

THE LEAGUE OF NATIONS ITS ADHERENTS AND ITS OPPONENTS

JUNE B. BENEDICT

DEMOCRACY finds its foundation-stone in the principles of universal education. Citizens who vote must be taught to consider, compare and choose between political questions in a purely constructive spirit, and moreover be made to feel their first-hand responsibility for their own decisions. As individuals, we are not given wide scope in the questions to be decided upon, for the most part we particularize our opinions in the person whom we choose, to make our decisions for us. One can't complain of the system as systems go, but one can complain of the merging of any adequate range of choice in the two main political groups. "It simplifies," say the heads of these groups. Does it?

It more likely leads to the syndicating, separately, of huge rival corporations, with Boards of Directors who decide all matters of interest to the State, in committee, months before the Great Annual meeting, where mere shareholders can utter praise or protest publicly with small result. Secret Diplomacy is not an issue of world-politics alone. It exists in the Party Caucus as well. Politics has become, therefore, more and more a question of faith, not so much in the tenets of party leaders as in their individual judgment and honesty of purpose.

How often do we have the opportunity of voting for the representative who really represents his constituents? At best, one half of him represents them according to his individual sense of duty, the other half represents those interests to whom he owes his financial support in and out of office. It is not his fault. It is the fault of the system. Modern politics is so largely a matter for the specialist that three-fourths of the public offices of this country and every country for that matter, are filled by lawyers. No wonder that the layman finds the paths of legislation dark, devious and uncertain, and that the traditional town-meeting is no longer the cradle of statesmen.

What is the result? After election, we settle down into a coma that is only broken in upon by the screams of propagandists who are always playing politics, and then from time to time we rise in an indignant mood to smite the iconoclasts who are disturbing us. It follows that our opinions are formed on the incomplete reports from the "front" of administrative and legislative activity, rather than from our own study of the problems affecting us. And yet there never was a time when mere man had such a plethora of critical writing on every subject to help him make up his mind. Is it possible that all these reviews are written only for the legislator?

A dear friend of mine complains that these special articles are too complex, that she gets nothing out of them. And yet voting is not too complex, and it is not too complex to trust the destinies of her country to a representative whom she keeps under no surveillance after she has once elected him to office. But you say, that is merely a feminine viewpoint.

Is it? How many electors keep in touch with their representative or know how he will vote on any given issue? A republican form of government has two sides to it. The responsibility does not rest alone with the officeholder.

You ask what all this has to do with the League of Nations? It has a great deal to do with it—it has a clean-cut bearing on the acceptance or rejection of the Covenant by the Senators whom we have elected to the Senate. Do not forget that they represent us. Since one half only of the voting power of this representative is certain to meet the wishes of his constituents and the other half of him is certain to fulfill those conditions over which he has no control, we need to look at the program of the party with which he is affiliated. It is a matter of history that the Republicans favor Protection, favor the Monroe Doctrine, favor Imperialism, favor individual ownership of corporations as opposed to State ownership, favor, in a word, "good business." Democrats on the other hand favor the insular state, favor giving more power to the workingman than do the Republicans, favor lower duties and higher taxes on production. And their slogan as well is representative of "good business," although they go about attaining it in a different way. Fundamentally both points of view are in harmony with one another whenever any question arises of intervention in purely European questions.

But the day came when we had to break down our barriers, every Republican and every Democrat alike—the day when the cry of right was stronger in our ears than the cry of policy, the cry of brotherhood than the cry of insularity, the cry of self-sacrifice than the cry of self-interest. The issue was clear then, and it remains clear now. As a nation of voters we may have no opportunity of expressing ourselves individually on this matter, but we are responsible for the manner in which our representative represents us. Are we certain how he stands on this point and how the party back of him stands?

Well, we know a good deal. The action of the leaders in the Senate has put on record the names of those men who reject the Covenant in its larger issues, subordinating their point of view to sectionalism. I say sectionalism advisedly, for the moment we united with the Allies under the spur of common peril, we became a part of the whole in relation to World-Politics. The peril remains as long as certain ones of us are too blind to see that the moment for withdrawing has already passed. It passed when we agreed to send armies to Europe to mingle our blood with theirs in the defense of an ideal. It passed when, in order to win, we put our men under Supreme Allied Command. It passed when we undertook to receive the benefits of World-Order, by incurring its responsibilities. It passed when we forced our Government to become a World-Power.

In a California editorial, I have lately seen it suggested that Americans should no longer rise when

they hear the French or the British National Anthem. "It borders too much on internationalism." Doubtless this editor is afraid that we might rise by mistake when the German Anthem is played, or that they might rise to honor ours. What a futility! It tests one's credulity to hear what one's neighbors really think.

In making up our minds as to the merits or demerits of the League, we have the frank point of view of both its adherents and its opponents, and the cleavage between them is not dependent alone on party issues, nor on practical politics. It is largely based on personalities, and fostered by the reasons within ourselves for agreeing or disagreeing with it, and by the prejudices evoked by those with whom we come in contact, who are for and against it. The cleavage is very sharp in both parties. Think back a little. Don't you know the man who is for the League, but against it, just because Wilson is championing it? Don't you know the man who was against it but has become reconciled because he has heard on "best authority" that Balfour told General Maurice that "Wilson is the master-mind of the age," and it must be so if an intelligence as critical as Balfour's says so? We hear others decrying the League merely because Clemenceau has a wart on his nose, or Lloyd-George a stammer in his speech that comes there under stress of excitement. It seems ridiculous to think of, but listen to the criticism about you. How much is personal, how much intellectual, how little of it based on world-philosophy? We see our sovereignty impeached. Why not impeach it? We see ourselves made helpless under the command of others. Why not, if it is under a combined direction? We see the teeth drawn from our Monroe Doctrine by limiting it to action for peace alone. Why not? Wasn't that the purpose of it in the beginning? When you hear objections, go back to first principles. What principles? Why, the Principles of Divine Science.

Say to yourself, "For my part I am a Divine Scientist. I believe in Development, in Progress, in the deliberate choice of the idealistic viewpoint, the utter refusal to believe in the ultimate failure of righteousness. My creed teaches me that all men are free and equal—brothers, one flesh, one substance. I look into the past and I see the world coming together, materially joined by the telegraph, the airship, the pooling policy of food and capital. My reason tells me that this union is merely symbolic of the Inner Union. It has its purpose in bringing home to us the real significance of life. I have accepted the doctrine of the Christ in mankind and the Christ in races. I believe that you can no more separate them than you can separate two particles of steel under One Magnet. If I live according to my belief, I must be an advocate of Man's socialization. If I live according to my belief, I must stand for the Universal Law of Right. I have no desire to sit by and let things take their own course, or settle themselves, for I see God in Everything. It is my part to stand by the right, to live according to the right—and to do all in my power to bring the right to pass, both by my thought and by my active cooperation with it! I shall not fail to take any step to insure its Victory."

(To Be Continued)

THESE NOTES, TAKEN FROM A STUDENT'S NOTEBOOK, ARE A BRIEF OUTLINE OF THE POINTS CONSIDERED DURING A SERIES OF INDIVIDUAL LESSONS WITH MRS. ANNA L. PALMER. HE FOUND GREAT HELP IN THESE THOUGHTS; WE TRUST THAT EVEN THIS CONCISE STATEMENT OF THEM WILL PROVE STIMULATIVE TO OTHERS:

XIV.

I drop all negative thought.

XV.

I am.

I am life.

This is the universe and within it is all I can think or know.

XVI.

"It is the spirit that quickeneth."

My spirit of God (Divine Intelligence) is the quickening power for every act of my life.

Accordingly, as I know spirit, shall I lose the sense of weak material man.

"It is the spirit that quickeneth; the flesh profited nothing."

XVII.

The spirit is all.

My body is spirit in expression.

XVIII.

To attain supply:

1st. I must be conscious of the omnipresence of good as a reality.

2nd. I must deny the belief in my thought that anything but good can come to me.

3rd. I must practice applying the truth of abundance by giving forth my supply with a consciousness that to give is to receive.

4th. I must not call supply simply money. I must know that to be successful is to have *faith* in every kind of supply's coming to me from the infinite.

XIX.

There is no reaction in action or diseased action in spirit.

If I have reaction it is belief in the personal, or a belief that my spirit has overdone itself.

If I have inaction it is more need of the consciousness that divine activity is perfectly normal in its action—not too sluggish—not too excitable.

Just the quiet poise of God in my consciousness.

XX.

I make my decision emphatically that spirit is all.

There is no reality or power in any belief I have held of myself up to this date.

I am the perfect man.

THE END.

"Man is a limit-transcending being.

"Let us not for one moment forget that man has the power *within* him which can build up an inner oasis in an outer desert—that he has the love which can transform a garret into a palace, a frugal meal into a feast.

"When he cannot realize his ideals he can idealize his reals.

"There are lives all about us that are demonstrating the same great truth—that poverty is a state of mind, not a condition of the purse."

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IN GOD WE TRUST

THIS letter came from a friend who is asking about an apparent inconsistency in our Sunday School Studies. To quote her:

In lesson two (Primary) the story tells of a man, Enos Mills, who lives in the mountains and never carries a gun. He never hurts birds, for he thinks they are his little brothers and sisters. In lesson three the story says something about air and how the Little Breeze kindly took the smoke away from the cooking steak so that the children could enjoy their picnic.

May I ask how to explain this? If killing birds is like killing our brothers and sisters, is it right to take the life of a cow? God, as I understand it, is life in everything.

Mrs. _____

Here is the answer:

My dear Mrs. _____

Your letter has been handed me to answer. Thank you for it. We are always glad for criticisms and suggestions. In reply I will make a few statements:

People kill for various reasons—from fear, for sport, for food and other uses, for profit, and again without thought or even knowledge of the act. But surely we are growing away from some of these. Mr. Enos Mills, whom you mention, is an example of growth away from the fear of wild animals; again many are repulsed at thought of the old-fashioned hunting for sport, and often we see them hunting with the camera in place of the gun.

Life feeding upon life is the history of evolution. There is nothing else to feed upon, for there is nothing but life. However, we are growing away from eating the higher manifestations of life. Cannibalism is wholly taboo; while undoubtedly meat eating is growing less, and we are becoming vegetarians.

But we kill for other things beside eating. For instance, notice the leather that is used—a product of killed animals. One sometimes sees a person who will not eat flesh, but who wears shoes and uses leather in many other ways, also possibly wears furs. Of course this is inconsistent. In fact we are so bound by habit and race customs that even though we desire to do so, it is almost impossible to wholly change alone. Plaster is full of hair; combs, buttons, and many other useful articles are made of bone; bones and blood are used for fertilizing. And this list might be multiplied over and over.

Again, we kill flies, mosquitoes, fleas and other "pests" without compunction. In a still lower scale we come to microscopic forms of life. Every time a

more powerful microscope is made we find more minutely organized life. And this is where we destroy without knowing it.

But the fact remains that we are one with all these expressions of the One Perfect Life. There is nothing but this Life, and our special little "stunt" at the present time is to realize that. When we do, many enigmas and problems of life will be solved. We shall act aright in our relationships spontaneously, our attitude will be right and our acts will necessarily be right. But this spontaneity must come through the individual and cannot be forced upon us from the outside.

We are growing in grace and knowledge all the time and our thoughts and acts become thus more and more pure. There is no doubt but that when we fully realize our oneness with All Life—that is, when we love perfectly—all the ferociousness and ill feeling existing between us and other life manifestations will disappear. That means we shall live in peace and let live. It means that with even the most minute life expressions we shall be consciously and harmoniously ONE.

In the meantime we should not blame others. For life to live on life seems in the scheme of things. Perfect Intelligence is working here as in all places and we *can trust it*—we must trust it.

Perhaps our great mistake is in making too much of what we call death. Why do we think this is an evil? Look at the myriads and myriads of life expressions all about us that are "being killed" constantly. If that were death we could not believe this great waste to be the act of Perfect Intelligence. Think of the great wealth of young manhood that has gone out by "being killed" in the past few years. Why, one could not believe in Life and Intelligence and Love in manifestation and think that these lives were *taken*. The fact is we cannot take life. And we must trust that this change is not the end, but is beneficial whether in man or animals. The fact that we can kill proves that we cannot take life. It must be impossible on the face of it. If these could be taken out of existence they would be much better protected.

Now this does not mean that we can kill with impunity. The one who does the killing is hurt more than the killed. The fact that we are learning to hold life sacred, and that we are questioning killing, shows that we are growing away from it.

We can lead people—children—if we do not arouse their antagonism. One sure source of antagonism is to be dictatorial along lines of half-truths. We must be sure of our premise. The Japanese have a saying, "A thousand mile journey is begun with one step." And it is also true that we cannot take the last step until we have taken all the intervening ones. Then when the last one comes it will be perfectly natural and "consistent." Our province is to keep ourselves moving ahead, even though it is but one step at a time. And we are moving ahead even though we do not stay in this manifestation.

What we call death is and has been our greatest blessing up to this stage of our existence. God guides. We can trust His Wisdom and Love. Death has lost its sting; and there is no more seeming victory for the grave.

MARY DEAN PARSONS.

HINTS TO BIBLE STUDY

THE DELUGE—GEN. 6, 7, 8

AGNES M. LAWSON

THE Eloistic and Jehovistic accounts of creation are distinct documents, but some enterprising editor has so woven together the two accounts of the Deluge that to the lay mind they read as one narrative. Should the reader desire to follow this more closely than is possible in this condensed course, he is referred to Lyman Abbott's "Life and Literature of the Ancient Hebrews." He will find here in detail the Eloistic and Jehovistic accounts, and the original Assyrian Account, from which they were both evolved.

The Hebrew saw in all natural phenomena the approval and disapproval of God, whose reward and punishment of his children were unailing. We are too young yet in spiritual discernment to know how far the thoughts in the race mind affect the natural elements. That they do is the belief of many spiritual students. Let us be careful, however, not to branch out into theories that we are unable to prove. Let us keep our feet on terra firma, even though we walk through the sky. Washington Gladden has left us the legacy of a beautiful idea applicable here, in his sermon, "Where Does the Sky Begin?" It begins at the surface of the earth. We walk in the sky all of the time. Were we merely earth creatures, like the moles we should have to burrow in the ground. We are creatures of the sky, air and heavens, and we walk through the sky always.

"The sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose." God is our Father, Nature is our Mother, and only he who can unite the spiritual and the natural is on safe ground. This is merely a plea that as we study this great Book, we be careful that we read the truth out of it, instead of reading our own preconceived ideas into it.

The Deluge story is beautiful in its spiritual significance. "My Spirit shall not always strive with man, for that he is flesh; yet his days shall be an hundred and twenty years." God will never cease to strive with us until we cease to resist the spiritual guidance, and cease to identify ourselves with the flesh man. Our text Book tells us: "Man is either drawn or driven by Love to his final destiny." God in our final destiny "rests" in us His finished creation.

If the life were true as that of Moses, the natural vigor should not be abated. Spiritual man knows no age, for he transcends all natural law, he belongs to another order entirely. There must, however, be a distinction made between natural man, and mortal man. Mortal man is like Satan, he comes from nowhere and to nowhere is he doomed to return. He is a false concept, and all false concepts die when the true are born. Natural man is legitimate, he is the forerunner of spiritual man.

"But Noah (rest) found grace in the eyes of the Lord. Noah was a just man and perfect in his generations and Noah walked with God." If we do not perfectly fulfill our natural life we cannot come

into the life of the Spirit. Natural life is the life of "generations." It is the chaste, normal expression of all of our natural life in all true functioning. There must be no perversions, no sense of repression. There is never a sense of repression to a perfectly directed life, hence the spiritual law fulfills the moral law. The Botanist tells us that every successive stage of the plant life is the transmuted lower one. The blade is the transmuted root, the stalk and leaf the transformed blades, the leaf is lost in the blossom, the blossom is found again in the fruit; while all are culminated in the seed. If at any stage it becomes defective then progress ceases. To be perfect in our generations is to have in ourselves the power to be transmuted into the life of regeneration.

Everything that hath the breath of life from "under heaven" will always be destroyed. It is impossible to save it, it is eternally doomed to destruction. Only that which God breathes the breath of His own life into can come into the ark of safety, for it is all that actually has life.

The covenant is established with the one who is true, he alone will find "rest" in God. Forty is the number four multiplied by ten. The Hebrews wrote under a system of numerical symbolism, and when they desired to emphasize a truth they added another cipher. One is unity, totality; two is duality, complements; three is the trinity, continuity; four is perfection, of time or condition; five is law, orderly sequence; six is finished, the way a thing is; seven is completion.

"Forty days and forty nights" used in this sense means the full time until the destruction is complete, and all that is untrue and unreal is destroyed in the downpour of the divine perfection. Noah's six hundred years is another instance of numerical symbolism. It is doubly emphasized, for did not Jehovah make a covenant with Noah, something that He never could do with Adam? Noah's "six hundred years" means that he had come into another cycle than that occupied by Adam.

"And God made a wind to pass over the earth and the waters assuaged." The wind and Spirit are the same in Hebrew. A new cycle is commenced, a higher one. The earth is to be reinhabited by Noah's descendants. The beauty of the whole allegory is the immunity of the ark to which we may always flee and find safety, and the Bow of Promise, the token of the covenant between God and man. The great Bow reaches heaven at its zenith, it rests on the earth at the horizon. Its beauty transcends any earthly beauty and it promises us the beauty of a kingdom of which this earth is but an imperfect reflection. It is the symbol of infinity for we never reach the rainbow's end, like the ideal it recedes and recedes, and lures us onward and upward into that world that hath "no need of the sun, neither of the moon, to shine in it; for the glory of the Lord did lighten it, and the Lamb is the light thereof."

WE CANNOT DEMONSTRATE TRUTH EXCEPT WE BECOME AS LITTLE CHILDREN

This teaching of the Omnipresence is so simple that we grown people who are so apt to be materially and intellectually satisfied, pass it by. Often the children take the teaching from our lips and use it in their simple fashion of perfect faith and it works for them. It works for us if we will but remember it and use it in perfect faith as does the little child.

A mother and her two children, a boy of seven and a girl of five, were spending the beautiful afternoon in the park. You can imagine the mother's surprise when, in the latter part of the afternoon, she looked up from her reading and saw that her little girl was not on the playground where she had been a few moments before. Calling the little boy to her, she found that he had been busy playing and had not noticed the absence of his little sister. The mother was filled with fear and anxiety for her child; she had heard a few sermons about the Omnipresence; she had taken a few class lessons; she had even taught her children that God was everywhere. At this moment, however, she knew nothing but fear. She started to walk, the little boy close to her. He trudged along but so close to her that she could hardly walk. She looked down and they stood still. She could not take another step for he had as much of her body as his little arms could encompass in one big hug. This seemed to relieve him and he looked up into her eyes and said: "Mother dear, sister can't get out of the Omnipresence." Immediately the mother felt an inflow of assurance of Divine protection for her little girl and wisdom for herself. With all the faith she had she replied, "No, she cannot get out of the Omnipresence." She walked quickly in a direction she felt led to go, although her intellect told her not to go that way. Finally she reached a thick row of bushes at the edge of the park. She stopped, called the child's name and instantly her little girl ran out to her exclaiming, "Oh, Mummer, I am so glad you came. I did not want to go on the chu-chu train with the man even if he did buy me candy." The man disappeared. That night the mother prayed until she had forgiven him and for months after this experience she treated him to overcome his weakness. She continued to go to the same playground in order to protect other children if they needed it but always with a blessing in her heart for the one who had been protected from doing a great harm. She firmly believes that he has been healed. Through God's unfailing Love she overcame very quickly the shock of this experience and was taught her lesson. She gave those children to God, she commenced to recognize them as God's children, she let go of that binding thought of possession. She learned to see them not according to the flesh but according to the Spirit.

Highest thought along every line points toward Unity:

"All of this has for its final goal the formation of a collective soul for the inhabitants of our planet, the birth of a common moral and spiritual personality for all humanity."—From an address of a French Protestant Delegate to President Wilson.

THE SPIRIT THAT WILL BRING A NEW EARTH WHEREIN DWELLETH RIGHTEOUSNESS

"In facing the task of reconstruction which confronts humanity, I can not be blind to the difficulties. For the way by which we journey toward the goal is encumbered both by ancient prejudice and by modern ambitions.

"Fortunately, I believe in the providence of God. The unaided human intellect is incapable of understanding all of the immense problems which are presented at a single glance at the world horizon. Under such circumstances, if I had not believed in the providence of God I should have felt myself lost in indecisions.

"It is impossible for me to predict what will be the issue of our labors. But I have the unswerving conviction that the final outcome will be good. Under the stress of circumstances when so many complex questions are pressing for decision, the greatest security is always to be found in applying unhesitatingly these first principles in their purity. . . . Count upon me to bring to the defense of our common ideal, all the moral tenacity of the spirit of the Puritans."—From President Wilson's Response to the French Protestant Delegation, January 27, 1919. (Translated from the French. Taken from "The Federal Council Bulletin.")

We are outgrowing rapidly our exaggerated individualism, and are learning to work together as one great family of God.—From a sermon of Dr. Charles E. Jefferson, New York.

Religion should be the rule of life, not a casual incident of it.—*Disraeli*.

INFECTION

"A baby smiled in its mother's face;
The mother caught it, and gave it then
To the baby's father—serious case,—
Who carried it out to other men;
And every one of them went straightway
Scattering sunshine thro' the day."

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THE LEAGUE OF NATIONS

"The outstretched hands of the Christ are the only possible shelter over the world."—Edwin Markham.

JUNE B. BENEDICT

ON the crest of the Andes, there is a gigantic sculptured figure of Jesus Christ, his hands out-stretched over the blue distance. Above the turmoil of men, in the eternal snows of the great mountains, he holds within his eyes the answer to strife, bargaining, "righteous" demands of all the nations of the world. And it is such an answer that would not or could not be understood by the "practical" business-man, the political reactionary or the conscientious nationalist. It contains within it too much that is universal, too much that is forbearing, too little of formal honor, too little of that power which stands in the way of the helpless and the weak.

Personal righteousness has developed with a certain fierce intensity of late years. We have many of us been re-converted to a new working knowledge of Christianity, Christianity that is not so much a formula or a creed, as the living spirit that illuminates our ideals and practice. The Renaissance of old Truths follows cycles of progression and with them, an awakened sense of fellowship that bears fruit in the beliefs of nearly every civilized country. Read the proclamation of the Anglican Church in Canada, it carries the same stamp as that almost religious declaration of an earlier date by the Labor Party in England, read the suggestions put forth by the Roman-Catholic Church in America dealing with social justice. Think of the three Bishops of the Episcopal Church in America who are now on their way to Constantinople to plan a union of churches, remember the Patriarch of Constantinople, who last winter preached in the Cathedral of St. John the Divine.—Read Mr. Wilson's State Documents. To certain critics of his administration they contain matter that seems extraneous and yet is the marrow of his whole theory of government. Whether it be religious revival or a form of social upheaval or merely new phases of art, we are all of us interested in life which has taken on a new color, a new hope, a new promise against the Future. Possibly the Great War which has touched undeveloped countries alike with our own, with a sense of dread, desolation and doom, has been merely the Crucifixion of the Old, and from it has arisen that sense of unconquerable vitality, that spirit which

cannot be quenched by hardship or discouragement. As I have intimated in former articles, the purely mechanical union of the allies' experience, whether or not one recognizes their inner union, has alone been enough to precipitate us into a kind of internationalism, and has prepared us for a more complete union yet to come. The mere fact that we shall renounce rights heretofore jealously guarded will tend to make this Union inviolate. The man or government in making sacrifices for an idea, protects it more zealously, than had it been enforced from the outside.

At present we see a decided reaction from the League Principles and furthermore a surprising and sudden withdrawal into the primeval depths of insularity from which we have so lately emerged. I say surprising and yet I realize that many of us as individuals have never emerged at all. Our governments spoke in our name, it is true, and the majority of us concurred in the face of grave danger, and yet there were many minds who believed so little in that danger that they made it rather an occasion for politics than for co-operation.

For my part, I do not believe that the primary purpose of the League is merely to do away with war-fare. Like other tremendous changes in man's beliefs, the most obvious view-point must be impressed first. The prevention of wars is merely the handle, by which war-weary nations may grasp at a Covenant which has far greater consequences than any they are now prepared to admit or accept, but which once admitted and accepted, will continue to develop in a way that was totally unforeseen, while they used the nationalistic blue-glass as a medium of vision.

Italy is of course the horrible example showing to what lengths imperialistic blindness leads. The ink barely dry on her acceptance of League Principles, the old spirit crops out, before the new spirit has had time to inoculate her with its sensitive feeling for the rights of other nations, even though opposed to her own. They are not really opposed, some of us happen to feel, but in times of hysteria they seem so. One can't change the whole manner of looking at World-Government in a moment. It is only the sincere efforts to live by the new spirit that brings

results. Just as the conversion of a soul does not lie in the moment of conversion alone, but in the results of that conversion, leading one to another, so will success or failure for *each member* of the League lie in the manner in which its citizens regard its first decisions and whether or not their conceptions of it will carry them beyond prejudice or narrow disappointment. Whether, in a word, they will accept its dictates in the spirit in which they are written or whether they will accept them in the mood Italy has chosen by appealing to her people over the head of a Treaty to which she herself subscribed. That will be the true test, for within it lies the power for development along the far-seeing lines laid out by the Covenant or of merely remaining bound to it through dread of the consequences, should one break away.

The Great Purposes of the League lie in the weapons which it possesses to universalize laws relating to labor and to women and children, the powers which it possesses to regulate the Drug and the White Slave Traffic, the influence which it possesses to suppress secret agreements of the kind that no nation dares publish openly, the authority which it possesses to institute generous treatment of backward races, the opportunity which it possesses to bring a new vision into the purposes of World-Politics.

The theory of the Socialist's World-Democracy has some of these same fundamental ideas, but in so much as it brings these changed ideas by force and not by reason, its results can hardly take root in unprepared soil. But the Covenant of the League doesn't purpose impossibilities. There lies its strength, no matter what its opponents may believe.

Once grant the premise that civilization follows the Law of Evolution just as the individual follows it; that the process of natural selection is of those attributes, which it finds necessary in its ascent and that the same symbol may be used for both the individual and civilization, the spiral which unifies as it rises, we must look on the development of the whole as the ultimate development for both man and civilization. The growth of this unifying process in nations is represented in individuals by the growth of consciousness. Meeting this conception of progress co-operatively, man will choose deliberately that method which has the best chance of success without hardship to less developed peoples.

The League of Nations Covenant has many disappointments for those brave souls who would forge ahead on the Way of Progress so quickly that they must leave behind that great body of average citizens who cannot go beyond the ability of their backward fellows. Wilson saw this fact and his compromise with less drastic changes than he had hoped for in the first place, merely means that he knows that the *big thing is to begin, to lay the foundation for the responsible acceptance of primary principles, that in time will involve a complete change of heart in the nation developing in full accord with them.*

For underlying the Covenant is the Spirit, which released from its long bondage will draw unto itself all progressive elements and utilize them, the Spirit that in itself contains all the elements for further advancement, the spirit that cannot be obstructed, for "it is spirit and it is life."

In these four articles, I have brought various

phases of my understanding of the League to your attention, many of these phases *I have insisted on in every article*, for to me they are more important than those phases with which our journalists and politicians are so much concerned.

The League of Nations is not the finished work of a group of God-like men, any more than the World was a finished product at the end of seven days. The League will continue to create itself just as it was created in turn from earlier conceptions. Rather than a finished product, it is the leaven that will ferment new conclusions and new accomplishments from year to year.

Why not seal our understanding of it with that Christ-Spirit that exists in every one of us? "For we are sealed with that holy spirit of *Promise* which is the earnest (or proof) of our inheritance."

What inheritance!

The Kingdom of Heaven on Earth.

Resolutions

MRS. C. L. BAUM

Whereas, Spiritual laws are in operation everywhere, but it is only as we make our connection with them that we receive the many blessings which they bring to all; therefore

I RESOLVE TO KNOW DIVINE MIND AS THE SOURCE OF MY SUPPLY.

Whereas, Every outward effect follows an inner cause and we must be happy within before we can have the permanent good cheer in our external living; therefore

I RESOLVE TO BE PLEASANT AND TO MAKE CHEERFULNESS MY HABIT OF THOUGHT.

Whereas, We can say to the Father, "I trust this problem to Thy perfect Intelligence within myself," then drop all anxious thought and go forward to the next work at hand with an absolute confidence that every need will be met, and we shall be aware of the Divine protection; therefore

I RESOLVE TO RELY UPON DIVINE WISDOM AND NOT ON MY OWN UNDERSTANDING.

Whereas, It is not work, but worry, that brings trouble upon us, and with more forethought and less acquiescence to every foolish demand, we can stop worry, and live the serene, untroubled life; therefore

I RESOLVE TO KNOW MY ABILITY TO MEET WISELY EVERY EXTERNAL DEMAND.

Whereas, If we are to be lifters, we must have spiritual strength to help the weak, to heal the broken hearted and to give courage to the discouraged; therefore

I RESOLVE TO BE A LIFTER, NOT A LEANER.

Whereas, Our first need is to know God as our source and our immediate help for every time of trouble, especially as without this knowledge we are but poorly equipped for living the spiritual life of divine responsibility; therefore

I RESOLVE TO KNOW GOD.

Compiled from "Daily Studies" by Leon Greenbaum.