

Miss Katherine Stolp, daughter of Dr. and Mrs. Rufus Stolp, 336 Warwick road, Kenilworth, who motored south with her brother-in-law and sister, Mr. and Mrs. Otis Heath of Evanston, arrived home this week.

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GIVES LECTURE ON CHRISTIAN SCIENCE

Editor's note: Following is an extract from a lecture on Christian Science delivered in the First Church of Christ, Scientist, in Wilmette, Thursday evening, April 11, by Frank Bell of New York City. Mr. Bell is a member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass.

Christian Science does not propose that reality shall be either ignored or changed. On the contrary its entire and only effort is to bring to light the actual nature and character of all things.

Christian Science concurs in the Scriptural assurance that "whatsoever God doeth, it shall be for ever," that "nothing can be put to it, nor any thing taken from it." As defined by its Discoverer and Founder, Mary Baker Eddy, on page 585 of her book, "Science and Health with Key to the Scriptures," Christian Science is that "with which can be discerned the spiritual fact of whatever the material senses behold." The reality which is reflected all about us is misinterpreted by the physical senses.

What is needed is not to disregard, or to alter reality but so to correct the sense of things that the fact rather than the error shall be revealed. Christian Science accomplishes this correction through prayer, through spiritualization of thought, through the cultivation of a state of mind that rejects false physical sense testimony and accepts the spiritual truth.

Jesus frequently said that his sense of things was different from that of materially minded persons. This is especially noticeable in connection with his healing work. Being spiritually minded, he saw the ten lepers as clean, ready to show themselves to the priest. He saw the paralytic by Bethesda pool as able to "arise and walk." No question appears to have occurred to him as to whether the two blind men could see; they were questioned only as to their belief. To him Lazarus and the daughter of Jairus were not dead but asleep. His statements on these and other like occasions show that he was conscious of the fact that through his immaculate spiritual understanding the physical sense evidence of evil was being reversed and cast out. Such was

the purity and strength of his realization that nothing but the good is true, that many earnest persons caught something of the "mind that was in Christ Jesus" and were lifted out of a sense of pain, deformity, sin or lack. Not a fact was changed.

Jesus knew that the kingdom of heaven was "at hand," that it was a state of mind, and that one could be "instructed into" it, as he said.

The Christian Scientist, a follower of the Master, strives for that purity of heart which sees God, good, where impure material sense, impure because material, believes it sees that which is unlike good. In the degree that he succeeds in spiritualizing his thought he finds that this activity is fruitful of health and other abundances.

When Jesus declared, "She is not dead!" it is recorded that "they laughed him to scorn," as doubtless they did also when he uttered other denials of the so-called evidence of evil. The beginner in Christian Science may find something in his heart ridiculing his denial of physical sense testimony. But let him persist in his effort to affirm the truth and reject the error, as a matter of systematic mental practice, and he will surely feel the invigorating effect of the readjustment of his thoughts to conformity with the divine nature.

Jesus verified the prophecy of Isaiah that he should not judge according to "the sight of his eyes" or "the hearing of his ears," according to the material sense verdict. Since the time of Jesus the truth of being in contradistinction to the human belief in evil has not been uttered with anything like the courageous clearness with which Mrs. Eddy has set it forth in her many writings. The purity of her realization of the basic rightness of reality increasingly appears to the earnest student. Christian Scientists therefore rejoice to acknowledge her spiritual leadership. They could no more consistently refrain from so doing than could the student of mathematics ignore the fact that the mind through which came the stately propositions of Euclid was of a high order of logical nobility. Grapes are not the fruit of brambles.

Life Spiritual, Not Material

The common belief about a man's life is that he lives within a physical body, that his identity is located inside a material structure of flesh and bones. How life got into the body, what keeps it there, how it is to get out, and where it is to go when it gets out, are subjects of much speculation and little assurance.

All human ills are associated with the sense of life in the flesh. Therein man is supposed to live a precarious life and to die an inevitable death; therein are his aches and pains, his fears and disappointments, his sinful habits, devastating appetites, illusive pleasures. The sorrows and sufferings from which mortals pray to be delivered all have to do directly or indirectly with the so-called corporeal, fleshly selfhood, including that which is called the mind within the body. Christian Science, concerned with the overcoming of human ills, that the inherent rightness of God's creation may appear, invites men to consider the reasonableness of the proposition that since discord is found only within the realm of physical sense, the way out of trouble lies through the taking on of a better sense. It is possible to do this in a perfectly natural way.

To hold to the belief that man lives inside of a material body one must well-nigh ignore the fact that actual life has not been found in the body. Each of the activities within the body can be truth-

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