

that is to say mental, but that the mentality that truly heals is not the human mind but the infinite intelligence, God, and that the provable knowledge of that fact is to be obtained through the unlocking or unfolding of the Scriptures. One who would gain quickly the largest benefit from his study of this book will do well to remember that it is not a philosophical essay but a scientific textbook, and therefore offers not a theory to be argued but a method to be tried and judged by results. The keynote of Christian Science is demonstration.

**Victory Over Drink**

An example of the effect of wrong thinking is the victim of the disease known as intemperance. His material body appears to have been educated to desire artificial stimulation. Nothing of the kind actually has occurred. Education is a mental process, and desire is an activity of thought. A body composed of unthinking water and mindless tissue could not have been educated to desire. So then, the inebriate's big devil of so-called physical craving is only a figment of mistaken thinking. And so, by the way, are all devils. It was the greatest right thinker who denounced the personification of evil as a self-constituted lie, utterly devoid of truth. When the victim of drink begins to see how he has been deceived by the lie about physical appetite, he is in a fair way to further awakening. Having observed that craving is not physical but mental, he sooner or later must look his problem squarely in the face and ask himself, "How can I apply a material liquid to a mental condition? How can a drink of whisky correct a wrong thought?"

Were we to trace the drinker's difficulty to its source, we would come to where he first began to look himself over and was not pleased with what he saw. It is a common experience of mortals, and no doubt the verdict often is justified by the evidence. One who can take a thorough view of mortal self and not wish to quench the recollection somehow or other, surely is in a worse state than any drunkard. If you have observed those who drink, you may have noticed how often the illusion of intoxication expresses the opposites of human conditions. He who is weak imagines himself a marvel of strength, the pauper is prodigal with money, the timid grows bold, the silent one insists on being heard. All this is significant. It voices the inherent protest against the unnatural limitations that mark the human sense of existence. Something in the heart of man tells him he does not belong in such a state. It tells truly. Man, in his real or spiritual selfhood, is the image and likeness of the true God. Dominion is the birthright. Anything short of that is properly repugnant to him. We sympathize with the purpose of the drunkard. We regret only that he has sought to get out of intolerable conditions through oblivion instead of through intelligence. It is the same with those who seek forgetfulness in excesses of money-getting, social pleasures or intellectual diversion, or in zealous devotion to ceremonious sanctity. In the long run all such expedients will be found to have aggravated the conditions they were expected to relieve.

The simple fact is that the human sense of self, from which we instinctively struggle to be free, must be fairly and squarely met and mastered. Running away will not do. Nor may we hope to evade the issue by staving it off until so-called friendly death shall give release. The Bible rightly describes death as an enemy, not a friend. It is the business of an enemy to be everything but helpful. Besides, for one person to be required to face his task and work it out while another is relieved by a convenient process of dying into glorified life, is so unjust as to be unthinkable. It is the doctrine of the moral slacker and is out of touch with the fair-play spirit of our times.

Thus when the victim of drink or drugs turns to Christian Science for help he finds, first, a sympathetic appreciation of his yearning to get away from an unsatisfactory sense of self, and secondly, a means by which this may be done, through the stimulus of right thinking instead of through intoxication. In place of the momentary respite of the debauch, with its remorseful awakenings, Christian Science offers the permanent freedom of an enlarging realization of man's true being, from which there could be no desire to escape. The notable success of Christian Science in the healing of intemperance is attested by a multitude of witnesses.

**Helps the Business Man**

Right thinking is the business man's best asset, his surest guaranty of success. There is a scientific reason why the so-called success that is built on deceit, fraud and greed is not genuine success and brings to its possessor no real happiness. The scientific reason is that the product of evil cannot be good, no matter how good it may appear to be for a time. The right thinker in business knows how to resist the subtle suggestions of a false and unreal mentality that would justify a wrong act for the sake of a seemingly worthwhile purpose. He knows how to build success on wisdom and fair dealing. Business to him is not a

system of fattening on the weakness or credulity of his neighbor, but a system of helpful service. It is generally agreed that business ethics today are on a higher plane than before. Most of us can remember when the merchant in advertising his wares was not always expected to tell the whole truth about them, when the trickery of the "hoss trade" was more or less typical of trading in general, and scrupulous honesty frequently was regarded as distinctly not the best policy in business. The reasons for the improvement in commercial morals are not fully known to those who are unaware of the extent to which business men are turning quietly to Christian Science for the solution of their business problems.

As an example of how the ideals of trade have risen, let me quote the words of a man of world-wide reputation for business success. In discussing the subject of salesmanship recently he said:

"My experience has taught me that the effort to make a man buy something he does not need, in the long run defeats its own purpose. No business can develop except as it promotes the interests of those who use its goods or its services. In salesmanship, the greatest possible unselfishness is the most enlightened selfishness. The best salesman puts his ideals above his profits, in full confidence that profits will surely accrue to fine ideals intelligently executed."

Such a declaration from a modern captain of industry means that the business man of today is catching a glimpse of the operation of divine law in business. He is beginning to realize that the presence of such qualities as justice, truth and love in a business transaction has a definite relation to ultimate success, and that the absence of such qualities will work eventual failure. The Christian Scientist in business not only knows that such results occur, but he has the advantage of knowing why they occur and how he may avail himself of the operation of divine law in business in constantly increasing degree. He is a trained observer of mental conditions. He knows that justice, truth and love, and like mental qualities, are certain signs of the presence of the true God, a presence necessarily active and good. Christian Science has taught him that a right result never is due to chance, that it always is the outcome of the operation of divine law. He knows that this law is everywhere present and is self-operative. Therefore he knows that he manages his business best when he manages to keep out of his business those qualities of thinking that would prevent divine law from managing it for him.

**A Remarkable Church**

A notable manifestation of right thinking is the Christian Science Church. This church includes a central organization, The Mother Church, and branch churches and societies in virtually every quarter of the globe. There are nearly 1800 branches, and new ones are being organized at an average rate of one per week.

In the Christian Science Journal, official organ of this church, are listed the names of 6000 registered practitioners of Christian Science, an army of consecrated men and women, who, often at much personal sacrifice, devote their time to Christian healing.

**Great Interest Shown**

This church maintains a board of lectureship, whose members endeavor especially to meet the needs of those who may have little or no knowledge of Christian Science, but who wish to know whether it offers a practical way out of human ills of whatever sort. The extent of the reaching out in this direction is indicated by the fact that two thousand lectures were heard last year by approximately one million five hundred thousand persons. Another unique feature of the Christian Science movement is the free public reading rooms maintained by each church.

Although never unmindful that the supreme need of mankind is spiritual enlightenment, of which physical healing is an incidental effect, the Christian Church does not neglect its humanitarian opportunities. In great public emergencies its response is prompt and substantial, and its members usually are found to be doing their share in support of worthy charities. From the beginning of hostilities in Europe a war relief fund was conducted under the auspices of The Mother Church, and through this fund flowed a steady stream of money and supplies, distributed by representatives of the church among suffering and destitute war victims in many lands.

The Christian Science Church is a self-sustaining church. It makes no demands on the community at large. It builds handsome church edifices without solicitation of money from outsiders and with little or no such solicitation among its own members. It dedicates its churches free from debt.

The demand for Christian Science literature requires constantly enlarging publication facilities. The up-to-date publishing house in Boston now employs seven hundred persons. From this house issue all of the works of Mary Baker Eddy, besides quarterly, monthly and weekly periodicals, The Christian Science

Monitor, a great daily newspaper of world-wide circulation, and quantities of other literature, some of it in eleven languages.

In this connection it may be helpful to know that thirty American legislatures, as well as the President of the United States, have recognized the practice of Christian Science by providing that it shall not be subject to medical laws or regulations. The president's recognition was given by President Taft as part of the executive orders for the government of the Panama Canal Zone. I do not mean to imply that there is any lack of legal right to practice Christian Science in any of the other states. Chief Judge Bartlett, of the New York State Court of Appeals, when concurring in a decision of that court, which protected the practice of Christian Science from medical interference, said: "I deny the power of the legislature to make it a crime to treat disease by prayer." The Supreme Court of the United States in a recent decision has affirmed the right of a state to distinguish by law between the use of mental suggestion by certain druggish practitioners and the healing of the sick by prayer as practiced in Christian Science.

**Love Is Invincible**

The price of spiritual leadership is persecution. In human history every call to a higher order of righteousness has had to encounter the sharp reaction of the demand of unrighteousness to be let alone. Mrs. Eddy's discovery of the Science of Christianity was a challenge to materialism in religion, in medicine, in every department of human thought.

The challenge was answered in materialism's most approved fashion. The resources of devilish cunning, low intrigue and clumsy ignorance were taxed to the utmost to discredit the lone woman, who, without money, human influence or material organization, had dared to take her stand against the entrenched forces of dogmatism and tradition. Her steadfast refusal to be moved by these things only served to aggravate the assaults.

The full measure of what Mrs. Eddy had to meet in order that the way to health and holiness might be made clear for you and me, can have been appreciated by herself only, but enough is known to entitle her to high place among those who were persecuted for righteousness sake. In a volume of her collected writings, known as "The First Church of Christ, Scientist, and Miscellany," on page 165, she makes characteristically brief reference to this phase of her experience. She says, "There is scarcely an indignity which I have not endured for the cause of Christ, Truth, and I have returned blessing for cursing." During many years Mrs. Eddy had not been permitted to forget that the effort to hinder the spread of her teachings would not stop short even of trying to make her appear to be personally unworthy to have brought to light anything good and pure. Doubtless she was aware also that long after she had passed away misrepresentation and slander would still find, here and there, an unmanly tongue to give them utterance.

And yet, a little farther along in the same volume, on page 220, is penned this sweet confession: "Each day I pray: God bless my enemies; make them Thy friends; give them to know the joy and the peace of love."

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