

THURSDAY, FEBRUARY 10, 1927

The origin of man is traced by some to a primitive fish. Perhaps that is why he so often greets strangers in town with a cold and fishy stare.

Women's skirts reported to be shorter than ever, which establishes one more reason why they are able to work in the garden.

GIVES LECTURE ON CHRISTIAN SCIENCE

CHAS. I. OHRENSTEIN, C.S.B.

Many Hear Interesting Talk at First Church of Christ, Scientist, Here Tuesday Evening

Probably no one thing in human history has done so much for the peace and the prosperity of a nation—yes, for the peace of a whole continent—as the immortal document, the Declaration of Independence; for it guarantees the fullest freedom of thought, speech, and action to every individual, organization, community, and state, so long as such freedom does not encroach upon that of others. And the peace, progress, and prosperity of our great country are attributable not only to our natural resources, great as these are, but to this broadminded declaration of our rights.

Our country has been called, and justly so, "the melting pot" of the world because under its influence people of all nations have, in large measure, become a homogeneous whole—Americans. Statesmen and scholars who have visited us have recognized that such a result must be due to something inherently good in our government and institutions. Likewise those who visit Christian Science churches recognize that people who have been adherents of widely differing religions, and even agnostics, have been brought into a unity of thought. As one of our hymns has it:

"Now Jew and Gentile, meeting
From many a distant shore,
Around one altar kneeling,
One common Lord adore."

This unifying power of Christian Science is altogether due to its helpful, reasonable, and harmonizing presentation of religion. Jew, Gentile, and agnostic change their beliefs or unbeliefs, because Christian Science heals them and because it satisfies their reason.

MEDICAL AND THEOLOGICAL ATTITUDE UNWARRANTED

The first and foremost thing to which all of us have an inalienable right is life. According to the general belief of mankind, life consists of a soul-animated body; and a well-known writer—Arthur Brisbane—has very aptly said: "So far medical practice has reached no agreement as to the right method to save the body, nor has theology arrived at any definite conclusion as to the right method to save the soul." Not even doctors and clergymen would deny Mr. Brisbane's statement. Moreover, the medical profession does not deny that in its over four thousand years of practice, it has not as yet discovered what life is, what health is, nor what disease is, nor their ultimate origin. Neither will it assert that it has reached a point at which it can say with any certainty that it is able to cure a single case of sickness that is not self-limited in its nature—meaning one which would not in time be overcome by the natural processes of self-restoration. Indeed, the following extract from a recent issue of the Journal of the American Medical Association goes much farther in this regard than I should think of doing, and charges that medical practice is nothing but experimentation. The article, which was headed, "Clinical Investigation on Private Patients," said: "Physicians, in practice, experiment every time they give a dose of a drug or, in fact, therapy of any kind, for patients differ in their reactions to substances that may be administered." According to this statement, not only is every case an experiment—which means that nothing as to what may result from the treatment is known—but every dose of medicine, and, in fact, all "therapy of any kind," is mere guesswork. Yet, much as this fact should humble their pride, medical organizations have not been deterred from striving to pass laws and ordinances—such as those of health and school boards, particularly the latter—which threaten and punish entirely under their control, under absolute and arbitrary medical dictation as to what methods people must employ as their cures; what methods they must employ that they may live or die.

So, too, the different and differing religious organizations which have never been able to tell us what, or in what part of us, the soul is—but which have none the less assumed the salvation of the soul to be the chief purpose of religion—still threaten with ostracism, and with the superstitious of eternal punishment, those who in their urgent need seek the undivided garment of religion—the healing and the saving Christ.

THE DIVINE DECLARATION
Is there then to be "no balm in Gilead"? Is the healing of God's people to be left to experimentation, and their salvation to conjecture? No! for the Scriptures plainly speak of God as one "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

Broad as the Declaration of Independence is in proclaiming life, liberty, and the pursuit of happiness as the inalienable right of all, the Scriptural declarations just quoted, and particularly the declarations of the Master, go much farther. They not only declare life, liberty, and the pursuit of happiness, the right of all, but they tell us their true source and how we may obtain them. What are these declarations of the Master? "I am come that they (meaning all) might have life, and that they might have it more abundantly"; and, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Again, "For this cause came I into the world, that I should bear witness unto the truth." "And ye shall know the truth, and the truth shall make you free." The Christianity of Jesus not only confers a right to liberty, but, rightly understood, it confers liberty.

Again, this God-anointed man of whom it is related that he "rejoiced in spirit," said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

All of these divine declarations of our independence, made two thousand years ago, and again made by Christian Science, not only proclaim every one's independence of all but God and of His Christ, but every one's absolute dependence on them. They give every one not only the right to live, to be free and happy, but also clear, definite, accurate directions as to how life, liberty, and happiness may be had. All of these directions have knowledge—Science—as their basis. To have life and to have it more abundantly, we must know,—know God and Christ. To have freedom, we must know,—know Truth. And to have this knowledge or Science of God, of Christ, and of Truth, we must have the Christ-Science or Christian Science which enabled Jesus to rejoice greatly in Spirit.

THE SCIENCES AND SCIENCE
Science is defined as "ascertained truths or facts," and as "knowledge of principles and causes." Mechanics and chemistry, which have literally enabled us to remove mountains; steam and gas, which have made the farthest points of our habitable globe available as our pleasure resorts and enable us to deck our tables with their choicest and most perishable products; electricity, which has annihilated space so that we can speak with one another over continents and oceans; things looked upon as utterly impossible no farther back than the youth of many of us here, now stand before us as ascertained and accomplished facts. But does any one of them, or do all of them together, mean our having life, and having it more abundantly, when upon such credible evidence as the Bible our early ancestors lived a great deal longer without these things than people now live with them? Is any one of them, or are all of them together, the truth which ye shall know, and it shall make you free, when every one of their products has been used to maim and to destroy, as we have seen within the last few years; when because of them the world is held in abject terror and in fear? Are these the "ascertained truths" which are to make us free, when defenseless women and children have been destroyed, when whole nations have been brought into subjection, enslaved, and starved by their means? If "a good tree cannot bring forth evil fruit," are not these so-called ascertained truths—these so-called sciences—the fruits of "the tree of the knowledge of good and evil" of which "thou shalt not eat"? But does Christian Science teach us to deny these things? No! It claims, however, that none of the material sciences, nor all of them together—the whole wisdom of the world—will ever constitute one iota of the truth which ye shall know and it shall make you free; that none, nor all of them together, will ever bring one iota of the joy, the happiness, which the truth known by Jesus and again ascertained in Christian Science gives. Christian Science makes these things, "all things . . . lawful" unto us, because it teaches us to use all things constructively and none destructively. It teaches us that "every tree of the garden that yieldeth freely eat; but of the tree of the knowledge of good and evil (the belief of selfish material pleasure, satisfaction, and gain—that is, of the tree of selfishness), thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

What then is Science? Only what is true or real can be known, and only Truth or reality cannot cease to be and cannot undergo change. Everything which we know is everything accepted by the so-called material sciences—being capable of destruction or of undergoing change, must be unreal and untrue. This does not mean that their products are not humanly useful, and that Christian Scientists do not avail themselves of such products. On the contrary, they do,—the telephone, the telegraph, the radio the flying machine, and so on,—and feel grateful for them. Science, however, is "the knowledge of principles and causes" and of "ascertained truths,"—the knowledge of the fundamental, the primary, the ultimate, of true or essential being; and such knowledge the natural sciences do not possess, are not, cannot be. They are useful arts, and in showing that only by courtesy can they be looked upon as sciences. Christian Science does not in the least derogate from them.

What then may be taken to mean true knowledge or Science? Only such ascertained truths or facts which are basic, fundamental, and purposeful, which bless all and injure none; which give life, and give it more abundantly, and bring true freedom and true happiness to all. According to Jesus, true Science is to know God and the Christ whom he came to reveal, and whom to know is life eternal; to know the liberating truth he taught, and to have the spiritual joy or happiness which he enjoyed as a result of his true, his Christian Science. And right here let me quote what Mrs. Eddy, the Discoverer and Founder of Christian Science, has defined Science to be. On page 127 of her great book, the Christian Science textbook, "Science and Health with Key to the Scriptures," she says, "If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond ilimitable divinity."

Jesus said that to know God is life eternal. That he knew whereof he spoke, he demonstrated by raising the dead. He said that knowing the truth "shall make you free," and he demonstrated this by liberating people from bondage to every manner of ill; by liberating them from sin, from sickness, and from want of every kind. He said, My joy and my peace I give unto you, and not only did he rejoice greatly in Spirit, but he was able to retain both peace and joy even when confronted with the cross.

MRS. EDDY
If the inalienable right to more abundant life and to greater freedom is not, like that of happiness, to be a mere rainbow chase, must not man-

kind learn of him who demonstrated an unchanging Science of these things, and who did so by example as well as by precept? Must not man learn to obtain the results which he obtained, learn of the Master's works as well as of his words, and in all humility be instructed by them all? This is what Mrs. Eddy did. This is how she discovered Christ's unchanging Science, demonstrated it, taught others to do likewise, elucidated it in all her writings, and founded it, and brought it to its present stage of development. For this reason she has been and will continue to be its only God, nobly, how untiringly, how efficiently, Mrs. Eddy devoted herself to her mission, is attested not only by the thousands upon thousands who throughout the world have been benefited, healed, and reformed by her teachings, but by the changes which, because of Christian Science, have taken place in the teachings and the practice of other schools in healing and in other religious denominations. All have undergone changes for the better because of Mrs. Eddy's teachings, works, and life; changes which have only just begun, and will go on until the world is ruled by Christ's demonstrable Science, until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

GOD
Practically all great thinkers have believed in a Supreme Being or power, but without knowing what this Supreme Being is; without believing that it can be known. All religions have taught that we must believe in God, but to know Him, they have looked upon as impossible. Yet, the Bible says, "They shall all know me (God), from the least of them unto the greatest of them"; and Jesus plainly directed all to know God. Nor have the Bible and Jesus left us without the means; but their teachings of the erudite have been so simple that the erudite have either overlooked them or not looked upon them as scholarly enough. They have looked for God in the farthest heights and in the lowest depths; in everything but that in which He is. With telescope and microscope have they sought Him but failed to find him. Why? Because to see God, as Jesus said, requires purity: "The pure in heart . . . shall see God." To know God, Jesus declared to be Spirit, and who is infinite, requires one to strip one's self of all materiality—to cease believing in a reality apart from God, and so to cease believing in the reality of matter. No one who has enshrined the reality of matter in his heart, his thoughts, knowledge, or affections, can know God; for such a one cannot as yet have reached the point at which he cherishes not, loves "not the world, neither the things that are in the world,"—matter and materiality.

It is universally recognized that matter could exist without an adequate cause to produce it, and the chief concern of Science—which, as we have seen, must consist of "ascertained truths or facts"—is causation; for Science is "the knowledge of principles and causes," and thus of what is primary, ultimate, and basic. All religions have taught that God is the Great First Cause. They all say what the first line of the Bible says. But although theology has taught as an article of faith, as something that it is believed, that God was in the beginning, it has not taught this as something that must be understood and demonstrated. "Believe . . . and thou shalt be saved," has been its dictum; and this, notwithstanding the fact that the Bible and Jesus teach that we must know God. On the other hand, the sciences have precluded, and rightly so, mere belief upon this as upon every subject. They have recognized that knowledge of ultimate, or essential being, would necessarily lead to the solution of all the problems which beset us, and thus to true salvation. They forgot, however, what reality we well know as to them, that no matter to what minuteness they might reduce any mere thing or matter, irrespective of how far-fetched the name by which they christen it; whether they call it an atom, or an electron,—effect, effect, and still effect, and never cause is seen; for, as the Bible says, "canst thou by searching (analyzing mere things) find out God?" Is there then—even as "the fool hath said in his heart," . . . "God?" Is there no primary, no ultimate, Supreme Being or cause, simply because we know where the theology, philosophy, and the sciences have laid Him? Thanks be to God's revelation of Himself in both the Old and New Testaments, and thanks be to the resurrection of that revelation in Christian Science, we do know that when we seek God, and "seek him with the whole heart," we shall ever surely find Him, and find Him to be "the same yesterday, and today, and for ever"—the God with whom all right things and only right things are possible.

But here some one may cry in alarm, "Are we to depend for practical things, for health, for life itself, upon something so intangible, impalpable, as God?" God intangible! Impalpable! God, in whom "we live, and move, and have our being," intangible, impalpable! There are three essentials without which nothing whatever can be: presence, power, knowledge. Thus, for instance, nothing whatever could be without being somewhere; nothing whatever could be without power to produce it, and nothing could be without knowledge to purpose, plan, and project it. The very first thing that we read in the Bible is that "in the beginning" something was. This something, very naturally, was a presence, and we are told that it was God. Immediately, that is, without any medium or media, this presence did something; it caused, or created the heavens and the earth,—which previously had been void, without presence or existence,—and all that contain. This presence, or God, is designated by the plural of a word which means power. Thus a presence which was a plural power—caused or created everything. Here we have two factors without which nothing could be or occur, namely, presence and power; and these two, which are one, were not matter. What then was this presence which was, and consequently must still be all power? Farther on—ages later—we are told in the Bible that this same all-presence, all-power,

revealed itself to Moses as "I AM," meaning conscious being or existence, and thus, Mind; and in Deuteronomy it is stated that "he (this same presence, power, and Mind) is thy life." Except in so far as the terms used to designate God, and the attributes with which He is accredited, do so, no attempt is made in the Bible to explain the nature of the Supreme Being. This perhaps applies particularly to the Old Testament which in the main is a history of a people to whose seers and prophets God had, in some measure at least, revealed Himself. What has already been stated shows that to the seeing eye and to the hearing ear, the designations used for God in the Old Testament speak quite clearly of Him as the one true presence, the one true power, the one true consciousness or Mind, the one true life, and thus the one true good of all, or God. But in the New Testament we have presented a still higher and clearer revelation—a revelation of Him by the God-anointed, or Christ Jesus. This revelation enables us to see God as "our Father which art in Heaven," as the all-harmonious cause of all, and as Spirit, and thus as Mind, without the volitional and purposive operation of which—as without presence and power—nothing whatever could be or occur. But Christ Jesus' revelation of God was not only by precept, not even only by works, mighty as these were. His chief, his highest revelation of God was his life,—the revelation of God as divine Love, the highest, the truly feminine quality which shows God to be our one true Mother, as well as our Father,—a quality which was again so eminently manifested by Mrs. Eddy, who designated God as "our Father-Mother God" (Science and Health, p. 16). It is this simple, this Biblical, this Christ-an or Christian, this understandable and properly ascertained truth about God, and consequently this scientific revelation of God as the Great First Cause, and thus as divine Principle, which Christian Science has again brought to mankind. This fact is clearly shown by Mrs. Eddy's answer to the question, "What is God?" on page 465 of the Christian Science textbook: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love."

CHRIST
To have life, and to have it more abundantly—and this is certainly what every one of us wants above all else—we must, according to Jesus, not only know God but we must also know Christ; and to be free, which, rightly understood, must mean to be immune from every limitation, we must, also according to Jesus, know the truth. What then about Christ and Truth?
I trust that all of us have a better, clearer, higher, more rational and practical sense of God than when we came together here. I trust that all of us are able to see that God is Truth; absolute, ultimate, unchanging reality. To know God, then, is to know Truth, omni-present or divine Love, and to be freed from believing in any (Continued on page 4)

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