
 who was singing, it was not alone the or-
 chestra, the people were singing. They
 stood singing, they left singing, they
 crowded singing through the exits. They
 marched down the stairs singing. The
 house sang from the gallery to the pit. The
 song rose up, the song grew, the song
 threatened, swore, pounded, that proletar-
 ian song, that song of humanity, the song
 made up of awkward words, that uncouth,
 that fighting song, that primitive, rallying,
 uniting song:

Arise ye pris'ners of starvation."
 Arise ye wretched of the earth,
 For justice thunders, "It is finished,"
 A better world's in birth.

No more tradition's chains shall bind us,
 Brothers ye, no more in thrall!
 Earth shall rise on new foundations,
 Man has been naught, he shall be all.

'Tis the final conflict,
 Let each stand in his place,
 The one great brotherhood
 Shall be the Human Race.

—SELECTED.

FEAR.

"The fear of man bringeth a snare; but
 whoso putteth his trust in the Lord shall
 be safe." (Prov. 29: 25).

Fear is "of the earth, earthy." It could
 never enter into divine Mind, for since God
 is All-in-all, He could only know it through
 fearing Himself. It is of necessity equally
 unknown to spiritual man. We cannot be
 conscious of fear without denying God. It
 is the direct admission of a power other
 than that of God, the basis of all idolatrous
 thinking. It has been found again and
 again that the fear of a thing is conquered
 through right thinking, the thing feared
 has also been overcome. It had no being
 except what was lent to it through fearful
 thinking.

ELLA NOLCKEN.

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.

Heaven: A World of Four Dimensions

(Specially for *The Christian Scientist*.)

By F. L. RAWSON, (AUTHOR, "LIFE UNDERSTOOD.")

All advanced Scientists now agree that the material man has no reality; that is to say, he is merely a false illusory sense of the real man, and that one day we will all wake up to find that we always were, are now, and always will be, perfect beings, in a perfect world, governed by a perfect God.

Many people now are beginning to see that heaven is a world of four dimensions;

although when I first stated this in one of our principal London daily papers the head of the Christian Science Publication Committee wrote a letter saying that Mrs. Eddy had never said anything of the sort. He had forgotten altogether about her having spoken of the fourth dimension of Spirit, and evidently did not know that both Paul and John referred to this fourth dimension in their own symbolic language.

Since Einstein's work was made public, ordinary scientific men are beginning to see that perhaps the explanation of many of the difficulties in the material world is that it is a four dimensional world seen three dimensionally. Heaven being a world of four dimensions, everything we see round us is something in heaven seen materially, seen falsely. Your spiritual self never leaves heaven, that is to say is always here, and when the material man disappears from sight the spiritual man does not leave heaven and must be seen again. As a matter of fact he is seen again as a little child which grows up and in its turn disappears. The one who has passed on wakes up to find himself in another material world with another material body, working out his salvation. The reason for this is given in my writings. This material being, if he is not sufficiently purified in his mind to dematerialize in the way that Elijah and our Lord did, will pass on again and again until ultimately he dematerializes; that is, the material man loses his false sense of existence.

In time, even if there were no such thing as the end of this material universe, a man must have his mind gradually so purified as he passes through the successive worlds, that he must dematerialize and wake up to find himself in heaven. In each of these worlds more and more people dematerialize, and the probability is that there is a world in which nearly every one dematerializes soon after reaching it. All these worlds, as it were, interpenetrate; that is to say, they are only a false concept about the one perfect, spiritual world in which we really exist.

Now let us come to reincarnation. The theory of reincarnation teaches that the ego leaves this world and after passing through

a successive series of worlds and coming again through them backwards, it reaches this world about 1,500 years after it has left, when it wakes up to find itself in the body of a little child, having gained from its experience in the successive worlds through which it has passed. There are various fallacies here; first of all, the ego is your spiritual self, and this ego, being part of God's consciousness, never can improve. Secondly, the ego, being a perfect spiritual being, never does leave heaven, heaven being here and now.

Reincarnation is an attempt to show why one man is born into trouble and another man is born into happiness, but it merely places the difficulty farther back. It says that if a man is born amidst vicious surroundings, and dies a painful death after a miserable life, it is because he did harm in his last incarnation. But why should he have done harm in his last incarnation? There is no reason for it at all. Some say it is because he did not utilize his previous incarnation properly. Thus the difficulty is placed back, further and further, until ultimately people will say "why does one nebula start out for an improving career, while another goes through a series of hells?"

Everything a man is going to do is fixed beforehand in what I call the cinema pictures, and fatalism would be true if it were not that by true prayer, and by true prayer alone, can we alter these cinema pictures called our forthcoming material existence. Man's progress therefore depends upon the number of seconds during the twenty-four hours that he is thinking of God and heaven. The injunction of the prophet Isaiah that those would be kept "in perfect peace whose mind is stayed on Thee" (God) *Is.* 26:3): his statement, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Ch. 45:22): the advice of our Lord when He said, "Seek ye first the kingdom of God; and all these things shall be added unto you" (Luke 12:31), can now be understood and their value appreciated and proved in our daily life.

God Is Love

When the great apostle to the Gentiles wrote that "love is the fulfilling of the law," he knew whereof he spoke, as also did the disciple whom Jesus loved when he stated categorically "God is Love."

"The vital part, the heart and soul of Christian Science, is Love," wrote the beloved founder of that teaching, and she exemplified in her life what she inculcated in her writings, for surely no mother's heart ever throbbled more fondly with love for her first-born, than did the loving mother heart of her go out toward the hungering and

thirsting heart of humanity, starving on the husks of obsolete theology and ecclesiasticism: "Feed the famished affections; . . . Love is reflected in Love; . . . For God is infinite, all-power, all Life, Truth, Love, over all, and All."

That fervent religious exhorter and mystic, William Law truly said: "The Spirit of Love, wherever it is, is its own blessing and happiness, because it is the truth and reality of God in the soul, and therefore is in the same joy of life, and is the same good to itself everywhere and on every occasion. Would you know the blessing of all blessings? It is this God of Love dwelling in your soul, and killing every root of bitterness, which is the pain and torment of every earthly, selfish love. For all wants are satisfied, all disorders of nature are removed, no life is any longer a burden, every day is a day of peace, everything you meet becomes a help to you, because everything you see or do is all done in the sweet, gentle element of Love."

Heaven will be manifested on earth when all mankind sufficiently realize the meaning of the words: "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God."

Lao-Tze, the Chinese sage, had a divine illumination like unto that of the Swedish seer Swedenborg, when he said: "He who being a man, remains a woman, will become a universal channel. As a universal channel the eternal virtue will never forsake him. He will re-become a child." This will be well understood by those who are familiar with Swedenborg's dictum that woman is the Love of God and man is the Wisdom of God.

To quote from the beautiful hymn so familiar to us in the Christian Science Hymnal:

"Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams,
To fill them ev'ry one."

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. . . . No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. . . . God is love; and he that dwelleth in love, dwelleth in God, and God in him. . . . There is no fear in love; but perfect love casteth out fear. . . . He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John, Chap. 4). Charles Kingsley, the English novelist, preacher and Christian Socialist, expressed the same thought as the apostle of love when he wrote: "We only know our relations to God through our relations to each other. . . . The Garden of Eden surely exists

still on earth, for those who have faith and purity enough."

"Love thine enemies," said Mary Baker Eddy, in an article published in *The Christian Science Journal*, September, 1890, "is identical with 'thou hast no enemies' . . . 'We have no enemies.' Whatever envy, hatred, revenge,—the most remorseless motives that can govern mortal mind—whatever these can do shall 'work together for good to them that love God.' Why? Because He has called His own, armed them, equipped them, furnished them defences impregnable. Their God will not lose them; and they cannot lose their God. Though they stumble and fall, yet they rise again the stronger and more assured, to press on faster than before. . . . they have found their strength made perfect in weakness, and their fear is self-immolated. This destruction is a chemicalization whereby old things pass away and all things become new. The worldly and material tendencies of human affections and pursuits are thus annihilated; and this is the advent of spiritualization. Heaven comes down to earth and mortals learn the lesson at last: 'I have no enemies!' . . . Even in belief you have but one (that not in reality) and this one is yourself,—your erroneous belief that you have enemies; that evil is real; that aught but good exists."

To the sublime idea of God as the infinite Father of all taught by Jesus, Christian Science has added the loving concept of God as our infinite Father-Mother, for perhaps the tenderest of all love is that manifested by a mother to her babe, and it finds its expression in the child-prayer of Christian Science:

Father-Mother God,
Loving me,—
Guard me when I sleep,
Guide my little feet
Up to Thee."

In "Hymns of the Ages," consisting of selections from *Lyra Catholica*, *Germanica Apostolica*, and other sources, there appears this beautiful hymn which may be fittingly introduced here.

"Earth, with her ten thousand flowers,
Air with all its beams and showers,
All around, and all above,
Hath this record, 'God is Love.'

"Sounds among the vales and hills,
In the woods, and by the rills,
All these songs, beneath, above,
Have one burthen, 'God is love.'

"All the charities that start
From the fountains of the heart,
These are voices from above,
Sweetly whispering 'God is love.'

"Earth, with her ten thousand flowers,
Air with all its beams and showers,
All are voices from above,
Loudly sounding, 'God is love.'"

The intense capacity for loving which is engendered by a spiritual understanding of the Truth, and has imparted a divine enthusiasm to the lives of many so-called mystics, found perhaps its most poetical expression in the following hymn by Madame Guyon, taken from the same source as the preceding, and entitled "Adoration."

"I love my God, but with no love of mine,
For I have none to give;
I love thee, Lord; but all the love is thine,
For by Thy life I live.
I am as nothing, and rejoice to be
Emptied, and lost, and swallowed up in thee.

"Thou, Lord, alone, art all thy children need,
And there is none beside;
From Thee the streams of blessedness proceed,
In Thee the blest abide,—
Fountain of life and all-abounding grace,
Our source our centre and our dwelling-place."

STEPHEN H. ALISON.

Nature

(Specially for *The Christian Scientist*.)

BY E. K. GOLDSBOROUGH.

Referring to nature, Mrs. Eddy has said: "In sacred solitude divine Science evolved nature as thought and thought as things. This supreme potential Principle reigns in the realm of the real and is 'God with us' the I Am."

It has been our custom to analyze nature, according to erroneous sense-perception and consequently we have come to regard it as forever changing and disintegrating when in reality it is intact and indissoluble.

The mental mist, called matter, which we can attribute to false thinking, apparently conceals the spiritual fact about man and the universe, but as the mist evaporates, the Truth is revealed and a perfect realm discerned.

We have been accustomed to regard the visible universe as a fundamental reality, whereas it is "the picture of the Mind's eye, the expression of thoughts, the hieroglyphic record of the art and meditation of Deity." (Mrs. Eddy).

It is evident even to deluded mortal sense that what we call nature is responsive to a life-giving, restorative influence, which is evidenced by the ever-recurring spring-tide, when the birth of buds and rustle of awakening leaves reveal a Principle which is forever operating through the Law of Growth.

The flowers of the forest, the majestic

mountain, the river and ocean are sacred symbols of divine loveliness, and "point to Mind, the spiritual intelligence they reflect." (S. & H. 240).

To the writer's comprehension, it is absurd to aver that the wonders about us are "unreal" and "non-existent." The idea that something could originate from nothing, or, an effect exist without a cause is unthinkable and inconceivable. "Even illusion is true as illusion," spake Tagore, and it is apparent that if an illusion exists it is primarily a mental misconception. Hence, if the world about us appears material and discordant it is solely because we are regarding a perfect universe through a false medium (fleshly sense), and consequently are suffering from self-imposed ignorance.

God has endowed man with the priceless power to think, but we are commanded to think according to a Perfect and Spiritual Standard (Thou shalt have no other Gods but me) and unless we do, we shall necessarily become involved in inconceivable disorder. When, however, we learn to use our mentality from spiritual premises, then will we partake of the fruits of eternal Life, Truth and Love.

The dawn of a divine day, in which materialism has no place, is at hand and we, as individuals, can hasten the millennial hour by correcting our thought and subjugating mortal self.

In an article, entitled, "The Way," Mrs. Eddy has written: "A radiant sunset, beautiful as blessings when they take their flight, dilates and kindles into rest. Thus will a life corrected illuminate its own atmosphere with spiritual glory and understanding."

Practical Immortality

[The following is a resumé of the main ideas and knowledge on the subject of increasing interest since the great war, knowledge thus far proved and unusually well stated in the very recent book by May Wright Sewall, "Neither Dead Nor Sleeping."

Because "Christian Science excludes all error and includes all truth," it is well for Scientists to prove all things; it is plain that there is no premium on ignorance, but "observation, invention, study and original thought are expansive", improving academics are requisite (S. & H.), since it is only step by step that we can ascend out of the relative and temporal into the absolute and eternal; and while it is obvious that different states of consciousness cannot be together or commune, it is equally obvious that the universal belief in death is being so rapidly destroyed that man as God's consciousness, one consciousness, is already appearing, and the hour has struck for taking the "indispensable human footsteps," to avail ourselves of the practical help and joy of the eternal fact

as it comes through to our present, every day human existence, that there is no death and there are no dead. The writer knew Mrs. Sewall, and feels that her vast intelligence, wide and various culture, and above all, her real love for her fellowman and her long service in his behalf fitted her specially to accumulate and pass on for his benefit these accurate and verified conclusions, on the way towards final demonstration of man's real being and heritage, and all thinkers know it is wiser to listen and learn "how can these things be," than to deny or ignore any body of truth because we do not understand it. The writer is individually responsible for this article.—ALICE BOYD.]

NEITHER DEAD NOR SLEEPING.

In nature things are not real, any more than they are strong, any more than they are valuable in proportion to their size and their obtrusiveness. The most real, the most productive, the most powerful forces are often the finest, the most subtle, the most elusive. These I believe to be indispensable to the next forward step of our race. These forces must be acknowledged, studied, analyzed, mastered and directed, that human progress may not be hindered by skepticism, by superstition, or by inertness; for the growth of man's knowledge of the world demands a new geography, a new physics, and a new chemistry.

Good and simple souls, devout and God-fearing, have from the beginning of historic time claimed a knowledge of immortality. How has such knowledge been gained? Exactly as any knowledge of a foreign country has been gained,—by going thither or by receiving thence intelligent guests capable of giving an accurate account of what they have witnessed or experienced. The important thing is that we shall know the law by which one may enter and explore the life beyond. After dissolution, the human being experiences no change of essence or of character. The only changes are in its environment and in its capacity for movement and for communication. It finds itself unclothed of flesh, but clothed upon with as real a body of finer texture which we may name *ether*. This word, a few years ago unknown and more lately uncomprehended, we now know names a stuff capable of analysis and adapted to as definite a use in the unfolding of humanity as is the physical atmosphere, some elements of which have now for centuries been known to man. It is the inhalation of the ether within the atmosphere by the mind, that keeps the mind in vital relation with its fleshly encasement.

Death is the severing of the etheric bond. The tenant is thus cut off from its connection with the ether within the atmosphere, a substance whose elements are not yet discernible or tangible to mortal comprehen-

sion. The tenant [human mind] is sometimes called spirit, sometimes soul by those who without knowledge believe it the permanent substance of the human being. The tenant thus unhoused finds itself to be still itself, moved by the same emotions, passions and aspirations as before. It finds every mental, emotional and spiritual aptitude quickened by its release from the flesh. It soon realizes that the flesh which was its chief instrument, was also its chief impediment. Relieved of this impediment with its carnal passions, which must always be distinguished from the passions of the soul, the tenant naturally sets about learning all about its new conditions, and if it has strong ties with those who still remain on earth, it sets about the task of readjusting its relationships.

Just as on earth there is no historic age that has not produced illuminated men and women who have solved the question of the origin and the destiny of man, vaguely perhaps but nobly still, so on the other side, the law of evolution has been working and severed souls have sought return, and done so successfully; but just as with inventions and discoveries on earth, one age has sought out and another age has availed itself of discovery or applied the invention; so here, what the seekers found, remained inoperative, until in fullness of time an age should come, a day, *this* day, when in increasing numbers those who have experienced death, have united to concentrate upon the earth plane, where loved ones have been left. This force of mass has operated to draw the longings of survivors to the plane immediately reached through death, where ether as an atmosphere takes the place of air as an environment.

Desire always precedes attainment. A desire must be approximately universal before attainment can be reached by numbers of appreciable consequence. Human affection is as subject to evolutionary law as is any other human quality. Affections exist in all created beings; but their development and their intensity depend upon the stage of evolution reached. Only within recent centuries have human affections approximated maturity; so only within the same period have human affections with any degree of universality, survived death, feeling longings back to earth.

It is through ether's being inhaled by the mind so to speak, that the mind is held to the body at all. After death, connection with the air, the atmosphere, is quite relinquished, because the air is used only by the mortal body; but the mind is still sustained by ether, and consequently the mind has the power to relate the pure ether in the realm which succeeds death, to the ether which exists on this plane of life only as an envelope of our atmosphere and as an interpenetrating fluid, still unrecognized by most humans.

Thus the mind, after death, by long series of experimentations, finds the earth plane, so to speak, through the etheric route. Not until those on earth were far enough developed affectionally and spiritually, to respond in proportionate numbers, to their united longing, was the discovery made available for the common use of humanity. After Columbus came, it was still more than a century before Europe as a whole was awakened to the fact that half the earth was yet untrod by her sons, and learned the availability of this New World beyond the seas. Similar to this, is the conquest of Earth by the departed, and the conquest of Death by the surviving.

At last, many people, investigating only for the solace of their wounded hearts, have experienced an unanticipated illumination of intellect, and they know the etheric plane as others know the existence of the Atlantic—because they have crossed it. They know the land, the realm, the plane, the condition beyond death—to continue the parallel—as others know the lands that border the eastern shore of the Atlantic; because they have visited them, or because they have held close converse with those whose home is there and who are wonted to its conditions, its occupations, its current thought.

Ether, which is the envelope and the interpenetrating vitality of the earth's atmosphere—is a condition of mental life on the mortal plane, and is the body of the mind on the next plane, and hence is the medium of communication between the two spheres.

So soon as the mind discovers that the etheric realm (etherial world) to which it has gone, is one in substance with that element, it knows it can descend to its former home by virtue of this unity of elemental character.

The next desire of the entity, of the ego, is to be recognized when it returns. One of the most painful experiences of the human soul is to seek out its own, either only to find that they are not its own, or to find its own oblivious to its persistent presence. If, however, he discerns that the apparent infidelity is produced by an honest skepticism of his own continued existence, continued identity and consequent continuing affection, he is filled with pity for the pain born of ignorance, and sets about trying to remove the pain by imparting new knowledge; and the human heart, grown more tender, refined and sensitive than in any preceding age, is more susceptible to the presence of Spirit. Religious people of diverse creeds are reminding one another that angel visitations, communications made by the dead to the living are assumed and related in all sacred books, and constitute a part of the evangelistic record of the Apostles.

The returned friend is instantly conscious

when he becomes the subject of reflection, and he lingers near and appeals to his friend until the latter will say that he is conscious of the visitor's presence. For example, you will hear one say, "If I did not know it to be impossible, I should think my brother was here last night." The assumption that return is impossible, of course, retards recognition after the return has been accomplished.

A curious fact is that *consciousness* is hardly realized by one who is really awakened. This is due to the fact of his being as independent of time as of space; what, measured by time, would take an hour, perhaps two hours to occur, has really happened in an instant.

Communication between spheres is made possible by the fact that ether, which is common to both the ante- and the post-mortem planes, has the quality which enables it to receive and transmit vibrations of all kinds, no matter on what plane or in what source they originate. One of the first pleasant discoveries made by the departed is that he is not without a body, that is, a covering for all his faculties and functions—for himself. One of the qualities of this covering of the sentiments is that when active it is projected in the direction of its desire. People who are reciprocally sympathetic, congenial as we say, are bound together by the sentiments we have mentioned. Love is the most vital, the most powerful of the emotions. Those who love, think of each other after death has separated them physically. Ether, almost infinitely more delicate than the earth's atmosphere, is of course proportionately more sensitive and more fluid. As a word uttered, even in a whisper, causes the atmosphere to vibrate and through this vibration carries the word to the ear, so a thought affects ether, causes a vibration in the etheric realm and is conveyed to the ear of the listener by a series of etheric waves which are set in motion by this vibration. If the person who suddenly feels as if a departed loved one were present, would assume the listening attitude, he would create gradually a pathway for the planned, intentional interchange of thoughts, feeling, etc., between the two planes. This is simple—is a matter entirely within the realm of science, as are all increased knowledge and new perception.

The envelope of the individual is the extension beyond the physical form, having the same form that the flesh has. This survives death, and is the body with which the mind, the entity, finds itself clothed after death. We have the phrases, "So and so has a pleasant atmosphere, an harmonious atmosphere," a literal statement of fact just as provable as any other fact that can be stated about a person.

Thought is ultimately as independent of

vibration as electricity already is of wires. General ignorance of substance and of *modus operandi* does not interfere with the use of those means of communication between people at different points of space on earth, nor should a general ignorance of psychology prevent us from receiving the benefits of communication between people in different states and conditions of being.

MAY WRIGHT SEWALL.

Some Extracts From Religion and Psychic Research

By Sir Oliver Lodge.

It is not to any form of ecclesiasticism that I have been brought back, nor to any of the many accretions which, in the process of time, have superseded and confused the earlier teachings, but to the essentials, the main teachings of the Gospels.

First, the existence of an immaterial realm is established; and that surely is the fundamental basis of all religion. If there is no other world than this material order of things which appeals to the senses, then, though there may be high and self-sacrificing morality, there can be no Theology and no religion. The existence of a spiritual universe, above and distinct from matter, one that can be apprehended by the mind and spirit, but not by bodily organs inherited from the animals, is surely the first essential.

A second essential to religion is that even here and now we are not cut off or completely isolated from that higher order of things, but that we can receive inspiration and help from it, and can reach out to it by aspiration and prayer. Mind can commune with mind, without material means of communication, but simply and directly by a transmission or reception of ideas, of thoughts, of feelings, of aspirations.

Hence, both aspiration and prayer are justified; the one is the receiving power, possessed it may be, by only a few,—the few in whom we recognize genius,—the other is the transmitting power, possessed apparently by all, or at least by all who have not obscured and smothered their better nature. Unworded petitions and aspirations can reach their goal.

Continued existence, with full responsibility for our thoughts, words and deeds, is conspicuously taught by those with whom we are in communication. A few quotations from messages actually received from the other side may suffice to illustrate this.

"We live in a place where the only test is character . . . The man arriving here finds this world very much what he has made it. You see the result of your life's work, thoughts and deeds. There is no sudden transformation. You are as you were . . .

What burdens the soul most is selfishness, what helps it most is love. Every man goes to the place he has made for himself according as his life has been."

The simpler facts that we learn about continued existence, and about the possibility of descent from higher regions or states for the achievement of some good object or the help of our fellows, is surely in accordance with the main revelation of the Christian religion.

That a lofty Personality should descend and dwell among us, and should be able to accomplish many things apparently miraculous and beyond the order of nature as at present known to us, is likewise reasonable according to our psychic experiences and instructions. In fact, the narrative of the Gospels puts on a vivid aspect, it clothes itself with renewed vitality. Especially is this true of such episodes as the Transfiguration, the Divine Voice of the Baptism, the Appearances during the forty days.

Surely it is no light matter to have these things confirmed in general outline by actual observation and psychical discovery.

Medieval and superstitious doctrines will have to be discarded. The long sleep in the grave is one of them. We never enter the grave. Another thing to be discarded is a distant Day of Judgment, at which we shall be appraised or condemned, with no sort of intervening activity, nor any immediate outlook, save a close imprisonment until the day of gaol delivery. In reality, Judgment is inevitable and is immediate. It is life-long and natural and sane and just. No arbitrary sentence of only two kinds—Bliss on the one hand, Damnation on the other.

There will be judgments of every grade, corresponding to the "many mansions" which have been prepared for us. Nor is there any place of unending torment. Not even the deepest-dyed criminal can be regarded as utterly hopeless. There also are grades so high in the scale of existence that no conception which we are able to form can approximate their grandeur. So that the language of the book of Revelation may be the best and only way of conveying to us some idea of the glories which shall some day be revealed.

So far as I apprehended the things we are told, and the hopes held out to us, they seem to me eminently in accord with the teachings of the most inspired of the Saints and Apostles who are admitted by the Church to have had the truest insight and to be the most trustworthy authorities.

Do not, then, let us despise and condemn the gropings of science, which are after all leading in the same general direction. On the whole psychic inquiry is proving itself a handmaid to the Christian religion; it is restoring comfort to many a darkened home, and bringing back to a reasonable faith

many who else would have wandered into the deserts of Atheism and despair.

They must be judged by their fruits. There are always dangers surrounding every powerful instrument, every beneficent discovery. Everything can be used and abused. Warn against the abuse, by all means and at all times; but take pains to get the subject into good hands, to rescue it from the low estate which the neglect of leaders of thought have brought upon it, and so gradually present it clean and wholesome and sane and helpful for the perennial supersensuous inspiring assistance of the children of men.—*McClure's*.

JESUS AND SIDDARTHA

(Specially for *The Christian Scientist*.)

By Guy Bogart.

One from the manger and one from the palace came;

Their goal the same—
Their search only to find
Liberation for mankind.
One only solvent—

Love.

And one died young and one lived long;
Yet sang the selfsame song;

One only hope in
Love.

One died on the cross and one in peace,
Yet each found refuge and surcease
In living the truth of

Love.

Spires and domes and priests and creeds
Obscure their message for human needs
And divert their streams of
Love.

Yet the truth of the Christ
And the truth of the Buddha
Is greater than bricks and stones
And stronger far than sacraments and robes.

One from the manger and one from the palace came

When the world has need;
And the message to-day's the same
As living saviors sow the seed of
Love.

RIGHT THOUGHT WILL BRING RIGHT ACTION

Social reform is not to be secured by noise and shouting, by complaints and denunciations, by the formation of parties or the making of revolutions, but by the awakening of thought and the progress of ideas. Until there be correct thought there cannot be right action; and when there is correct thought right action will follow. Power is in the hands of the masses of men. What oppresses the masses is their ignorance, their shortsighted selfishness.

—Henry George.

THUS SPAKE THE WORD

(Specially for *The Christian Scientist*.)

By Guy Bogart.

There are no rights;
There are no privileges.
There is!
In the beginning was the Word.
That Word spoke:
I AM.

Seek not for rights;
Claim no privileges.
Use!
The Word was made flesh;
That Word spoke:
Drink of the waters of life freely.

Speak not of titles;
Talk of no grants.
Enjoy!
The Word lives.
That Word spoke:
Even as a little child shall you come into the
fullness of life.

There is no right to breathe,
To live is no privilege.
The Word is
And you are—
Therefore, breathe and live.
Yes live—use the earth; love divinely.

No need to pay—there is no price.
The bird sings not in payment for its living;
The dog loves not for the bone flung into
his kennel.

Only man
Refuses the free gifts of nature
And halts before a barrier of "rights" self-
erected.

Paradise
May be lived to-day
If we but think it.
"It is finished,"
Spoke the Word.
Come with me into the heaven of reality.

**"I WILL GIVE HIM THE MORNING
STAR"**

—Revelation of St. John.

(Specially for *The Christian Scientist*)

Blest Morning Star, bright herald of the
day,
Thy loving beams are felt by all mankind;
We see the Image of the perfect Mind,
As darkness fades away.

Blest Morning Star, thy rays will ever gleam
In atmosphere of Truth, O 'wakening light.
The mists of sense have melted with the
night;
And vanished is the dream!

—Edmund K. Goldsborough.

Extracts From Letters

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

"Oh, that personality and materiality were made the point of attack by all who desire to be Christian Scientists! Pull down these strongholds, and we would have healers worth having. Impersonalization of thought is what the Cause more demands, and I see little growth in this direction."

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

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

"Jesus in the silent tomb, spiritualized his personal, corporeal body, to the extent of presenting it sound, and then he ascended—laid off corporeality. All this mechanism was preserved and restored until his ascension. He ate with his disciples, showing how he could digest his food with the natural functions. I always preserve the image of the actual harmonious being in my thought, just as Jesus did."

Four Things To Do

First, to Love. Second, to be impersonal. Third, to be individual. Fourth, to mind your own business.

Now are we the sons of God.

We find the Father, only as we find our real selves, and regain our individuality, which now seems lost in materialism and personality.

Watch and pray daily, that evil suggestions in whatever guise, take no root in your thought, nor bear fruit."

MARY BAKER EDDY.

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.