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PRACTISING THE PRESENCE

IDA B. ELLIOTT

PART II.

A SIMPLE monk once lived so true to his confidence in an ever-present God that his face became illumined with divine understanding. When the dignitaries of the church sought to learn the secret of this happy, poised life, they found that the man performed all of the common duties with the thought of God's being present. Every life well lived inspires many others to noble achievement, and surely Brother Lawrence has made the Practice of the Presence of God the supreme object of life to thousands.

When one reads how he laid the plates on the table, scrubbed the floors of the monastery on his knees, or washed the greasy kettles in the kitchen, with the one thought that he loved to do any task as unto the Lord, it puts joy and a new glow into the ordinary things of life.

The success of any undertaking depends very largely on the worker's estimate of the worth-while-ness of the things to be accomplished. The successful man or woman has an ideal of what to him is the "chief end of man" and everything is made subservient to that ideal. If a business career is chosen, every effort is put forth to learn business law and methods. If the ideal is music or art, all study, every pursuit is made a means to that end. The ideal is so worth while that many pleasures and indulgencies are given up for the sake of the desired goal.

It is said of Nordica that at the age of sixteen she had eschewed all social life and was either teaching music, taking a lesson, or practicing; not letting an opportunity pass that would in any way advance her in the work dearest to her heart. All this too in the face of the hard fact that her mother took but little interest in her voice. Nothing daunted, she went straight ahead, making her own way to study in Europe; and on returning to America received the love and appreciation so justly merited. There was only one thing *worth while* to her.

Edison and Burbank are so sure their work is worth while that they would often forget to eat if food were not placed before them; and very few hours are taken for sleep.

Man is just waking up to the truth that the spiritual is the real and that in the Omnipresence of God every ideal is made real in the easiest, surest and best way. "Her (Wisdom's) ways are ways of pleasantness and all her paths are peace" (Proverbs 3:17). Hence the Practice of the Presence of God becomes

the most practical thing in all the world. Any student who has given earnest thought to this practice has found it to be the one supreme thing, for to know and feel the presence of God is to be aware of an Infinite Wisdom, an Infinite Love, always at hand, the sure adjuster of every problem.

The blessedness of this practice is that it works; in the individual life, giving confidence and poise; in the home, establishing peace, harmony and cooperation, as many can testify whose homes have been transformed by the recognition of the Omnipresent Good; in business the Practice of the Presence of God as the Perfect Mind whose wisdom and knowledge are unfailing, the Mind that knows only success, will give confidence and courage that is invincible.

One instance will suffice to illustrate: A lady who for years had been in bondage to the belief of poverty and physical weakness came into the knowledge of God as her sufficiency and efficiency. She saw that there must be a way out of all this limitation, and she really entered into partnership with God. She realized first that there was strength to do whatever she found necessary to be done. So firmly had her thought been fixed in the hardness of life and in the conviction that man must earn his bread by the sweat of his brow that her first business was a very hard one. All the time she kept trusting Infinite Love to guide in the highest and best way. In less than three years she was able to buy a business much easier to manage and more lucrative. A few years later she disposed of the business and was able to fit herself for a professional career. She had wished for this since it would afford her greater opportunities to help others into an understanding of the truth that meant so much to her.

Hundreds have proved the efficacy of this simple method and are enjoying the fruit of their fidelity to Principle in the success of a business that had been most uncertain in former years. Surely no other basis of thought and action can solve the problems in the social world. In every group where the Omnipresence is taught and practiced one finds less of caste and conventionality than elsewhere. This Truth is indeed the leaven that will leaven the whole body politic, as the individual grasps the full import of this wonder—working Presence.

Here are some suggestions for beginners:
Accept the Omnipresence without any reserve.
Believe in It, trust It, expect It to do the seemingly

impossible for "all things are possible with God," and "All things are possible to him that believeth." Remember that whatever the need, God is here and all that God is, is here. Keep the door of thought, giving no place to fear or doubt, no place to appearances for "It is the Father's good pleasure to give you the kingdom." Teach your thought-children to be obedient to the basis of your faith—the Allness of God. Trust the Infinite Wisdom when everything seems wrong.

Remember again and again, your expectation is from God. "In all thy ways acknowledge him and he shall direct thy paths." Form the habit of acknowledgment; it is the highest praise, and praise opens every channel to the perfect, circulating, all-present Good. Acknowledgment always prays, "Father, I thank Thee that Thou has heard me and I know Thou hearest me always."

Truth and right are ever in Infinite Mind and every desire in harmony with the law is already a reality in that Mind. Hence Jesus said, "When thou prayest, believe thou hast received and thou shalt have."

Keep your faith on the real and not on the process of accomplishment. Form the habit of expecting the best to happen and declare it is so when as yet it does not appear. Since God is all that man can conceive of as goodness and truth, nothing but good can come to the one who believes and trusts.

This is the all-inclusive truth of the universe—the one thing supremely worth while.

Signs That Follow

Such a letter as this thrills one through and through. It was not the reading of a book that healed this friend, it was her grasp of the principles contained in it. One who sees principle is healed, therefore, with all our getting let us get the comprehension of Truth.

The Colorado College of Divine Science,
Denver, Colorado.

Dear Friends: I was very glad to receive the fourth edition of "Truth and Health." Thank you for securing the exact copy for me.

I must tell you how very grateful I am to have "discovered" "Truth and Health," and to tell you what wonderful work just the reading of this book has done for me.

I came out here two years ago for my health. The greater part of the first year was spent in bed. It seemed as though one thing followed another. I had an operation for appendicitis, and everything in the world was done for me that doctors could possibly do, but I never seemed to gain any strength.

Last spring just after coming out of the hospital where I had been ten weeks recovering from influenza, when I was in a very downhearted and discouraged frame of mind, I came across "Truth and Health" in the library of a doctor's home that we had rented. I didn't read it, as I had already tried Christian Science. A few days later I took the book from the shelf again and decided to "try" Science once more by reading this book through, laying all questions aside as much as I could, as is requested in the beginning. I want you to know that I had no faith in it, but I was desperate and would have tried almost anything.

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The Gifts of the Months October

RUTH DALZIEL ELDERKIN

WITH all thy getting, get Wisdom. We are told in the Bible of the great importance of Wisdom, and certainly our every day experience shows us what a blessed thing it is to think the right thoughts, to speak the right words, to do the right thing, at the right time.

This happy state of rightness or righteousness will be ours when we have Wisdom for our constant guide; all inharmony of mind, body, of estate will drop away; for Wisdom's ways "are ways of pleasantness and all her paths are peace."

If we have seemed to lack wisdom it is not the fault of God "who giveth to all men liberally and upbraideth not," but our own lack of persistent devotion and appreciation.

Let us take October to woo Divine Wisdom.

First we must recognize the Christ within ourselves, then "in his name" we can claim the guidance of perfect wisdom.

It was the Christ—God's own Presence—in Jesus that enabled him to speak just the right word to Mary Magdalene's accusers; to teach with such clearness and beautiful imagery the wonderful lessons of life; to answer with such power all the arguments of his opponents; and to hold his thoughts so constantly to health and life that to touch the hem of his garment was healing.

This same glorious power, the Christ, is the life and wisdom of each one of us—*ever* with us—only waiting our recognition and acceptance, our appreciative acknowledgment of it as the guiding power.

As we turn habitually to the Christ within for help, we shall have daily, hourly, the goodness of that Power.

The Spirit will go before and prepare our way, our decisions shall be wise, our words illumined, the light shall shine upon our path, the glory of the Lord shall be our reward.

Wisdom will reveal to us that God is All and All is Well.

ETERNAL YOUTH

Youth is not a period of time; it is a state of mind, a temper of the will, a vigor of emotions, a freshness of the deep spring of Life.

Nobody grows old by living a number of years; you are as young as your faith, as old as your doubts; as young as your ideals, as old as your fears; as young as your hope, as old as your despair.

In the center of your being is a fountain, its name is Love; this fountain is fed from the great reservoir, God. So long as you send out streams of loving thoughts, kindness, cheer, courage, power and hope, so long are you young. When you let the outlets clog with the ice of pessimism, then you are old at twenty. Therefore let through your heart the great Love—melt the ice of bitterness, the ice of envy, the ice of jealousy and selfishness so that in you may be fulfilled the promise of Eternal Life.

KATHRYN M. KEISER.

The Statesman Prophet---Isaiah

AGNES M. LAWSON

PART II.

DOOM SONGS are not usually lovely; yet we must grant that the Doom Song of Isaiah lingers with a charming insistence for its persistent refrain. On a single sentence in which he sees evil and the inevitable destruction which follows in its wake:

"For all this is His anger not turned away,
But His Hand is stretched out STILL."

And comfort it surely is to know that wherever man stands in consciousness; steeped in sin; foul with disease; debased by ignorance; he has but to right-about-face and see "HIS HAND IS STRETCHED OUT STILL." Isaiah's repetition of this beautiful symbol carries with it the conviction which brings the "peace that passeth understanding," for it is the Vision of Reality.

Nothing escapes his keen observation. The "women who sit at ease"; the "boaster that sitteth still"; the formal religionists who offer sacrifices yet fail to live in truth and righteousness; the folly of kings and princes who are rebellious; the time servers who follow after rewards, and love gifts; all feel the stinging sarcasm of his facile tongue and pen. Yet never does he strike a note of despair. "Wash you, make you clean; put away evil from mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, let us reason together, saith the Lord: though your sins be as scarlet they shall be white as wool. If ye be willing and obedient ye shall eat of the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword; for the mouth of the Lord hath spoken it."

Jesus quoted Isaiah more than any other in his numerous references to Scripture. Deuteronomy Jesus had memorized until it had become his subconscious self. It was to him the great Book of the Law. The word means "the law repeated," and is the history of the last days of Moses, and his farewell orations to his people. Who could understand and translate the great Leader who received the law on the Mount, as he who stood on the Watch-Tower as he made his report?

Deuteronomy is said to be the most spiritual book in the Old Testament. The invisible God illumines it, and its religion is to live in the Light and reflect that Light. Yet so practical is it that the two ways in which man may tread are clearly outlined; "the narrow way which leads to life, and the broad way which leads to destruction." It is the dramatic presentation of the life work of Moses: "The Lord was angry with me for your sakes." Thus the failure of Moses to lead the people into the Promised Land is described. Yet in the fuller light that is given us we know Moses alone can lead us to the Land of Promise; and he must forever stand on Pisgah's heights and overlook it; for the moment we

violate the Law, we must leave; only under his eye can we safely abide there.

Writing an estimate of Isaiah, possibly the greatest of the prophets, in a short article, and having to choose from illustration after illustration, little pictures of exquisite beauty, the best one can do is to choose a couple at random. For instance, can anything be lovelier than his plea to Jerusalem, for the "faithful city" has become deficient also, and only complete repentance can save her!

PARABLE OF THE VINEYARD

"Let me sing of my well beloved, a song of my beloved touching his vineyard.

My well beloved had a vineyard

In a very fruitful hill:

And he made a trench about it,

And gathered out the stones thereof,

And planted it with choicest vine,

And built a tower in the midst of it,

And also hewed out a winepress therein:

And he looked that it should bring forth grapes—

and it brought forth wild grapes! And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" (Modern Reader's Bible.)

Two distinct pictures make Isaiah supreme in Prophetic literature: his Watch-Tower, and his prediction of the advent of IMMANUEL. From his watch-tower he sings:

"The morning cometh,

And also the night

If we will inquire, inquire ye;

Come ye again."

From this high tower of spiritual insight he sees the process of life. Life and its good gifts are not on the surface; he who would understand must go beneath the exterior; seek its principles and understand its processes. Again and yet again must we come to the fountain of Knowledge to "inquire."

For the night of self-renunciation must precede the morning of spiritual illumination. Personal ambitions, material beliefs and pleasures, and selfish desires must be lost before the morning can dawn which ushers in the day of the new spiritual era. This "Day" will dawn when we learn, "In returning and rest shall ye be saved; in quietness and confidence shall be your strength." How can we rise into this except we take the Watchman's advice: "Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of?" The more understanding that we acquire of the absolute nothingness of the material; the more quickly shall we understand the perfection of the Spiritual.

In Isaiah, "the Remnant" becomes a characteristic trait. It is they alone who save Jerusalem; and from them shall the Saviour be born:

"For unto us a child is born,
 Unto us a son is given;
 And the government shall be upon his shoulders:
 And his name shall be called, WONDERFUL COUNSELOR,
 MIGHTY GOD, EVERLASTING FATHER,
 PRINCE OF PEACE."
 (Modern Reader's Bible.)

And this "King shall reign in righteousness, his princes shall rule in judgment." More than this, in this kingdom every individual can say, "The state it is I," for the Messianic Kingdom is made up of its units. Each unit is represented in the greatest summing up of the component parts of character that has ever been given. "A man shall be as a hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land."

As nothing can excel perfection, this will forever stand the greatest definition of character that has ever been written. It is what we shall all be; when God's ideal of himself, spiritual man, breaks through our consciousness. This kingdom is within the consciousness of man; it is his established character. Those who are "greatest in the kingdom" are those who have wrought this into their characters in the most positive degree. The "least in the kingdom" are those who have these characteristics the least developed.

In looking up the word "character" in my dictionary, I find: "A sign, an engraved mark." It is what we have engraved upon ourselves; and as the Vision of spiritual Man can only come to us as we ascend into the Watch-Tower, it is what we have engraved upon ourselves from HERE. Established in truth, can we not hide those whom the winds of mortal destiny still buffet from the tempests within and without? Will we not make a "covert," in which man may be sheltered from sin and disease? Could a greater tribute be rendered character than that it should be, "rivers of water in a dry place," where lips and hearts scorched by mortality's unfruitful drought stretches her weary wastes over and under them? Who that has been in desert wastes does not realize the shelter of the great rock from scorching sun, and drifts of sand sweeping by? Has he not seen the tender green shoots that will venture out even in the midst of the bleak desert under its shadow? Cannot an established character so stand in the midst of unrighteousness, defend the right no matter how unpopular it seem, and arrest the drift that prevents spiritual ideals from growing in men's minds? So can the great spiritual Character stand in the midst of disease, materialism and death; a Rock under whose shadow faith, love and life are established.

N. B.—The Book of Isaiah ends with the thirtieth chapter. From the fortieth to the sixty-sixth chapter is a book written at least one hundred and fifty years later. This prophet has been called "The Great Unknown," and wrote, not from Jerusalem but from Babylon in captivity. In this series he will be found in his proper historic place, under the title of "The Shadow Christ."

Extract From "The Powers of Men"

WILLIAM JAMES

OUR organism has stored up reserves of energy that are ordinarily not called upon. Most of us live unnecessarily near our surface. Few men live at their maximum of energy. On usual occasions we make a practice of stopping an occupation as soon as we feel the first fatigue. We think we have then walked, played, or worked enough, so we desist. But if an unusual necessity forces us to press onward a surprising thing occurs. The fatigue increases to a certain point, when gradually or suddenly it passes away and we are fresher than before. We have evidently tapped a level of new energy, masked until then by the first fatigue, usually obeyed.

Mental activity shows the same phenomenon, and in exceptional cases we may find, beyond the extremity of fatigue distress, amounts of ease and power that we never dreamed ourselves to own. sources of strength habitually not taxed at all because habitually we never push through the first obstruction; never pass those early critical points.

How not to let the level lapse? That is the great problem. We do not come to our own. Compared with what we ought to be, we are only half awake.

We are making use of only a small part of our possible mental and physical resources. The habit of inferiority to our full self—that is bad. The human individual lives usually far within his limits. We may learn to push this barrier off; to live on much higher levels of power.

The normal opener of deeper and deeper levels of energy is the will.

Ideas unlock our Hidden Energies. Certain ideas naturally awaken the energies of loyalty, courage, endurance or devotion. When these ideas are effective in an individual's life, they may transfigure it, unlocking innumerable powers, which but for the idea would never have come into play.

We are just now witnessing a very copious unlocking of energies by ideas in the persons of the converts to "New Thought," "Metaphysical Healing," and so on. The common feature is that they all tend to the suppression of "fear-thought"—(Fear-thought, Horace Fletcher defines as "Self-suggestion of inferiority"). The ideas here are healthy-minded and optimistic—so that one may say that these systems all operate by the suggestion of power.

Two questions: First, the possible extent of our powers; second, the various avenues of approach to them—the various keys for unlocking them in diverse individuals—dominate the whole problem of individual and national education.

"When I have time, so many things I'll do
 To make life happier and more fair
 For those whose lives are crowded now with care—
 I'll help to lift them from their low despair:
 When I have time.

Now is the time! Ah, friend, no longer wait
 To scatter loving smiles and words of cheer
 To those around whose lives are now so drear;
 They may not meet you in the coming year:
 Now is the time."

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NONA L. BROOKS, Editor

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IN GOD WE TRUST

The Art of Living

INTEGRITY

NONA L. BROOKS

WHEN we make a cake, we collect a number of materials such as flour, sugar and eggs, but these do not make the cake. They must be blended in certain fashions and they must become a part of each other—they must be blended into each other until they make the finished product.

So it is in the Art of Living. There are a great many ingredients. They are splendid when separate, but, after all, if they are in combination they make up something wonderfully beautiful, a perfect whole, and that is just what we should be as individuals.

The real artist in living is the one who puts the most into life and gets the most out of life because of what he has put into it. The real artist in living is the one who draws the most from the universal and builds into his consciousness the realizations that are worth while, through the daily laying hold of what the Universal is. Therefore, the real artist in living is the one whose thought is alive with the realization of the richness and goodness of Life, and whose consciousness leads him to full self-expression. He has gotten the little "self" out of the way and is letting the Infinite Self express through him. The artist is the one who has come to love to serve, whose life is full not merely of expression of beauty (and that has its place and is of great value), but of service—the desire to do, to be helpful.

One of the first characteristics, one of the supreme principles of powerful individual living, is the principle of integrity. Integrity is very much wider in meaning than you and I have thought it to be.

A man of integrity must be one whose word is absolutely reliable, whose deeds are absolutely trustworthy—who is true in his relationships. I have come to see, as doubtless you have, that no matter how far down in the matter of development one is, if he has this simple, everyday integrity, he will progress; but a person without integrity cannot grow. Lot seemed devoid of integrity, and Abraham, with all of his love, with all of his goodness to Lot, did not seem able to transform him. Lot was lacking in so many of the qualities that make a rich life, and no one can put them into us—they are for us to develop. We are apt to feel (particularly when we first come into a line of thought like this) that we can go to a practitioner, to classes or services, and through the acts of others, we shall be saved; that we may be released from the thing that is holding us and put into the Kingdom of Heaven. There isn't anyone who can lift another

into the Kingdom of Heaven. We are saved not by another but by our own conscious endeavor; salvation is never withheld from anyone. Integrity is one of the first elements in all salvation.

No one can continue to do well who has not integrity. I have never yet seen a man who is tricky in business who continued to be successful. When we do something well, we are not out of positions or opportunities to work very long at a time. The world calls for us, demands us when we can do a thing well, when we give ourselves in integrity to it.

Integrity means paying our debts, living within our means. It means being just, it means being firm in the thing we know to be right in our relationship with each other. It means to be accurate—not merely in our words, but in what we do. People are trusting us to do a thing and do it well, and we are to be accurate and do it well. The one who practices integrity will come to make fewer and fewer mistakes in his work and will grow in the power of doing things accurately.

And then, in Divine Science, we get another meaning. Integrity means wholeness. It means that we are to experience in our living the very wholeness of God. It means Health. It is a part of our integrity to be well and we can be well. No one need be ill. Illness is not a part of our inheritance from Infinite Being. We inherit its wholeness, its purity. We inherit its Goodness, its Power, its Love.

Integrity means to be whole, to be well balanced, to be well rounded out in our relationships; to do not merely our duty to others—that's good, but so often it is done with a sour face; it means also to be loving and joyous toward others.

The Christ Life will be the outcome of the life that practices the principle of integrity. If we see Truth and fail to practice it, we lack integrity and cannot grow. If we do not live up to the Truth that we see, what is the need of our seeing further? We cannot see further until we have lived up to what is already perceived.

So you see the obligation is upon us to be true to Truth and the way to begin is with our thinking. Make every thought true to Truth and let that thinking (as it will naturally) come into action. You and I are not to be concerned with what the other one is doing. I do not mean we are to be indifferent toward him, but we are not to be concerned. Our concern is that we are to live the life and know the Truth and be purified through that endeavor until our lives become absolutely filled with the Integrity of the Living Principle—God.

Stars, like Christians, utter their silent voice through all lands of their speechless words to the ends of the world. Christians are called to be like stars—steadfast, luminous, majestic, and attractive.
—Christina Rossetti.

"A deepening character is usually the unconscious result of consciously chosen influences."

"For all that is noble, high and good
Has an influence on the rest,
And the world is better for every one
Who is living at his best."

Observer's Column

TOO IDEALISTIC

A WEEK or so ago I saw a letter written to and printed by the editorial column of a well-known newspaper. The article read in this manner: "Wilson is too idealistic, too internationalistic, for the United States!" It is only fair to state that this was the consummation of a diatribe against the President, the League of Nations and all they stand for. There may be a difference of opinion on the President and on the League, even among Divine Scientists—and I am not writing about either one—but at the same time I am forcibly impressed by the reputable and conservative tone of a writer who denounces idealism and denounces any man, no matter whom he may be, as "too idealistic."

Two years back, even one year back, such a statement would have received protests. We then, as an American people, were welded together in a white flame of patriotism and true internationalism, an internationalism that almost spelled the brotherhood not of man but certainly of the Allies—and our charitable instincts at times spread over and touched even our enemies, or at least the women and children of enemy countries, with their lustre . . . We had a theory then, that idealism was a sentiment that could touch all the offices of man upon earth, even political. . . . We believed in its triumph, we spoke of our own righteousness, and not only of ours, but we actually perceived righteousness in other points of view. Labor and capital, rich and poor, the powerful as well as the helpless, felt alike on these questions—publicly at least. Of course there was a rumor that some of us, even then, did not believe our attitude in the war to be entirely idealistic—some indeed believed that underneath the phrases of helpfulness there lurked partisanship; some were even heard to say that we were fighting for Wall Street—or, as another caustic writer suggested, "to make the world safe for the democratic party"; but whatever the doubts were and however they arose, they were nobly and patriotically concealed, that the War for Righteousness might go on in peace and quietness. We gave up free speech for that purpose; we gave up the right to strike freely and arbitrarily—we made sacrifices for union we did not feel. Was it worth while?

What did this widespread offensive for idealism accomplish? As a people, do we believe in it? As a people do we try to carry it out? As a people do we admire those who try to live it, try to bring order out of chaos? Are we an idealistic people, as Mr. Wilson has contended before the tribunal of world opinion? Have we shown idealism in our qualities as citizens, not only of the nation, but as citizens of the world?

Modern religious science believes in stating the inherent truth of life rather than its rational counterpoint. We all know of cases that have seemed rather to come up to our conception of them than our conception to need change to fit them. In materialistic theory one sees an individual as *he is*, but when Divine Scientists say "as he is" they mean something quite different from the rationalist theory. The Rationalist sees him as a two-footed animal, evolved by long centuries from instinct to reasoning powers, but scientific observation stops

at static development. It does not attempt to foresee whither the individual is tending, or to stimulate the tendencies which will hasten the process. It is merely interested in microscopic organism. Were it to attempt to deduce the future from the past, natural science would become sociology.

According to the hard facts of modern civilization, coldly scientific theory might be correct, but what would correct solution of the problem amount to just as a solution?

We Americans study man "in the mass," from the standpoint of the Rockefeller Institute. "The mass" meantime is being led according to the lowly conceived passions of a rational-materialist.

In the steel strike we see the name of one of the leaders of the Central Committee as William Z. Foster. In this war for power his personal political opinions are of enough importance to be discussed before Congress. Has he ideals?

Here are some of them taken from a little volume edited under his signature and copied by the Chicago Tribune:

"In his choice of weapons to fight his capitalistic enemies, the syndicalist is no more careful to select those that are fair, just, or civilized than is a householder attacked in the night by a burglar. He knows he is engaged in a life and death struggle with an absolutely lawless and unscrupulous enemy, and considers his tactics only from the viewpoint of effectiveness. With him the end justifies the means. Whether his tactics are legal and moral or not does not concern him so long as they are effective."

"He knows that the laws as well as the current code of morals are made by his mortal enemies, and considers himself as much bound by them as a householder would himself by regulations regarding burglary adopted by an association of housebreakers. Consequently he ignores them so far as he is able and it suits his purposes."

"He proposed to develop, regardless of capitalist conceptions of legality, fairness, right, etc., a greater power than his capitalist enemies have, and then to wrest from them by force the industries they have stolen from him by force and duplicity, and put an end forever to the wage system. He proposes to bring about the revolution by the general strike."

"The syndicalist is as unscrupulous in the choice of his weapons to fight his everyday battles as for his final struggle with capitalism. He allows no consideration of legality, religion, patriotism, honor, duty, etc., to stand in the way of his adoption of effective tactics. The only sentiment he knows is loyalty to the interests of the working classes. He is in utter revolt against capitalism in all of its phases."

"His lawless course often leads him to jail, but he is so fired with the revolutionary enthusiasm that jails or even death have no terrors for him. He glories in martyrdom, consoling himself with the knowledge that he is a terror to his enemies, and that his movement, today sending chills along the spines of international capitalism, tomorrow will put an end to this monstrosity."

"The syndicalist is a radical anti-patriot. He is a true internationalist, knowing no country. He opposes patriotism because it creates feeling of nationalism among the workers of the various coun-

tries and prevents co-operation between them and also because of the militarism it inevitably breeds."

You note that he says that he is an "internationalist." I dare say, too, that we should believe therefore that he is an idealist. If one, or both, are true, then we may truly say, "There is no place in America for too idealistic or too internationalistic a standpoint." During the process of this strike, seek for the "ideas" in command. They will give you the key to the whole situation. Will our President become the idealistic arbitrator? Will Foster become the idealistic dictator? Is this strike to be revolution? Don't be misled by the catchwords of either group. Think through!

JUNE B. BENEDICT.

The Rosary of Truth

By SIGNE WICKSTROM

PART VI.

Months passed by and Mary's next birthday was drawing near. So many of the beads had changed from their ugly colors and forms into pure gold, but she still had a few that needed transformation.

It was always in the night time that the beads changed. She did not know how it came about, but in the early morning she would find another gold bead in place of some ugly one. The anger bead had thus disappeared, and in its place was a large pure gold bead. She learned also that it was only when she had been kind and very true that the beads changed. Days and days would go by when there would be no change. She knew, too, that she had not always been as kind and loving as she might have been.

The evening before her birthday arrived she sat thinking over in her mind about her last birthday. She thought of all the homely beads and how she had changed almost every one except the cry-bead. It was just the same as on the first day except for a tiny streak of gold in the center. Otherwise it was just as large and homely. She wondered if it would change before her birthday. She did not dare to think about it for fear she should be disappointed. One thing she was sure of—that she did not get nearly so impatient as formerly, and she did not feel angry so quickly. But it was harder to stop her crying. Surely she would be able to master her cry spells as she had her anger and impatience. Surely some day her game would be finished.

She lay awake for hours that night thinking of Johnnie and the woman. These two friends had been very dear to her. She realized how many things she had learned from the woman under the big rock. As she lay there thinking the door opened quietly and her mother came into the room. She came over to the little table and sat down. Mary saw her take the chain of beads which lay there. She bent over and kissed the cry-bead whispering, "Oh, you blessed thing you have done a wonderful work." Then taking it off the string she placed it on the table while she drew from her pocket a large gold bead and strung it on in its place with all the rest of the beads.

The room was dark, but with the light of the moon Mary could easily see them all. At first she felt as if she wanted to run to her mother and kiss her as never before. She felt that she too wanted to kiss the cry-bead which had caused her so much misery and

yet had proved to be one of the greatest blessings of her life. But she remembered that she had once asked her mother to help her to play the game and this was her part in it. So she would not disturb her. The mother took the cry-bead and walked out just as quietly as she had come in closing the door behind her. Mary had to pinch her nose to see if it was not all a dream.

Again she was alone. This time she had the whole string of beads perfect for her birthday. She slept like a child in its mother's arms that night. She felt that all her troubles had vanished forever.

In the morning she awoke to find her mother by her bedside. She rubbed her eyes and tried to remember something about the night. Her mother showed her the chain of beads and told her that the game was finished, and that the cry-bead had disappeared with the old year that had just gone. Now all were new and beautiful.

Mary was so happy as she nestled into her mother's lap and hid her face trying to conceal a tear of joy beaming through her eyes.

"I am so glad now that all the naughtiness is gone, too, forever," she said, as she released herself from her mother. And from that day Mary was never quite sure whether it was a dream that she saw the mother in the room or whether it was real. But it did not matter for she knew that the cry-bead had gone never to return. She knew that now her string of beads stood for the Rosary of Truth.

(The End.)

SIGNS THAT FOLLOW

Continued from Page 2

And that is the most wonderful part of all. The way was opened up without any effort on my part. The first thing I did was to discard my glasses. My eyes had seemed so weak and strained that I could not read much or endure strong light. The glasses had been tinted and I had been fitted a number of times in hope of more relief. Always the oculists had said I should never go without them. Now my eyes are perfect, and I have never worn my glasses since first removing them. That is the thing I am so thankful for, because this healing of my eyes, more than anything else, has convinced other people of the real work that has been done for me.

However, that was just the beginning. I am now in *perfect health*. I can climb mountains, work, and do anything in the world anyone else can do. People who have known me as a semi-invalid look at me as though they could hardly believe their eyes. They call it a miracle.

Oh, I want to tell everyone about it. I've just had a glimpse of the Truth, though, and I want to go on. I should like to know all about the courses you offer in Science. I am planning on coming to Denver especially to study Divine Science.

I have told you only a part of what the Truth has done for me. It would take pages and pages to tell you how happy it has made me and how grateful I am.

This letter is very rambling and all "I's," but I really wouldn't be satisfied unless I wrote and told you all that I have received.

Very sincerely,

DOROTHY E. NICHOLS,
Manitou, Colorado.

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THE OFFICE OF EXPERIENCE

ADA B. FAY

NO MORE interesting or profitable question is before us today than this: Of what use to us are the lessons of experience?

Are not its teachings necessary for man's education in Truth?

Experience answers, *Yes*. Science, exact knowledge, replies, *No*, I am greater than all my experiences! I should be the guide to experience, not experience a guide to me.

Understanding, the Law of Expression, you will see that experience belongs on the plane of results; therefore, it cannot be cause.

Let us consider the way of experience, into which we seem now to be inextricably plunged. Let us search for a way of escape, if such a way exists in Truth.

The true meaning of experience is that every line of thought or action has a result. There is a cause for every experience we have. The law of perfect experience is the law of the Infinite Order.

In it, we find that perfect Knowledge should be the *beginning* of all action (experience), hence the Mind that is Perfect Knowledge before it thinks or acts begins by knowing all Truth and cannot find a lesson in experience.

It knew all before it manifested any experience. This is Absolute Knowledge, which we all will admit, seeks no proof of its Truth in results. This, then, is the *true* way of experience.

The *true experience* is the result of Divine action, based upon Infinite Knowledge, or Consciousness.

Divine Understanding is perfect knowledge of result before it acts. "Known unto God are all His works from the foundation of the world." "The Lord God made every plant—before it was in the earth (visible)."

Eternal Wisdom settles all results before its action brings them forth. It does not learn the result of its action from experience. This, then, must be the way of experience in Truth.

Science affirms that there is but one Way. Is this Perfect Way man's possibility? May he be certain Knowledge that thinks and acts with perfect understanding of results, before the "experience" takes place?

Jesus manifested this intuitive knowledge and, if you still think that he claimed to possess something that others could not have, listen to what he says: "All things are possible to them that believe." So

long as we question man's possibility, we do not believe nor consent to the truth that makes him free, unlimited; therefore, that makes all things possible to him. "The heir, so long as he is a child (lacking in understanding) differeth nothing from a servant though he be Lord of all."

We cannot judge of man's possibilities by what he believes himself to be, nor of his power, by that which seems to govern him now. "Know ye not that to whom (or whatever) ye yield yourselves servants to *obey*, his servants are ye?"

We cannot argue that because a condition exists it was necessary for it to be so, nor that such a condition must continue to exist.

Both harmonious and inharmonious experiences have their cause. So long as *we* sow, *we* shall reap. A field of wheat exists because wheat was planted, but this does not argue that wheat need to have been sown, nor that wheat must remain. It only proves that we reap whatever we sow. We live in a realm of Law and Order; there is no meaning in the word "chance," when we come to know this Truth.

There is a possibility innate in man to know the outcome of action prior to experience. This power is called intuition—a faculty so long slighted that it seems well nigh dead, for it is a fact that any faculty unused becomes dormant. The value of the use of any faculty depends upon the amount and quality of intelligence thrown into its exercise.

Intuition is never dead. "He that keepeth Israel neither slumbers nor sleeps," but the soul that has sought its wisdom from the external and has busied itself learning lessons from experience, shuts itself from the inner light, blinds itself to intuition, the certain and unfailing guide.

What does the dependence upon experience profit us? So long as man holds himself to be governed by lessons of experience, he sells his birthright for a "mess of pottage"; he places himself as servant, where he might be "lord of all." In looking to experience for knowledge, man deprives himself of that unerring judgment that is his in his inmost Being, but can be possessed and put into action only as man *looks within* and accepts the Eternal evidence of Truth.

The "light that lighteth every man" is not experience but intuition that, when acknowledged, is the guide to true and harmonious experience. The



result (experience) that is known to intuition, so that thought and action are sent forth without hesitation because illumined by certain knowledge, becomes known to experience only through *experimenting*.

Thus it is the hard way that brings *mixed* conditions into the visible; therefore, it is called the "tree of the knowledge of good and evil." We must often experiment many times before we reach a satisfactory result. All experience is individual, and in this conception man has indeed earned his bread "by the sweat of his brow."

The lessons in experience are not permanent because like all external things they are subject to change as thought varies.

How many of those who have entered into the new attitude toward life have had a complete change in their experience. A while ago you knew by experience that certain foods distressed you, that a draught of air gave you cold, or hard words made you angry. Today, with a changed attitude these same things may come to you but not with the same result or experience.

Where, then, is your lesson from experience? Was it certain knowledge? If not, can you rely upon such testimony? If not reliable in one instance, how can we depend upon its lesson in any case?

Can we consent to it that Infinite Love and Wisdom gave to the soul it had created such an uncertain guide? "There is a way that seemeth right unto man, but the *end* thereof is death." Man might have known intuitively that the way of experience (seeking knowledge in experience) is the way of separation, or death, but if he would not know it, then he must receive the result of his choice. This is the only *need* of having experience as our guide. This replies to the question, "Are not the teachings of experience necessary for man's education in Truth?" Necessary after his *first* mistake. In two ways are we brought into all Truth: either must it be accomplished by the drawing power of Love, or by the *driving* power of that same Love. The first way is through obedience to the inner Voice; the other through obedience to the outer voice. One is the way of peace; in it I see what I am and abiding in that consciousness witness the continuous unfoldment of that I am into manifestation.

The other is the way of suffering, in that I must experiment in order to learn what I am, and must make many mistakes before I come to any satisfactory conclusion.

The satisfaction that seems to be gained from the knowledge that is based on experience is short-lived. Having no scientific basis it is guess work and cannot long give the desired result.

Exact knowledge (science) must have a changeless basis which, as we now see, experience cannot supply.

If a man builds upon experience, he works as it were, from the wrong end of things. He is the *maker* of his experiences, then shall he look to that which he has made to teach him his possibilities? Must he not rather, like his Creator, know his possibilities before there is any bringing forth of them?

(Concluded in the Next Issue)

Practising the Presence

IDA B. ELLIOTT

PART III

IN THE search for spiritual knowledge one often hears the young student ask, "How shall I realize the truth? I see intellectually the possibility of what Divine Science teaches and I believe it to be true, but how am I to know it deeply within, how am I to make it practical?"

It is the object of this series on Practising the Presence to answer these questions and help all earnest students into a fuller understanding of the Truth that frees.

To this end let us think of life as a school in which all may learn true and beautiful lessons every day. We begin with a basic Principle, the Omnipresence, Omniscience, Omnipotence of God, a perfect Mind with perfect Intelligence active everywhere; Infinite Life, Infinite Love, Infinite Truth, present everywhere at all times. This is the full and all-inclusive basis of thought and action.

To some students this largeness of concept will be sufficient. To many others something more concrete will be helpful, for instance, to know how another has applied this Principle in a definite way shows one how to practise the Presence.

In the school days of childhood, when the teacher wishes to foster the spirit of patriotism, he tells the story of some man who has lived for his country. One such story will do more toward giving a feeling of patriotism than many rehearsals of principles or reasons for being patriotic. The artist may copy from the work of others for a time, but the urge within him soon demands a model vibrant with life, be it flower, landscape or portrait. There is something in the living thing that answers back to the desire within him to express symmetry, beauty and harmony.

This is equally true of spiritual attainment. One who is wholly abandoned to God will inspire thousands who would have been indifferent to principles of truth or reasons for seeking spiritual knowledge.

All nations have their concept of a God-man, which found expression in some lofty character; for the living soul bears the stamp of divinity and cannot be satisfied with less than the out picturing of its true birthright.

The fundamental truth to the Hebrew nation was the Omnipresence of God. In the infancy of the race this One appeared in the form of angels who talked with godly men. Later the Presence took the form of a cloud by day and a pillar of fire by night, the protecting Power around the Children of Israel and the light in all their wanderings. Then a portable tent, called the Tabernacle, was built to remind this forgetful people that God was dwelling with and walking with them. Definite instruction was given in regard to the place the Tabernacle should occupy in all their undertakings.

These symbols of an eternal truth served to deepen their faith in a living embodiment of that Presence. Jesus Christ came to that race through their fidelity to the one God and the longing of devout ones for the manifestation of the Ideal.

(Continued on Page 7)