

I N D E X

of These Radio Lectures

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L E C T U R E S

Address delivered by James P. B. Hyndman, from Station WHAP,
New York City, on Thursday, May 5, 1927, on Americanism.
Subject:

THE ILLUMINATI

Ye are the salt of the earth; but if the salt have
lost his savour, wherewith shall it be salted? it is
henceforth good for nothing, but to be cast out, and
to be trodden under foot of men.

Ye are the light of the world. A city that is set
on an hill cannot be hid. . .

Let your light so shine before men that they may
see your good works, and glorify your Father which is
in heaven. (Matthew v., 13, 14, 16.)

Universal salvation rests on progression and pro-
bation, and is unattainable without them. Heaven is
not a locality but a divine state of Mind in which all
the manifestations of Mind are harmonious and immortal
because sin is not there and man is found having no
righteousness of his own, but in possession of "the
mind of the Lord," as the Scripture says. . .

God creates and governs the universe, including man.
The universe is filled with spiritual ideas, which He
evolves, and they are obedient to the Mind that makes
them. Mortal mind would transform the spiritual into
the material, and then recover man's original self in
order to escape from the mortality of this error. Mor-
tals are not like immortals, created in God's own
image; but infinite Spirit being all, mortal conscious-
ness will at last yield to the scientific fact and dis-
appear and the real sense of being, perfect and for-
ever intact will appear. (Science and Health, by
Mary Baker Eddy, pp. 294, 295.)

Jesus had no vices to deter his followers from walk-
ing with him. He was loving, sincere, and true.
Never in the history of his earth life was there aught
found against him. His was a life of blessing in all
that land of Galilee; and yet, incredible as it may
appear to this age, he was persecuted and reviled for
opening the eyes of the blind, for healing the sick,
and raising the dead. Not only was he denounced, but
the people sought to kill him because his methods and
teaching were contrary to theirs. He utilized spirit-

ual thought-force, or mental therapeutics. They employed material methods, drugs, and hygiene. They declared that he stirred up seditions; that he blasphemed by calling God his Father, and by healing on the Sabbath day. . .

Let us consider the reception the disciples of Christ meet in this century. Let us learn if the gospel, which today is preached from the pulpits of the many denominations, is followed by the demonstration of Spirit and of power, in the destruction of sin and sickness, as it was in the days of Christ Jesus and his early disciples. Do scholastic theologians proclaim with faith and understanding this command of the Master: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself?" Do they teach the allness of God, who is eternal Life, Love, and Truth, who is infinite, and that therefore there can be no reality in any phenomena which are not the expression of the Principle of eternal being,--Mind, Spirit, God, and His infinite ideas, or sons and daughters, made in His own image and likeness?

The hour has struck. In this era humanity is listening for the voice of the Son of God, who said, "I will come again." (Sermons and Other Writings on Christian Science, pp.345, 349, 357, 358.) By Augusta E. Stetson, C.S.D. -----

The ILLUMINATI was a strange perversion of the minds of men, a resistance to the appearing of the phenomenon on earth, to be known as the American Federal Republic, the first avowedly Christian Nation on earth, the type of the Kingdom of God, which it was the mission of Christ Jesus to establish, "on earth as it is in heaven." The ILLUMINATI appeared at the exact date of the American Revolution. This Society, called by the general name of the ILLUMINATI, or Illuminated Free Masonry, was born in Jesuitism, and was the antipode of true Free Masonry, which it simulated and whose garb it assumed, as the wolf disguised himself to Little Red Ridinghood.

The noble art of Free Masonry is one of the most sublime systems of spiritual symbolism in the world. In its present form Free Masonry was first established throughout the British Isles in the beginning of the eighteenth century; but Masonic symbolism was known and practised in England from the tenth century. Its sacred symbolism has come down to our day from the time of the building of the Great Pyramid of Gizeh by Job, in

the year 2170; and this symbol, namely, the Pyramid, is one of our chief symbols being the principal emblem of the reverse of our Seal. The Pyramid is a marvellous type of spiritual man, and its metaphysical mathematical measurements and angles, laid down in Hebrew measure, interpreted in the Anglo-Saxon lineal measure, give us the key to the history of mankind, and the coming of the end of material creation, at the second appearing of Christ, which is now close at hand.

In America, Free Masonry was introduced in the Colonies, about the time of the birth of George Washington. Benjamin Franklin, the Dean of the Revolutionary patriots, was Grand Master of Pennsylvania in the early part of the eighteenth century. Washington himself became a Mason and Master of his lodge; and with but one or two exceptions all of his generals were Masons; the outstanding heroes of the Revolution were Masons; nearly all the members of the First Continental Congress, as well as those of the Constitution Convention, were Masons; and so on, down the list. The corner-stone of the Capitol at Washington was laid by George Washington, with Masonic honors. The Bible on which Washington took his oath was borrowed for the occasion from a Masonic Lodge; and the page on which Washington's hand rested was the 49th chapter of Genesis, which contains the account of God's promise and blessing to Jacob, or Israel, and his sons, from whom are descended the Anglo-Saxon peoples, through the tribes of Manasseh (America) and Ephraim (Britain).

I have recorded these facts at greater length in a former paper but repeat them here because of the fact that ILLUMINISM, so-called, adopted the entire system of Free Masonry, with its signs, pass words, and grips, in order to gain a standing among the Protestant peoples of Europe.

The Society of the Illuminati was founded in 1775 by Adam Weishaupt, Professor of Canon Law in a German college, and a Jesuit by training. At first, Weishaupt enlisted the assistance of certain members of the Jesuit Order, but when they refused to join him in his attacks on the Roman Catholic organization, he became their enemy and later their victim.

ILLUMINISM was suppressed in Germany in 1785, but almost immediately revived under a new name. It was taken up by the French, having assumed the role of Free Masonry, and was organized in France under the name of The Grand Orient of France. There were several orders and degrees, each of which had a name, according to its character. The French, whose love for gaudy display and an outward refinement, is a national characteristic, added outward ornaments to the system, the wearing of which attracted those who delighted to affect the

manners of gentlemen of leisure and culture. At first, ILLUMINISM was introduced as a social pastime, and was welcomed on the Continent of Europe. The French prisoners of war in Germany undertook to teach its refinements to their German superiors, who were eager for instruction; but this soon led to rivalry and schisms. A German man of leisure, Baron Hunde, became the leading exponent of ILLUMINISM in Germany, and indeed throughout the Continent; and he introduced certain fantastic rites and rituals, such as the doctrine of the transmutation of metals, witchcraft, and other prevailing notions, which were added to the three fundamental degrees of legitimate Masonry, as it was practised in England. The English Free Masonry was imported to the Continent but was soon cast aside by the French, as being crude and fit only for the "vulgar English," as they termed the British Masons.

The meetings of the ILLUMINATI became the hot-beds of political intrigue, and of violent attacks against all religion and morals. All the methods of Jesuitism were used to promote the ends of Illuminism. The subversion of Free Masonry was the chief weapon which the ILLUMINATI used to carry on their propaganda, not only against the Roman Catholic system and the Jesuits, but even against true religion. The name of Jesus Christ was openly blasphemed in their meetings, and his sacred history, character, and mission were held up to ridicule and scorn. The two outstanding tenets of ILLUMINISM were the destruction of all religion and the overthrow of morality among the nations, including the overthrow of all government. They proceeded along the lines of what they called Deism, as opposed to Christianity; and practically all of their members were Deists, or in sympathy with this belief. The Order was permeated with the doctrines and methods of Jesuitism, from which it sprang, although outwardly opposing that Order. Even the Roman Catholic hierarchy at one period utilized Free Masonry to further its own ends.

That the ILLUMINATI had much, if not all, to do with the French Revolution is almost certain. In 1789, a manifesto was sent from the Grand National Lodge of French Masons at Paris, signed by the Duke of Orleans as Grand Master, addressed and sent to the lodges in all the respectable cities of Europe, exhorting them to unite for the support of the French Revolution to gain it friends, defenders and dependents, and according to their opportunities and the practicability of the thing to kindle and propagate the spirit of revolution in all minds.

Towards the close of the eighteenth century, a book appeared in Scotland, written by a Dr. Robison, exposing the ILLUMINATI of Europe, and their activities both on the continent and in Britain. In this book, Dr. Robison accuses the Society of the ILLUMINATI of the most blasphemous tenets

snubbed by his friend, also a man of prominence, for disrespect towards Washington, is a case in point. The papers have been reeking with such propaganda, even one of our highest generals falling under this Jesuitical-illuminated hypnotism to defame Washington, by referring to him as a drinker, a swearer, and a smoker. The writer made a personal trip to the City of Washington, some months ago, to refute by research in the archives there that Washington had signed a treaty with Tripoli, in which America was referred to as "not a Christian Nation." A treaty having this clause was found but the clause in a later issue of the treaty was omitted; and Washington had not signed either issue.

We are forcibly reminded of the character of the mental battle which is being fought in America today, by the words of John the Revelator, in the 12th chapter of Revelation:

And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven. (Revelation xii., 7, 8.)

America is essentially a Christian Nation; Her discovery by the young Icelandic, Leif Ericson in the year 1000; her colonization by the Pilgrim Fathers in 1620; her founding on the divine symbolic principles of Masonry by Washington and his compatriots; and her entire spiritual history, place her as the spiritual Leader of the world, the place prepared for the second appearing of Christ, who is the only Ruler of America, and who shall reign forever and ever, KING OF KINGS AND LORD OF LORDS.

I close with the following quotation from Augusta E. Stetson, C.S.D., student of Mary Baker Eddy, Discoverer and Founder of Christian Science.

The mental atmosphere of today is pregnant with the query, What is Truth?

Truth's mighty arguments are rolling down
From inland mountain to seaboard town.

The question confronting the twentieth century thinker is,--shall we continue from material concepts to evolve material phenomena--discord, disease, and death--or shall we refuse longer to attempt to open "the Future's portal with the Past's blood-rusted key?" Shall we not rather accept Truth, Christ, now, and find the way to health, holiness and immortality?

and doctrines and of vile and filthy practices, intended as an offence to all moral codes and religion, and to the overthrow of civilized government.

This Society, or an organization founded upon the same beliefs and tenets, having the same methods, found its way to America in the period of the Revolution, or a little after. Just as Voltaire was one of its chief exponents in Europe--Voltaire, whose blasphemies against revealed religion, throughout his entire life, brought him to the hour of death in a mental condition so terrible that his physicians were driven from the room by the terror of it--so Thomas Paine, with his "Age of Reason," and his traitorous outburst against Washington and the newly formed American Republic, was the chief spokesman of ILLUMINISM in America. A writer of that period records that there existed throughout New England, especially in Connecticut, a Society of the ILLUMINATI, under the patronage of De Witt Clinton, nephew of Governor De Witt Clinton, whose activities caused much disturbance and concern to the founders of the Republic. They formed a Deistic Society in New York which was coached and taught by a Jesuit priest, who, having come to the Society without a shirt on his back, doling out a scant living, as this writer says, by humming masses to poor Irish maids, he was raised to a position of respectability and moderate affluence. He then wished to increase his emoluments and deserted the Society, forming a Society of his own in Philadelphia, in defiance of the authorities of the New York Society. Another Society was formed in Baltimore; and so this poison spread throughout the Eastern States. Their meetings are described as scenes of pandemonium, rildry, obscenity and violence.

During the late war, the members of the American Masonic bodies in the American Army fraternised with the Masonic lodges of Europe, including the Grand Orient of France; but after the war, the eyes of the Americans were opened and an order was issued, severing all connection of the American lodges with the Grand Orient of France.

That this subversive spirit of anti-Christ is abroad and active today, not only in Europe but here in America, we have indubitable proofs. Both Jesuitism, and its bastard offspring ILLUMINISM, are opposed to true religion; the doctrine of ILLUMINISM openly avows antagonism of all Revelation, or the Christianity of Christ which it fights with intensest hatred and animus. The propaganda which has been extensively carried on, in recent years, to discredit the founders of America, especially George Washington, by branding them all as Deists and our Nation as not a Christian Nation, is evidence that the ILLUMINATI are at work in our midst today. An incident at a banquet in New York, not many months ago, when a well known author was openly rebuked and

AS Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this figure with woman, typifying the spiritual idea of God's motherhood. . . .

The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals--separated by belief from man's divine origin and the true idea,--will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines "unto the perfect day" as the night of materialism wanes. (Science and Health with Key to the Scriptures, by Mary Baker Eddy, pp. 561, 562)

Augusta E. Stetson, C.S.D., Mrs. Eddy's Student, and my teacher writes:

The follower of Christ is called upon today, to choose between Truth and error, or between the spiritual and the material mentality. . . Lowell writes:

. . . history's pages but record
One death-grapple in the darkness 'twixt old systems
and the Word.

History in the twentieth century will record the second "death-grapple in the darkness 'twixt old systems and the Word."

Christians must claim their divine birthright. They must illustrate the might and majesty of man when governed by God. They must protest against the carnal senses and refuse to pay the debt of sin--sickness and death. They have been, in the past, like mathematicians who commit the rules but refuse to prove them. A rule in mathematics has no value to one who has not demonstrated it. The science of music exists as a principle, but unless it finds a demonstrator, it remains silent, and unexpressed. Thus the conviction is forced upon us that the rule of scientific being must finally be understood and demonstrated by all. Watchmen on the walls of Zion should refuse to yield ready assent to the Adam argument that death is inevitable, since two thousand years ago death was proved powerless to prevent one man (Jesus) from demonstrating the omnipotence of his Christ-mind, and the evidence of an endless life. (Reminiscences, Sermons and Correspondence, pp. 992, 993.)

Two thousand years ago, there lived a man on earth, who, more than all other men, brought to humanity the knowledge of God, and the secret of immortality. Matthew records, in simple phraseology, regarding the birth of this man, speaking of his human mother:

And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. (Matthew 1., 21.)

John records of the Christ:

In the beginning was the Word, and the Word was with God, and the Word was God. . .

That was the true Light which lighteth every man that cometh into the world. (John 1., 1, 8.)

Here is the simple presentation of the human and the divine natures, in Jesus the Christ, who was called the Son of God. Jesus walked the earth, as other men; but he was different from all others. He seemed to be, and was, clothed with flesh, as other men are; but he lived above the flesh, in his Christ-mind, and finally rose out of the flesh, into his native original being, as the spiritual Son of God. Paul, discerning the great mission of Christ Jesus, as the Mediator between the flesh and Spirit, said of him:

For the love of Christ constraineth us. . .

Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. (II Corinthians v., 14, 16.)

The teaching and example of Jesus roused the antagonism of the priests and other leaders of the people; and they crucified him. It is recorded of him:

The people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes. (Matthew vii., 29.)

Jesus left the earth; but the Christ is always present. He said to his disciples, "lo, I am with you alway, even unto the end of the world."

The coming of Jesus into the affairs of men, brought about a dividing of the waters, a gathering of men into two definite groups. This separation began immediately after the disappearance, or ascension, of Jesus. Those who adhered to his teaching, and were known by his name, as Christians, were persecuted and slain, just as he prophesied they would be. So his Gospel was taken into the cold and rugged region of the north, and preserved in its purity by the Norse peoples. Here they were safe from the attacks of pagan Roman governors and

MEMORANDUM

God being Noumenon, the Universe, including Man, is His phenomenon. That is, God being substance, Spirit, the Universe is His reflection, or image. God being All, all is Spirit.

This spiritual Universe, which is the only universe, is seen through spiritual lens, even as Jesus saw it. To those who could not see it, Jesus said: "Having eyes, see ye not?"

Christian Science is the Second Coming of Christ, or the re-discovery of the spiritual Principle of Being.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (I Corinthians, II, 9).

James P. B. Hyndman.



DEDICATION

This book is dedicated to my teacher
(Mrs.) Augusta E. Stetson, C.S.D.
Student of Mary Baker Eddy
(Discoverer and Founder of
Christian Science).

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Address delivered by James P. B. Hyndman, from Station WHAP,
New York City, Monday, January 3, 1927 (9:30 P.M.) on American-
ism.

Subject:

AUGUSTA E. STETSON, C.S.D.
AND
THE DIRECTORS OF THE MOTHER CHURCH OF CHRISTIAN SCIENCE

Touch not mine anointed, and do my prophets no harm.
(Psalm CV., 15.)

Judas conspired against Jesus. The world's ingratitude and hatred towards that just man effected his betrayal. The traitor's price was thirty pieces of silver and the smiles of the Pharisees. He chose his time, when the people were in doubt concerning Jesus' teachings.

A period was approaching which would reveal the infinite distance between Judas and His Master. Judas Iscariot knew this. He knew that the great goodness of that Master placed a gulf between Jesus and his betrayer, and this spiritual distance inflamed Judas' envy. The greed for gold strengthened his ingratitude, and for a time quieted his remorse. He knew that the world generally loves a lie better than Truth, and so he plotted the betrayal of Jesus in order to raise himself in popular estimation. His dark plot fell to the ground, and the traitor fell with it.

The disciples' desertion of their Master in his last earthly struggle was punished; each one came to a violent death except St. John, of whose death we have no record.

Judas had the world's weapons. Jesus had not one of them, and chose not the world's means of defense. "He opened not his mouth." The great demonstrator of Truth and Love was silent before envy and hate. . .

Pale in the presence of his own momentous question, "What is Truth," Pilate was drawn into acquiescence with the demands of Jesus' enemies. . .

The women at the cross could have answered Pilate's question. They knew what had inspired their devotion, winged their faith, opened the eyes of their understanding, healed the sick, cast out evil, and caused the disciples to say to their Master: "Even the devils are subject unto us through thy name" . . .

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CHURCH OF CHRISTIAN SCIENCE, JPBH.

The burden of that hour was terrible beyond human conception. The distrust of mortal minds, disbelieving the purpose of his mission, was a million times sharper than the thorns which pierced his flesh. The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love . . .

The reputation of Jesus was the very opposite of his character. Why? Because the divine Principle and practice of Jesus were misunderstood. He was at work in divine Science. His words and works were unknown to the world because above and unknown to the world's religious sense. . .

Who is ready to follow his teaching and example? All must sooner or later plant themselves in Christ, the true idea of God. (Science and Health with Key to the Scriptures, pp. 47 to 54. By Mary Baker Eddy.)

Again, Mrs. Eddy writes:

My province as a Leader--as the Discoverer and Founder of Christian Science--is not to interfere in cases of discipline, and I hereby publicly declare that I am not personally involved in the affairs of the church in any other way than through my written and published rules, all of which can be read by the individual who desires to inform himself of the facts. (Miscellany, p. 359.)

I quote the following extract from Mrs. Stetson's little book, "My Spiritual Aeroplane:"

Yesterday, a dear student sent me an aeroplane, (a miniature model). . .

I retired at night with a sense of deep appreciation of the gift, and as I pondered on the subject, I seemed to be standing beside an aeroplane, when a man approached me.

I said to him: "This aeroplane has been sent to me, but I never have had the slightest desire to fly. I prefer to remain where I can see people and things -- the trees and rivers, houses, birds, animals, and objects."

The man replied: "Who made the world and all things that are therein?"

I answered: "God."

He further questioned: "Did He make them like

Himself, perfect, good, His own image?"

I replied; "Certainly. He is the only creator, Life and Love, and all objects are His work, and He governs all."

The man said; "Then come with me," and he stepped toward the aeroplane.

After some moments of hesitation, and much questioning, Mrs. Stetson continues:

I asked if he were a Pilot.

"Have I been so long time with you, and yet hast thou not known me? Do you sing, 'O gentle presence, peace and joy and power,'" and not recognize the 'peace and joy and power' which God reflects through man?"
(This hymn is by Mary Baker Eddy.)

Then unhesitatingly I stepped into the aeroplane, feeling that he was indeed a Pilot, and we began to ascend. . .

After further spiritual converse with the Pilot, Mrs. Stetson continues:

"At this point, I said: "You will not ask me to rise alone or leave me here to manage this aeroplane, about the piloting of which I know nothing?"

He looked reprovingly at me, and asked: "Have you not read, 'Lo, I am with you alway, even unto the end of the world' (of dreams)?"

I questioned: "But you are only a man. Christ said that. Can I trust you?"

Said the Pilot: "He that hath seen me hath seen the Father." Look through the lens of spiritual sense, and as you rise, behold what now appears to you."

I looked and the air was filled with an innumerable host of people and objects, glorious to behold. They were active, joyous, and in perfect harmony, singing and rejoicing as they ascribed glory and honor and praise and power to God and to the Lamb. . .

Again I said: "Am I to go alone in this aeroplane? You referred me to Christ's promise, 'Lo, I am with you alway, even unto the end of the world.'"

He replied: "Yes, and he is, for he is your real, individual divine identity in God's image and likeness. Do you remember Christ said: 'I and my Father are one'? You, God's idea, are inseparable from

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omnipotent Life and Love, and through you, His image and likeness, His word, He manifests Himself and executes his law. I have walked with you from the beginning, for we are members of the one Mind, God, Spirit, our Father-Mother, Life and Love. We are members of the body of Christ. We will never part."

In her preface, Mrs. Stetson says: "The reader will readily grasp that the Pilot of the Aeroplane was the spiritual idea known to Christian Scientists as their great Leader, Mary Baker Eddy, from whom, at Mrs. Eddy's request, Mrs. Stetson, in her journey from sense to Soul, has never been separated. (Sermons and Other Writings on Christian Science, by Augusta E. Stetson, C.S.D., pp. 786-795.)

A letter appeared in the New York press of recent date, signed by E. G. Gyger, Christian Science Publication Committee for New York City, who is the authorized agent of the directors of the material organization of The Mother Church of Christ, Scientist, in Boston, Massachusetts. Mr. Gyger, in his letter, protested against public reference being made to Mrs. Stetson as a Christian Scientist, which, he said, was an affront to loyal Christian Scientists, Mrs. Stetson's name having been dropped from the membership roll of the Christian Science organization in 1909, at which time, Mr. Gyger continued, Mrs. Stetson's relation with Mrs. Eddy was severed.

The controversy precipitated at that time, was wholly on the question of the interpretation of Mary Baker Eddy's teaching, Mrs. Stetson's character being irreproachable. Anyone who desires to acquaint himself with the facts of the controversy, may do so by reading the two books from Mrs. Stetson's pen, entitled, Reminiscences, Sermons and Correspondence, 1884 to 1896, and Vital Issues in Christian Science, both of which are published by Messrs. G. P. Putnam's Sons, New York City. These books may be found in the Public Library.

A word of personal testimony from this speaker, in regard to my teacher, Augusta E. Stetson, C.S.D., will be in order. From boyhood, this speaker, perhaps like many others, has earnestly sought an answer to the momentous question, "What is Truth," which Pilate asked of Jesus. He was convinced, through communion with God, that there is on earth to-day, a representative of Truth--perhaps the same Christ who appeared to Paul after the ascension, and to John, with the divine message, "I am he that liveth, and was dead; and Behold, I am alive for evermore, Amen!" - - and this speaker felt a spiritual assurance that he would be divinely led to find God's representative. Many years ago, he made the prophecy, to one who was in great need of healing, that either this person or himself would find the anointed one of God, that summer. The following week, his friend joyfully told him that he was to share an office with a man who was a Christian Scientist, and he brought Science and Health to this speaker. This speaker at once discerned

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that the book, Science and Health, was inspired of God, and that Mary Baker Eddy was God's anointed one to this age. He had, from a boy, recognized the fact, that New York City is the capital of the world; and after two years of systematic study of Science and Health in connection with the Holy Bible, he returned to New York City, convinced that he would be led to a God-anointed teacher of Christian Science, under the inspired and loving guidance of Mary Baker Eddy, its Discoverer and Founder. As by a miracle, he was led to Mrs. Stetson, whom he instantly recognized as "God's Anointed," and so at that time expressed himself to a friend.

As a student of divine mathematics, I submit the following positive and negative propositions, which may be studied and proved by anyone who will put himself to this task.

1. Augusta E. Stetson, C.S.D., a student of Mary Baker Eddy, in 3 classes, and in several review classes, under Mrs. Eddy's personal instruction, and one who received Mrs. Eddy's close, personal guidance for 26 years, and was the recipient of about 400 intimate letters from Mrs. Eddy,-- Augusta E. Stetson teaches, that MAN IS IMMORTAL NOW AND FOREVER. This statement, Mrs. Stetson insists, on the authority of Science and Health, is universal in its application and eternally true; therefore it applies, first to the Author of Science and Health with Key to the Scriptures, who wrote, in Unity of Good, "There is no death."

2. Mrs. Stetson has consistently proclaimed to the world, that Mary Baker Eddy, the Discoverer and Founder of Christian Science, never died; that she lives as God's Idea, and will reappear both to those who have spiritual vision to behold her as spiritual idea, as taught in her great Book, Science and Health, and also to those who have refused to recognize her divine immortality, to require of them an accounting of their stewardship.

3. Mrs. Stetson has fearlessly announced to all mankind, through the press, her books, and over the radio, that "There is no death," and that this momentous statement holds true for all men from the foundation of the world, being founded on the premise that the entire universe of God's creating is mental, or spiritual; therefore eternal and indestructible, like Himself.

4. Mrs. Stetson was the one and only student who, with her Trustees and students, obeyed Mrs. Eddy's call, in 1909, addressed to her "brethren in New York," to "begin to build on a wholly spiritual foundation, than which" continued Mrs. Eddy, "there is no other. Spirit is infinite; therefore Spirit is all. 'There is no matter.'" (Miscellany p. 357.)

5. Mary Baker Eddy is the universally recognized head of Christian Science. For 26 years, Mrs. Eddy watched with Mrs. Stetson, and advised, counseled and directed Mrs. Stetson in every move which Mrs. Stetson made in the Cause of Christian Science. Mr. Price read to you last week, and will again read to you by request, a large number of letters from Mary Baker Eddy, to her beloved student, Augusta E. Stetson, in which Mrs. Eddy expressed her unbounded confidence, commendation, and deep spiritual love for Mrs. Stetson, whom she named, "her Precious Child." I will read you one such letter. It is dated from Pleasant View, Concord, N.H., and it reads: "My Precious Student: We always unite on one point, viz., that no supposed power can ever separate the eternal friendship and Christian love that exists between me and you---with oceans of love M.B.G. Eddy." Does anyone, who is capable of honest, earnest, spiritual thinking, suppose for a moment that Mary Baker Eddy would reverse her own spiritual intuition and judgment, and her divinely guided appraisal of the spiritual individuality of her student, Augusta E. Stetson, so as to suddenly condemn and cast off the student whom she had deliberately chosen for a great work, and whom she guided by her watchful care in the accomplishment of it? The only possible answer to this question is, NO.

6. Mrs. Stetson was sent to New York City by Mrs. Eddy, in 1886, to "establish Christ's Christianity" in that City. During her long period of service in the material organization, Mrs. Stetson and her students established her church, First Church of Christ, Scientist, in which the sick were healed, the dead raised, and the gospel preached to all. From a modest hall on Fifth Avenue, this church advanced, until it occupied the handsome and divinely symbolic edifice built on the corner of Central Park West and 96th Street, New York City. This structure was built by Mrs. Stetson and her students, at a cost of \$1,250,000, which was paid in full before the Church was dedicated, not a penny being contributed by any other student of Mrs. Eddy.

7. To-day, on the threshold of a New Year, after a period of 17 years of persecution, unparalleled in the history of the world, not excluding the persecution of Jesus, Mrs. Stetson stands before the world, in full possession of every faculty, unimpaired, perfect health of mind and body, a heart filled with divine love for all humanity, excluding none and including all, and a body of students who themselves share their teacher's remarkable inheritance in perfect health and strength, which the Word of God promises in such texts as, "He shall renew thy strength as the eagle's." 300 of these students recently gave their eighth annual concert, in the Metropolitan Opera House, in New York City, as a free gift to their friends and to all who might listen in to the radio Station WEAP, through which medium this wonderful concert

was broadcast. This concert was characterized by many who attended, as "the most beautiful sight" (referring to the chorus and soloists) "which they had ever seen," and to the music, as "a veritable Niagara of sound."

8. In strict obedience to the command of her Leader, Mary Baker Eddy, Mrs. Stetson has risen to her pulpit in the air, (on the radio, at her Station WHAP), from which she proclaims the Gospel of Christ, and pronounces the judgment of Christ upon evil and evildoers. From this spiritual vantage point, Mrs. Stetson is holding herself in expectant readiness to behold and to welcome her Leader, Christ, at his-her second appearing, now close at hand, "in the air."

Over against those propositions, I submit the following negative propositions:

1. Mrs. Eddy, in her By-Laws, as found in the Manual of The Mother Church, made strict provision, that the offices in The Mother Church should not be replenished, except by her consent, and in one or two cases, by her written consent. In violation of these By-Laws, these offices have been replenished several times over, since Mrs. Eddy rose beyond mortal view, not one of the present directors of the material organization of The Mother Church holding his office with Mrs. Eddy's consent.

2. Mrs. Eddy's spiritual discernment foresaw, that material organization, useful in the beginning, must eventually be thrown off; and she gave expression to this conviction in the plainest English. She looked for the time when only the "purely Christly method of healing" would be employed, by genuine Christian Scientists, in exactly the same manner in which the mathematician demonstrates his problem by employing the principle of mathematics, and not depending upon an organization to work his problems for him. God is the Principle of Christian Science; the eternal Christ is God's executor, and the spiritual understanding which heals the sick and raises the dead, is the Holy Ghost, or Comforter, and this spiritual understanding is the divine right of every man to possess, wholly independent of material organization.

3. Mrs. Eddy strictly provided that all branch churches should be self-governing, and should not be controlled by The Mother Church, neither should The Mother Church be controlled by any other. From my own personal experience, I submit that not only First Church of Christ, Scientist, New York City, but the branch churches throughout the field, have been, and are to-day, dominated and controlled by the Board of Directors of the material organization of Christian Science, in Boston, in flagrant violation of Mrs. Eddy's By-Laws. Mrs. Stetson's books have been placed on the Forbidden Index of the material organization, so that members of the Christian Science organization have refrained from reading them, either through fear or antipathy instilled by the Directors.

4. Mrs. Eddy teaches, unequivocally, and bluntly, that "All is infinite Mind and its infinite manifestation, for God is All-in-all." (S. & H., p. 462.) The antithesis of this sublime teaching, the understanding of which, in the degree it is possessed, heals the sick and transforms earth into the Heaven of God,--its antithesis is the false doctrine of the Roman Catholic system, its pope and hierarchy, and the anti-Christian element in Judaism. Yet the Directors in Boston, in an editorial in the Christian Science Sentinel of December , 1926, stated that attacks on Roman Catholics and Jews--not all Jews--were not in accord with Mrs. Eddy's teaching. In a future paper, either my own or that of some other speaker, a list of some of Mrs. Eddy's denunciations of evil and evildoers will be cited. These denunciations of Roman Catholicism, which is the anti-Christ, will continue from Station WJAP, until the last vestige of Roman Catholicism is expelled from America, forever. Therefore, the Directors, in implying that Mrs. Eddy taught acquiescence to evil, are guilty of misrepresenting the Leader of Christian Science, and must answer the charge of either cowardice or apathy in the war which Christian Science is waging against all materialism, against which, we are plainly told in Science and Health, Christian Science is engaged in a warfare of extermination. This materialism includes the belief of life in matter, with its miserable attendant evils of sin, sickness and death, none of which were created by God, who is the only creator of Man and the universe, the eternal Father-Mother God, Life and Love.

Addressed delivered by James P. B. Hyndman from Station WHAP,
New York City, on Monday, January 17, 1927 (9:30 P.M.), on
Americanism
Subject:

THE PUBLIC SCHOOLS OF AMERICA

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

For he taught them as one having authority, and not as the scribes. (Matthew vii., 28, 29.)

The school whose schoolmaster is not Christ gets things wrong. (Miscellaneous Writings, by Mary Baker Eddy., p.365)

It is said by some that Christian Scientists are doing nothing. When the hour strikes, and the shout of victory goes up, the walls of Jericho will fall. Truth is a silent, disintegrating force. It is eating into old theories and traditional dogmas; and is casting error to the surface that it may be destroyed. Error resists Truth, as Truth's potent presence threatens to overthrow error's strongholds. The cry of the unbeliever attracts the ear.

Hate and malice and self-love mar
The notes of triumph with painful jar,
And the helping angels turn aside
Their sorrowing faces the shame to hide,
Never on custom's oiled grooves
The world to a higher level moves,
But grates and grinds with friction hard
On granite boulder and flinty shard. (Whittier)

Today Christian Scientists behold the bow of fruition.
(Reminiscences, Sermons and Correspondence, p. 74;
by Augusta E. Stetson, C.S.D.)

The world is a school-house. The nations are the rooms of this school-house. The inhabitants of the earth, whom Isaiah likens to grasshoppers, and as less than nothing in the sight of God, are the pupils. The curriculum is "the knowledge of the glory of the Lord," which the prophet says, "shall cover

the earth as the waters cover the sea." The school period is the ages, which in the sight of God are as a "watch in the night." The schoolmaster is Christ, and the instructors are the spiritualized men and women of the earth. The end and aim of the course is the revealing of the real, or spiritual heaven and earth which God created, and the diploma is eternal life.

There was a time, two thousand years ago, when the entire world was encompassed by darkness. For four hundred years, there had been "no prophet in Israel,"--Israel, the sole repository of the sublime truths of God. Rome, the pagan military empire, ruled the world of that day, with a rod of iron; and the people cried for a deliverer. In the midnight blackness of that period, there arose a star "in the east"--foretelling the rising Sun of Righteousness--which led the Wisemen to the manger cradle of Jesus. By what unusual or peculiar power of perception, were these men enabled to discern, that the Child of Bethlehem was to become the Teacher of the world, and of the ages? As well might one ask, by what sense, not seemingly granted to mankind in general, does a great musician evolve and transcribe his sweet harmonies, in the midst of a world of discordant sounds, or the mathematician work out his intricate problems, by which he translates the secrets of ancient mighty structures and reads the face of the heavens like a scroll?

The essential spirituality of the universe, including man--by which is meant, the fact, that both man and the universe are wholly mental, and not material, since God is spirit, and not matter--is as a sealed book to mortals. Nevertheless, this fact is the foundation of all existence, and upon it rests the certain superstructure of eternal life, which must be attained by every man and woman, some time, somewhere. All genuine teaching leads in this direction, and is opposed by the reactionary force of darkness and ignorance. So, we find pagan Rome, the great exponent of materiality and brute force, resisting Christ and his followers, at the first appearing of Christ, in Palestine, two thousand years ago. The spirit of Christ, the Teacher of Galilee, which was diffused throughout the earth, resulted, through his followers, in the destruction of the pagan Roman Empire; but the work of Christ, the great Teacher, was not completed with his first coming. His lesson of spirituality was beyond the grasp of a single period, or of one generation of men. Therefore he said, "I have things to say to you, but ye cannot bear them now;" and "I will come again." His name, it is true, has endured throughout these long, and, shall we say, unhappy centuries; but the point of his teaching was practically lost. This was foreshadowed by Moses' experience, when the Israelites, who recognized him as their teacher and leader, chafing at his long delay on the mountain top, said, "Let us make us a golden calf, and worship it, for as for this Moses, we wot not what

is become of him."

Similar darkness overshadows the world today, as in the period of Jesus' coming to earth, and the same world force of materiality, Rome, resuscitated as an ecclesiastical despotism, is the opponent and adversary of Christ, at this, his second coming. Every sign of these times, points to the imminent coming, or appearing of Christ, which is his second, and final appearing on earth, that is, to mortals.

The founding of the public school system of America was the work of the noble Protestant men and women pioneers of this nation, whose deep spirituality impelled them to raise up an institution which should prepare the way for the second coming of Christ. The foundation rock of the "little red school-house" was the Holy Bible. The purpose and object of the establishing of the United States of America, was to "find freedom to worship God," that is, to discover, on the face of this planet, a spot, unpolluted by the blasphemous paganism of Rome, untouched by her bloodthirsty hand. As the pagan Rome of Jesus' day was destroyed, by the primitive Christian peoples of the North, as the direct result of the first appearing of Christ, so ecclesiastical Rome will be destroyed from the face of the earth, by the disciples of Christ, at this, his second appearing, which is close at hand.

Some time ago, I made a survey of the public schools of the States of the American Union, through correspondence with the Secretaries of States and other officials, to ascertain what the status of the Bible is, in our schools today. This survey probably holds good in the main today. I will give you briefly the results of it.

The favorite device of Jesuit craft, in attacking the Bible, is to take advantage of the American prejudice against sectarianism--which, as a matter of fact, in the days of the Revolution, was directed only against Roman Catholicism--in order to exclude the Bible entirely, on the false ground that it is a "sectarian book." Another Jesuit device, is to take the children out of the schools, for a period each school day, for so-called "religious" instruction, thus practically substituting their parochial school system for the American public school system. These two facts were revealed by overwhelming evidence, as a result of this survey.

This survey, which was made in 1924, showed the following:

The States whose laws provide for the compulsory reading of the Bible in the public schools of the States are: Alabama, Delaware, Georgia, Indiana, Kentucky, Maine, New Jersey, North Carolina, North Dakota, Oklahoma (optional), Pennsylvania,

South Dakota (permissible), and Tennessee.

The States where Bible reading is not included in the constitutional law forbidding sectarian teaching in the public schools are: Arkansas, Arizona, Colorado, Connecticut (the Bible is usually read in the schools of this State); Florida, (The Bible is read in a large majority of the schools); Iowa, Kansas, Missouri, Montana, Nebraska, New Hampshire, Oregon, Rhode Island, and Vermont.

The States wherein the Bible is forbidden to be read in the public schools are: California, Idaho, Illinois (at option of teacher); Louisiana (by implication); Maryland, (Art. viii. Sect. 3, of the State constitution, reads, "The School fund of the State shall be kept inviolate, and appropriated to purposes of education only."); Massachusetts, (by a similar provision); Michigan (Indirectly); Minnesota, Mississippi (the Ten Commandments are taught); Nevada, New Mexico, New York, Ohio, South Carolina (by implication); Texas (no law, but subject to local regulation); Utah, Virginia, (which defeated a bill, passed by overwhelming majority in the House, but defeated by a large vote in the Senate, providing for the reading of the Bible); Washington, Wisconsin and Wyoming.

In some of the States, there has been a bitter struggle between those desiring the reading of the Holy Bible in the schools, and those opposed. The opponents have always been Roman Catholics or Episcopalians. An opinion by the Attorney General of Utah, given in May, 1925, to Dr. C.N. Jensen, Superintendent, Department of Public Instruction, (the Attorney General, Mr. Harvey H. Cluff, being a member of the Mormon Church) ruled that the Constitution forbids the use of public school house for sectarian worship. In California, the Attorney General, Mr. U.S. Webb, ruled, in an opinion given to Mr. Will C. Wood, Superintendent of Public Instruction, Sacramento, on February 18, 1924, that the schools could not be closed early in order to allow children to go to other schools for religious instruction. This opinion, in this speaker's judgment, is sound; but later, Mr. Webb ruled, that the reading of the Lord's Prayer in the public schools was forbidden by the Constitution of California, since it was part of a sectarian book, (The King James version of the Bible); as reported in the press of that period. When this speaker wrote a letter to Mr. Webb, protesting against his opinion, as being blasphemous, he received a reply from Mr. Webb, exhorting him to follow the Bible injunction, and to refrain from judging his brother.

The struggle in Oregon is a matter of American history. A law, which was adopted at a general election in 1922 (by initiative) to become effective in September, 1926, required children of grammar school age to attend a public school. This law was adjudged unconstitutional by the Federal Court

in Portland, Oregon, on March 31, 1924, and this decision was later sustained by the Supreme Court of the United States. The decision was rendered in cases brought by the Hill Military Academy, of Portland, a private (Episcopal) school for boys, and by the Society of Sisters of the Holy Name of Jesus and Mary, a Roman Catholic institution, having charge of parochial schools.

The struggle in New York State is interesting, in revealing to what extent Roman Catholicism has invaded our public schools, with the object of expelling the Holy Bible therefrom. The Board of Education of Long Island City, a body created under the provisions of chapter 461, Laws of 1871, for the general local supervision and control of public schools of Long Island City, adopted a by-law, which contained the following provision: "The daily opening exercises shall consist of the reading of a portion of the Holy Scriptures, without note or comment." A decision of the Department of Public Instruction, under date of June 5, 1872, held, in substance, that "The action of the Board of Education of Long Island City, in directing the reading of a portion of the Bible as an opening exercise in the schools under their charge, during school hours, and in excluding pupils from those schools, or any of them, on the ground of declining to be present at the reading, has been without warrant of law." The appellants in this case were Thomas McMahon and others, Board of Trustees of the First Ward of Long Island City, Queens County, against John Fahnstock and others, Board of Education of Long Island City; Owen McEleaney and others, and Edward McBennet, against the same.

A decision of the Department of Public Instruction, rendered on May 27, 1884, was in the matter of the application of the Board of Education of Union Free School, District No. 4 of Orangetown, Rockland County, which represented that the above named Board of Education "wish to move unerringly, but firmly, in the matter of sustaining by reading of Scripture and prayer as a part of the exercises in opening the daily sessions of our public school;" that the Board has "not required the children of non-Protestant families to participate in repeating Scripture or the Lord's Prayer, but have simply required them to behave with decorum;" that a number of Roman Catholic families "ask that their children be allowed to remain outside, until the devotional exercises are concluded," and that "this interference causes much disorder outside the room, and the subsequent entrance of these pupils causes a loss of time and disturbance of class work." The decision states that "In 1838, Hon. John A. Dix, then Superintendent of Common Schools, referring to a former decision in 1837, says (Orders and Decisions, 6:391); "I have heretofore decided that a teacher might open his school with prayer, provided he did not encroach upon the hours allotted to instruction; and provided that the

The Public Schools of America, Jan. 17, 1927 (9:30 P.M.) JPBH

attendance of the scholars was not exacted as a matter of school discipline." These decisions, which practically bar the Holy Bible from the Public Schools of the State of New York, are the rules by which the Superintendent of Public Instruction is guided in this State. Yet our American Public School, from which the Roman Catholics and certain classes of anti-Christian Jews have almost expelled our Holy Bible, which was placed in our Public School System, by our Protestant forefathers, the founders of this nation, as its rock foundation--these same schools are called "godless" by these subjects of the pope, a foreign monarch, who has no more right either directly or through his subjects, to utter a word as to how free-born Americans should conduct the government of their own country, than the Emperor of Japan, or the King of the Zulus.

Address delivered by James P. B. Hyndman from Station WHAP,
New York City, on Monday, Jan. 31, 1927, 7:50 P. M. on Americanism.
Subject:

MEXICO, NICARAGUA, AND POPERY.

Give ear, O ye heavens, and I will speak; and hear,
O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall
distill as the dew, as the small rain upon the tender
herb, and as the showers upon the grass:

Because I will publish the name of the Lord: ascribe
ye greatness unto our God.

He is the Rock, his work is perfect; for all his
ways are judgment; a God of truth and without
iniquity, just and right is he. (Deuteronomy XXXII, 1-4.)

It has been said, and truly, that Christianity must
be Science, and Science must be Christianity, else
one or the other is false and useless; but neither is
unimportant or untrue, and they are alike in demonstra-
tion . . . Christianity as Jesus taught it was not a
creed, nor a system of ceremonies, nor a special gift
from a ritualistic Jehovah; but it was the demonstration
of divine Love casting out error and healing the sick,
not merely in the name of Christ, or Truth, but
in demonstration thereof, as it must be in the cycles
of divine light. (Science and Health with Key to the
Scriptures, p. 135, 21, by Mary Baker Eddy.)

The present policy of the administration at Washington, under
President Calvin Coolidge and Secretary of State Kellogg, in regard
to Mexico and Nicaragua, is counter to our Monroe Doctrine, and is
utterly opposed to the true interests of the United States, and
against the sentiment and feeling of every genuine American.

The Mexican-Nicaraguan situation, expressing, as it does,
the temper of the entire South and Central American group
of republics, is fraught with the danger of war; and war, if
it comes, will be the direct result of Jesuit manipulation, in
its open defiance of the Constitutions of Mexico and Nicaragua
and in the pressure which it is bringing to bear upon our own
governmental officials at Washington.

Four hundred and seven years ago, the so-called Aztec
Indians of Mexico -- who are reputed to have been the direct

descendants of the Israelites, and to have brought with them to Mexico, many Israelitish symbols and emblems -- were eagerly looking for the coming of their white God, who should establish them permanently in the peace and prosperity which, after two centuries of effort, they had attained. When the Spaniard, Cortez, with his white-winged ships, appeared in the harbor of Vera Cruz, the Mexicans hailed him as their long-looked for God; but their disillusionment came quickly, when their chiefs were murdered and their gold and treasures taken from them, and they themselves were reduced to abject slavery, in the name of the Roman Catholic pope and his hierarchy.

For four hundred years, the intolerable oppression of the Mexican people, by the Spaniards, the agents of the pope of Rome, continued, under the lash of the terrible Inquisition. In 1810, the native country priest, Hidalgo, led 100,000 peons, in revolt against the Spaniards; but he was apprehended, excommunicated by the pope, and turned over to the Spaniards to be executed. Another priest, Morelos, then led the revolt, to meet with the same fate; but the war for Mexican independence had fairly begun, and it came to a successful issue in 1824, when Mexico threw off the Spanish yoke. The cruel Spanish prelates, however, remained, to carry on the war under cover of the surplice and from behind the ramparts of the cloister and the cathedrals.

The Western Hemisphere was revealed, by Christ, to the people of God, as a "Virgin" continent -- unpolluted by the ecclesiastical harlotry of Rome. Here, the Kingdom of God will again be established on earth, as it was in type and symbol in the days of the Israelitish theocracy. Christ himself shall reign visibly, proving the pagan and blasphemous claim of the pope to be Christ's vicar, without warrant or authority. At the appointed time, the entire Western Hemisphere shook off the Roman Catholic Spanish yoke, almost at the same hour; and our own President Monroe, expressing the conviction of all of the fathers of the American Federal Republic, clinched the expulsion of the papal system from America, and guaranteed the permanent independence of the South American Republics, by issuing his famous message of December, 1823. I quote from this famous and powerful Message, the following extract:

The American continents, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subjects for future colonization by European powers. We should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. . . as the manifestation of an unfriendly disposition towards the United States.

The Monroe Doctrine was written and promulgated, by President Monroe, and his Secretary of State, John Quincy Adams, as a firm and definite and permanent protest against the so-called Holy Alliance. The Holy Alliance, a picked compact which had its origin in the Vatican, and was the work of the Jesuits, was a compact between Austria, Prussia and Russia, and, according to Albert Bushnell Hart, Professor of the Science of Government at Harvard University, the Holy Alliance had two themes, namely, religious (ecclesiastical) basis of government and mutual political insurance.

A key to the evil character of this wicked and undemocratic alliance, is given by Professor Hart, who states, that the English representative, the Duke of Wellington, in the Congress of Verona, was instructed to withdraw, and would not sign the treaty of November 22, 1822, because of the causes opposing representative government and upholding monarchical and autocratic government, and supporting the authority of the clergy to compel obedience to the princes. Thus, England co-operated with America, in resisting the Holy Alliance. Later, when Monroe had issued his powerful Message, Canning, the English premier, obtained from the French Ambassador to Britain, a guarantee, that France would not assist Spain to recover her colonies in America.

It is futile for anyone, either officially or otherwise, to attempt to evade or to obscure the issue in South and Central America, and in Mexico today. The entire South American continent, with the exception of Brazil, arose like one man, under two great leaders, Simon de Bolivar and General San Martin of Argentina, and threw off the papal Spanish yoke, all within the decade in which our Monroe Doctrine was written. Mexico's independence from the same yoke, was also won at that same period. It must be borne in mind, that Roman Catholicism, which, in the guise of a religion, which it is not, has been superimposed upon the people of Mexico and the people of South America, ever since the sixteenth century, when the Spanish agents of the Vatican landed in the Western Hemisphere, to filch its treasures to fill the coffers of the Vatican, and to impose Roman Catholicism, by force, upon the people of the New World. The issue in Mexico today is between the Protestant principle of freedom to worship God, and the Roman Catholic ecclesiastical despotism. President Calles is seeking to complete the work of Hidalgo and Juarez, who overthrew the political power of Spain in Mexico. Now, the people of South America have set their banners against the principal, in this system of oppression, namely, the Roman Catholic organization and its Jesuits, and they are determined to drive popery from their continent. In this, they have the full support and authority of our Monroe Doctrine. The issue is identical in Nicaragua, with that in Mexico, as has been so clearly pointed out from this Station. Diaz, who occupies

the chair of the President of Nicaragua, supported by the bayonets of our own marines, is the tool and agent of the pope and the papal system. He is a usurper, having gone into power illegally, Dr. Sacasa being the duly elected Vice president. The question has been so fully discussed in the press, within the past few weeks, that it is not necessary to expand it here. But, Sacasa represents the Liberal, or Protestant element of Nicaragua, and his aim is to give to Nicaragua what Calles is giving to Mexico -- schools and education, and the true freedom which comes from enlightenment.

Our State Department has definitely aligned itself, so far as Mexico and Nicaragua are concerned, with the Roman Catholic organization and the Knights of Columbus, in opposing the liberal Protestant movements in those countries, and supporting, either directly or under cover, the sinister forces of the Vatican. Such a course, if the American people permit it to continue to its logical conclusion, will inevitably lead to a clash between our own government, and the people of Mexico and South America, for the same spirit of patriotism which swept out the papal Spanish tyranny from South America, at one stroke, a hundred years ago, is aroused today to expel the priesthood of the papacy, the real principals in South American and Mexican oppression, today. Since this is the fiat of God and of His Christ, the Cause of the South American and Mexican patriots will once more triumph; for popery has no place on the Western Hemisphere.

I will give a further paper on this subject, in greater detail at a later date.

Monday, February 7, 1927. Address delivered by James P. B. Hyndman, from Station WHEAP, New York City. (9:30)P.M.)
Subject: "MARY BAKER EDDY." (1)

A M E R I C A N I S M

MARY BAKER EDDY

And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. (Luke iii, 22.)

And after six days Jesus taketh with him Peter and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. . .

And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. (Mark ix., 2, 3, 7.)

To those leaning on the sustaining infinite, to-day is big with blessings. The wakeful shepherd beholds the first faint morning beams, ere cometh the full radiance of a risen day. So shone the pale star to the prophet shepherds; yet it traversed the night, and came where, in cradled obscurity, lay the young child who should redeem mortals, and make plain to human understanding the way of salvation. Now across a night of error dawn the morning beams, and shines the guiding star of Truth. The Wisemen are led to behold and follow the daystar of divine Science, lighting the way to eternal harmony.

The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal. Though empires fall, "The Lord shall reign forever." (Mary Baker Eddy: Science and Health with Key to the Scriptures; Preface.)

The individuality of Mary Baker Eddy, the Discoverer and Founder of Christian Science, is the most profound of modern times, or since the days of Christ Jesus.

Again, the individuality of Augusta E. Stetson,

C.S.D., Mrs. Eddy's student, bears so close a relation to that of Mrs. Eddy, that neither can be understood without the other, just as Jesus and his beloved disciple, John, were intimately associated, spiritually.

Mrs. Stetson has given to the world, and to all posterity, an accurate spiritual portrait of her great Leader and Teacher, Mary Baker Eddy. The spiritual bond which exists between Mary Baker Eddy and Augusta E. Stetson, and which no force can sever, is evidenced in the complete unity of thought and perfectness of understanding between the Leader of Christian Science, Mary Baker Eddy, and her student, Augusta E. Stetson. It is set forth, in the marvellous demonstration, up to this hour, of the letter and spirit of Mrs. Eddy's instructions, and of her stern and strict demands upon her student, ^{Augusta} ~~to~~ ^{Stetson} ~~to~~ prove the efficacy of Truth, or pure Christian Science, in the overcoming, through spiritual means alone, of the sum total of the errors of the human mind, which comprise and include all sin, sorrow, sickness, and death, and the thoughts--malice, envy, lust, hatred, jealousy, resentment, self-love, self-pity, self-justification, fear, doubt, anxiety--which compose the carnal mind. Mrs. Stetson stands to-day, in the full strength and consciousness of a complete victory over the beliefs of so-called mortal mind, to deprive her of her health, to impair a single faculty, to take away her peace, or to becloud, in the slightest degree, her mental vigor. It is a matter of public record, and has been so for many years, that Mrs. Stetson, like a faithful sentinel, awaits the demonstration, on the part of her Leader and Teacher, Mary Baker Eddy, over the claim of so-called death--the demonstration which is the highest in ~~the~~ Christian Science, and which therefore devolves ^{on} the Leader of Christian Science, Mary Baker Eddy, to accomplish first.

I make these preliminary remarks, for the purpose of clearly setting forth the fact, that Augusta E. Stetson, C.S.D., is pre-eminently Mary Baker Eddy's witness, in this hour, and that Mrs. Stetson proclaims it as her firm spiritual conviction, a conviction which cannot be overthrown by any assault of the "enemy of good" (L.B.E.) that Mary Baker Eddy will prove her own teaching, in the final overcoming, for herself, and in her own spiritual individuality, as the Leader of Christian Science, of the illusion, which mortals call death. Mrs. Stetson is my teacher in Christian Science; therefore, whatever is stated, in this address, regarding Mary Baker Eddy, and the subject of Christian Science, is the direct result of my study of Science and Health and Mrs. Eddy's other writings, under the guidance and instruction of my teacher, Augusta E. Stetson, C.S.D.

It is very evident to all, who are privileged to even a passing acquaintance with the Radio Station, WHAP, that the hour has arrived, when the open battle between the seeming forces of evil, in the world, and the omnipotent power of Good, or God and His Christ, is to be fought--is even now at its height. This battle, which we, following the prophetic utterance of John the Revelator, call The Battle of Armageddon, is the final struggle,

now being waged in the air, between the "great red dragon," or Roman Catholicism, which is mental hypnotism and Jesuitism, and Christ, as expressed in and through Christian Science. This struggle was inaugurated by Christ, at his first coming, or appearing, through Jesus, and to-day its final battle is being fought, at the second appearing of Christ, as revealed in Christian Science, which is imminent.

There are three phases of the work of Mary Baker Eddy, the Discoverer and Founder of Christian Science, which I shall set forth in this address. They are:

1. The spiritual identity of Mary Baker Eddy, as the Discoverer and Founder of Christian Science, and Author of its textbook, Science and Health with Key to the Scriptures.
2. The two-fold purpose of Christian Science in the world, being identical with the two-fold purpose of the mission of Christ Jesus, namely, the destruction of the works of the devil, and the healing of mankind, thus ushering in the Kingdom of God "on earth as it is in heaven."
3. The final abolition, in example, of the "last enemy," so-called death, and the consequent overthrow of the kingdom of Satan in the world.

Mary Baker Eddy is, and forever will remain, the Discoverer and Founder of Christian Science, in the full meaning and significance of all that this title conveys and embodies. Mrs. Eddy's own testimony on this point, is the strongest evidence which can be brought forward, to prove the statement I have just made. Mrs. Eddy says, in Miscellaneous Writings:

It has been written that "nobody can be both founder and discoverer of the same thing." If this declaration were either a truism or a rule, my experience would contradict it and prove an exception.

No works on the subject of Christian Science existed, prior to my discovery of this Science. Before the publication of my first work on this doctrine, a few manuscripts of mine were in circulation. The discovery and founding of Christian Science has cost more than thirty years of unremitting toil and unrest; but comparing those with the joy of knowing that the sinner and the sick are helped thereby, that time and eternity bear witness to this gift of God to the race, I am the debtor.

In the latter half of the nineteenth century I discovered the Science of Christianity, and restored the first patient healed in this age by Christian Science.

In 1896 it goes without saying, preeminent over ignorance or envy, that Christian Science is founded

by its discoverer, and built upon the rock of Christ. The elements of earth beat in vain against the immortal parapets of this Science. Erect and eternal, it will go on with the ages, go down the dim posterns of time unharmed, and on every battle-field rise higher in the estimation of thinkers and in the hearts of Christians. (Miscellaneous Writings, pp. 381-383.)

One may well ask, what is the essential truth which is stated, expressed, and set forth to be demonstrated, in Christian Science? It is this, namely; the absolute and essential spirituality of man and the universe, as the expression, or manifestation of God, who is Spirit; and the correlative fact, that there is no matter, or flesh. This mighty truth was taught and demonstrated by Christ Jesus, in the healing of the sick, the destruction of sin, the raising of the dead, and in his marvellous overcoming of death in his own body, and his emergence from the tomb. The full and complete Science, setting forth the Principle by which Christ Jesus did his mighty works, is given in Christian Science, in its textbook, Science and Health. Mrs. Eddy says, in her preface to Science and Health:

The author has not compromised conscience to suit the general drift of thought, but ~~honestly~~ has bluntly and honestly given the text of Truth.

Mrs. Eddy also writes:

Spirit is infinite; therefore Spirit is all. "There is no matter" is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated. (Miscellany. p. 357.)

At this point, I will quote from Mrs. Stetson's writings: Mrs. Stetson says, in her book, Reminiscences, Sermons and Correspondence; in a letter to Mrs. Eddy:

Following your teachings in Christian Science, our spiritual sense is revealing phenomena, which are based on Principle. When Christian Science is not understood, phenomena are misinterpreted, and false beliefs and finite personal sense behold their own conceptions. Physical eye hath not seen, nor hath physical ear heard, the phenomena of Soul. You, dearest, are opening our spiritual eyes to behold man and the universe--one God from whom all phenomena proceed, and who is expressed in spiritual man and the spiritual universe. Spiritual sense is revealing the divine possibilities of man and heaven here on earth. (p. 205-6.)

Station WHAF has been subjected to much adverse criticism, in certain quarters, namely, by Roman Catholics and by those connected with the material organization of the Christian Science Church, because of our severe denunciation of Roman Catholicism and anti-Christian Judaism (not the Christly Jews). ~~These some~~ calling themselves Christian Scientists have advised us to obey

the injunction of Mrs. Eddy, and to love all men, whether they be Catholic, Jew, or Protestant. This we do; but we denounce both sin and the sinner. This speaker once compiled in one paper, all the denunciatory sayings of Christ Jesus; and the resulting document was infinitely more severe, than any that this speaker, if not any speaker, has given from this Radio Station. The effective denunciation of sin is in exact proportion to the degree of overcoming sin, on the part of him who condemns it. Christ Jesus was without sin; therefore his denunciation of sin was both severe and effective, in the extreme, and aroused the full hatred of sinners, so that they crucified him, in belief, for he rose above their enmity and overcame death. When we, at Station WHAP, denounce Roman Catholicism, or Jesuitism, which is the heart of Roman Catholicism, this is evidence that we have arrived at the firm conviction and understanding of the utter and complete wickedness of Roman Catholicism, or Jesuitism, in its heinous character as the anti-Christ. This does not mean that we hate Roman Catholics, or hold any unloving thoughts against them. In their reality, they are sons of God, as we ourselves are, for God, Spirit, is the only Creator of man. It does mean, that we are convinced, in our own hearts, that the Roman Catholic, or Jesuitical system, is of the devil, or evil, that it is anti-Christ; that it is the promulgator of the doctrine of sin, disease and death, and of the propagation of flesh and blood, calling itself man, in the world; and that we have, in the language of our naturalization documents, "renounced and abjured" this system, for ourselves, and for our nation, America, from which we intend, under the leadership of Christ, to expel it, (Roman Catholicism). This is the bald issue of the Battle of Armageddon. That Mrs. Eddy taught resistance to malicious animal magnetism, which she termed "the enemy of good," is one of the most patent facts of her career. So incessantly did she teach her followers to denounce evil, and to protect themselves, daily, from the mental influence of the hypnotists, that she was accused of making a bogey of animal magnetism. A compilation of Mrs. Eddy's denunciations of evil, will be made, in the near future, and it will prove to be more severe, if that were possible, than the denunciations of Jesus. I will quote one of Mrs. Eddy's pronouncements against sin and sinners.

I thunder His law to the sinner, and sharply lighten on the intoxicated senses. I cannot help loathing the phenomena of drunkenness produced by animality. I rebuke it wherever I see it. The vision of the Revelator is before me. The wines of fornication, envy and hatred are the distilled spirits of evil, and are the signs of these times; but I am not dismayed, and my peace returns unto me.

Error will hate more as it realizes more the presence of its tormentor. I shall fulfil my mission, fight the good fight, and keep the faith. (Mis. Wr., pp. 277,-8.)

This leads to the third, and final proposition of this

address, namely, the overcoming of so-called death. The scholastic, or clerical, view of death,--which is that derived from Roman Catholicism--is that it is both inevitable, and the portal to a better world, a higher life. I have before me two clippings, one with the caption, "A Notable Woman who Knew how to Die." In describing the death of this woman, the wife of an American Judge of great prominence, this article says: "The Christian religion teaches us that death is not a calamity, but an entrance into a better world. . . . Mrs. --- took the stand that her death was merely the passage into another and brighter career." The other clipping is from an article by Dr. Frank Crane. It is entitled, "What It Means to be Alive." Dr. Crane says, in part: "The name of life is the Great Overcomer. When it was threatened with drowning it developed gills with which to breathe water, and fins with which to walk through it. . . . At last it reached the top of the ladder--humanity--and there its pulses beat as strong and sure as they beat ten thousand years ago in the primitive animal." Dr. Crane continues, "The greatest Teacher said: "I have come that ye might have life.'" Both these views, the one of death, and the other of so-called life in matter, are erroneous. Mary Baker Eddy, as did Christ Jesus, teaches that God is Life, and God is not in matter, or flesh, since He is eternal Mind. Mrs. Eddy writes:

Because Life (with a capital "L") is God, Life must be eternal, self-existent. Life is the everlasting I AM, the Being who was and is and shall be, who nothing can erase. (Science and Health, pp.289, 290.)

Paul clearly saw the evil and the illusion of so-called death, when he wrote, "The wages of sin, is death." In her chapter entitled "Is There No Death?" in Unity of Good, Mrs. Eddy clearly sets forth the fact, that so-called death--since in reality there is no death--is a false conception of the material senses. I will quote one short passage from this marvellous chapter:

The sweet and sacred sense of the permanence of man's unity with his Maker can illumine our present being with a continual presence and power of good, opening wide the portal from death into Life; and when this Life shall appear "we shall be like Him," and we shall go to the Father, not through death, but through Life; not through error, but through Truth. (Unity of Good, p. 41.)

I will close with a quotation from Augusta E. Stetson, U.S.D., on this subject of the demonstration over death. Mrs. Stetson writes:

However strongly Mr. W. . . . may advocate the impossibility of Mrs. Eddy making a final demonstration over the "last enemy," I shall continue to declare for the allness of Life, and the nothingness of death, according to her teachings. I know that if the teachings of Science and Health are true--and they are--there should be some Christian Scientists sufficiently spiritually advanced to comprehend the possibility of such a proof. . . .

February 7, 1927. "MARY BAKER EDDY." Sta. WBAF. (JRBE) 7.

Mrs. Stetson continues:

To the spiritually minded, Mrs. Eddy never died, and they look to her to prove the light of spiritual understanding which will dispel all fleshly phenomena, including the grave. Christian Scientists refuse to believe that death is inevitable. They are gaining the Mind of Christ, the qualities of Spirit which annul the qualities of so-called mortal mind that produce death. They will patiently wait until Mrs. Eddy proves her words, "God is my life." (Reminiscences, Sermons and Correspondence, pp. 891895. By Augusta E. Stetson, C.S.D.)

JAMES P. B. HYNDMAN.

Station WBAF,
9 West 96th Street,
New York City.

The first to strike an effective blow at popery, in England, was Queen Elizabeth. When the people of the Netherlands were fighting for their liberty and their lives, against the infamous papal agent of Spain, the Duke of Alva, and, under the leadership of the Prince of Orange, opened their dikes and let in the sea, to keep the Spaniards out, Queen Elizabeth sent them men and money. Captain Myles Standish, later a member of the Pilgrim ~~company~~ company, was one of the English soldiers, who fought in the Dutch armies. Priscilla Mullins was of Huguenot extraction, her people probably being refugees in England after the Massacre of St. Bartholemew, in 1572.

In 1866, Mary Baker Eddy discovered Christian Science. She became its Founder, and wrote its textbook, Science and Health, with Key to the Scriptures. Mrs. Eddy established the scientific system of Christian healing, as expressed and operative in Christian Science, ~~in America, and throughout the world,~~ as *in America* a permanent dispensation on this planet, to usher in the new era of universal harmony, or the reign of Christ on earth. ~~At the first appearing of Christ, through Jesus, the masculine representative of Christ, God the Fatherhood of God was set forth; and at the second appearing of Christ, through the feminine representative of Christ,~~ *God* Mary Baker Eddy ~~set forth~~ *fulfilled* the Motherhood of God. *in fulfillment*

Augusta E. Stetson, C.S.D., a student of Mary Baker Eddy, has consistently proclaimed the imminence of the second appearing of the same Christ, through woman. This outstanding American woman patriot and Christian, Augusta E. Stetson, C.S.D., who is a scientific follower of Christ Jesus and Mary Baker Eddy, is directly descended from Myles Standish and from John Alden and Priscilla Mullins. Mrs. Stetson is thus baptized with a double portion of the pure Pilgrim spirit. This true Pilgrim is calling to you, Americans:

the spirituality which
peculiarly fits hers
to discern the deep
things of God, eternal things
to which she
reflects to all the
humanity.

Arise; let us stand in the strength of our God!
 Let us lumber no more in the crowd.
 Let us go to our people, the home of our birth,
 Our heavenly dominion roadem.

Let us dare to resist all attacks of the foe
 With our weapons of warfare—the word!
 All the enemy's slanders and falls at our feet,
 With its broken, safe ted sword.

Arise, then, ~~and~~ *and* resist tel no/ lumber bow down
 To idols of matter, of gold!
 Arise in the strength of your spirit, and return
 To the Father, the Father, the Father,
 The Father, the Father, the Father,
 The Father, the Father, the Father,

Copy

New York City,
February 7, 1927

Dear teacher:

I was enabled to write this article to-night--which is absolute Christian Science, as taught me by you--because of your marvellous demonstration of the power of Truth in the overcoming of the belief of the flesh. I watched you closely through the ordeal of standing for half an hour, during your conversation with Lady Mirriam. You had no support, of a chair, or a table, or a person, to lean on, yet you stood, in your pretty blue dress, just the color of the coat of Michael, in the picture, and your image was transformed into an embodiment, or manifestation, of health, youthfulness, and spiritual strength and bouyancy, like that of the idealized figure in the picture which you love so much.

I read in you, still visible seemingly to our physical eyes, the process of spiritualization which the great Leader, Christ-Jesus-Mary, has undergone and is now undergoing, in the overcoming of so-called death, which, as you clearly show in your letter to Mr. W., from which I quote, is not a "rising from the dead," but an overconing of the belief of ever having lived in matter, or flesh, and an understanding of life in God, Spirit.

I know that the "enemy of good" (M.B.S.) has no power to retard, much less to prevent, the full spiritual realization that you live in God, Spirit, and that you will prove this more and more every day, as you watch with your Leader, Christ-Jesus-Mary, and we watch with you, and make our demonstration after you. I am grateful for having seen this spiritual demonstration in you this evening, for I regard it as an earnest of beholding the great leader, when she reappears. "Christ is here! See! Christ is here!" (JPBH)

Gratefully your student,

JPBH.

Address delivered by James P. B. Myndman from Station WHAP
New York City, on Monday, Feb. 14, 1927, on Americanism.
Subject:

DIVORCE AND WAR

And seeing the multitudes, he went up into a
mountain: and when he was set his disciples came
unto him:

And he opened his mouth, and taught them, saying

Blessed are the pure in heart: for they shall see
God. (Matthew v., 1, 2, 8.)

The nuptial vow should never be annulled so long
as the morale of marriage is preserved. The frequency
of divorce shows that the imperative nature of the
marriage relation is losing ground, -- hence that
some fundamental error is engrafted on it. What is
this error? If the motives of human affection are
right, the affections are enduring and achieving.
What God hath joined together man cannot sunder.

Divorce and war should be exterminated according
to the Principle of law and gospel, -- the maintenance
of individual rights, the justice of civil codes, and
the power of Truth uplifting the motives of men. Two
commandments of the Hebrew Decalogue, "Thou shalt not
commit adultery" and "Thou shalt not kill," obeyed,
will eliminate divorce and war. . .

Look high enough, and you see the heart of humanity
warming and winning. Look long enough, and you see
male and female one -- sex or gender eliminated; you
see the designation man meaning woman as well, and you
see the whole universe included in one infinite Mind
and reflected in the intelligent compound idea, image
or likeness, called man, showing forth the infinite
divine Principle, Love, called God, -- man wedded to
the Lamb, pledged to innocence, purity, perfection.
Then shall humanity have learned that "they which are
accounted worthy to obtain that world, and the resurrec-
tion from the dead, neither marry, nor are given in
marriage; neither can they die any more; for they are
equal unto the angels; and are the children of God."
(Luke xx., 35, 36.) This, therefore, is Christ's
plan of salvation from divorce. (Miscy., pp. 268, 269.)
(By Mary Baker Eddy.)

Here, I quote from a letter from Mrs. Augusta E. Stetson C. S. D., addressed to The Woman's National Weekly, University City, St. Louis, Missouri, and dated October 16, 1912. This letter will be found in Mrs. Stetson's book, "Reminiscences, Sermons and Correspondence," p. 709. Mrs. Stetson writes:

Through spiritual evolution woman is emancipating herself from obedience to man-made laws, and is recognizing and striving to obey God's law, and, under the divine impulsion is asserting her equality with man.

It is not a question of time, as to when man will concede to woman equal rights and privileges, equal mental ability and possible achievement of as great results as he has attained. It is wholly a matter of spiritual development and liberation from a material mentality with its consequent thralldom. . .

Woman has already won a signal victory, which, when the smoke of battle is dispersed, will reveal her as the ideal woman standing side by side with the ideal man, crowned with equal rights, and endowed with equal mental ability, possibilities and spiritual energies which will comprise the brotherhood of man under the law of supreme intelligence and Love.

The Discoverer and Founder of Christian Science, Mary Baker Eddy, met the same resistance to her meta-physical postulates, from those who refused to grant woman the right of spiritual interpretation of the Bible, which reversed man's material interpretation of the Holy Word. But, God-impelled and God-inspired, this brave woman heeded not the pointed bayonet of prejudice and time-honored theories.

Mrs. Stetson continues:

I will conclude in the words of Mary Baker Eddy:

One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfills the Scripture, "Love thy neighbor as thyself;" annihilates pagan and Christian idolatry, -- whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man; and leaves nothing that can sin, suffer, be punished or destroyed. (Science and Health, p. 340.)

The clergy -- and by "the clergy," I mean, all priests, rabbis, ministers of the orthodox Protestant churches, and clericals of all creeds, including the readers of the material organization of the Christian Science Church, are directly responsible for divorce and war, in the world. The word "divorce" comes from a word, meaning, to divert.

The foundation of divorce, is marriage, and the basis of marriage, is, and always has been, clericalism. Those who are unmarried, cannot be divorced; and marriage, encouraged, promulgated and practised by the clergy, especially by the Roman Catholic system, is contrary to the teaching of Christ Jesus, who said:

They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels: and are the children of God.
(Luke xx., 35, 36.)

It is not the purpose of this speaker, in this address, to condemn marriage, as a legal contract, or those who are legally married, and have entered into this contract. Marriage is, pure and simple, a civil contract, of the same nature as any other civil contract, for instance, the purchase of a piece of land, the acquirement of national territory, or any other form of bargain between man and man, or man and woman. The Roman Catholic system, being anti-Christian, blasphemously places marriage in the category of spiritual rites; and the orthodox Protestant clergy have blindly followed this false sophistry, in flagrant disobedience to the teaching of Christ, and to that of Paul. John, the Revelator, made, or rather discerned, the condition requisite to the bliss of standing before God, in the harmony of heaven, as one of virginity. He writes:

And I looked, and, lo a Lamb stood on the Mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. . .

And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

And in their mouth was found no guile; for they are without fault before the throne of God. (Revelation xiv., 1, 3, 4, 5.)

All war is, in its essence, ecclesiastical, that is, it is to be charged directly to the clergy, of whatever denomination.

War and marriage are closely related. War, as Mrs. Eddy clearly teaches, is a violation of the commandment, "Thou shalt not kill." The first war was the direct result of the first marriage; Cain, the product of this marriage, warred against his brother Abel, and slew him. The children of God do not slay one another, since they are all governed by the same unerring Principle, God, who is eternal Life and Love. Mortals, or the children of men, and product of flesh and blood, make war upon each other; and these mortals are brought forth at the altar -- literally and directly, in olden days, vicariously, but none the less wickedly, in our day. The out-stretched hand of the priest pronounces a so-called blessing upon a ceremony, which men and women are taught, by the clergy, is the open door, the preliminary, to the multiplication and propagation of flesh and blood. These so-called churches multiply and increase, until they cover the earth; and on their door-posts, they carry the proclamation of human marriage and human birth, on the one hand, and of death and burial, on the other, in displaying the names of pastor and sexton. With the multiplication of these so-called churches, follows, in sequence, the multiplication of human kind, and the monotonous and dismal repetition of death and war.

This is not the religion of Christ, but the sophistry of anti-Christ. All clerical and ecclesiastical so-called teaching, which, in its inception, emanates today from the papal, Jesuitical, or Roman Catholic system, and passes through the orthodox nominal Protestant churches, including the material organization of the Christian Science Church, and the Jewish synagogues, is directly productive of flesh and blood, and its consequent, sin and death, divorce and war.

Because the papal system, and, like an obedient servitor, the Protestant orthodox churches which follow guiding, insists, that marriage is an ecclesiastical ceremony, it is apparent that the discords of marriage, including divorce, are to be charged against ecclesiasticism, or clericalism. Those who do not marry, but maintain themselves as virgins, in accordance with the plain teaching of Christ, do not suffer from the sorrows of marriage or divorce; they are "as the angels of God." Therefore, condemnation for the woes of mankind, which emanate from marriage, rests upon the clergy. Jeremiah writes:

Woe unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord.

Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord.

And I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. (Jeremiah xxiii., 1-4.)

The responsibility of war, as devolving upon the clergy, is not so obvious; yet it is just as definitely to be laid at the door of the clergy, as is the responsibility for marriage, and its consequent, divorce.

And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many.

And ye shall hear of wars and rumours of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. . .

And many false prophets shall rise, and shall deceive many. . .

But he that shall endure unto the end, the same shall be saved. . .

Behold, I have told you before. . .

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. (Matthew xxiv., 4, 5, 6, 11, 13, 25, 27.)

I say, all war is caused by the clergy. Our own Revolution, the great adventure which was to set up, and did set up, on the virgin soil of the New World, a divine Republic, whose Head is God and His Christ, was opposed by the papacy, through the autocratic agency of the British king. Our Civil War was plotted by Jesuits, was synchronous with the terrible struggle in Mexico, instigated, fomented, and carried on by the papal clergy. This dual struggle was projected for the purpose of destroying the free and divine Republic, which God had planted on the North American continent; but it failed. The fierce struggles of the South American colonies, following the example of our own patriots, had for its object, a complete liberation from the ecclesiastical yoke of Rome, exercised through its agent, Spain. The Spanish War was caused directly by the intolerable oppression of the papal priests, in a group of

islands, in too close proximity to our own western coast, to permit such oppression to longer continue. And the world war was caused directly by the papal concordat which was forced upon Serbia, to take control of her schools, and in general, by a papal plot to create, in South Eastern Europe, an all-powerful papal empire. The conflagration now going on in Mexico and in Central America today, is universally recognized as ecclesiastical.

Today, an awakened world is beginning to open its mental eyes to a fresh universe -- not a counterfeit material universe of matter, flesh and blood, and its doleful train of sin and death, war, pestilence and discord, but the eternal Universe of Spirit, forever harmonious, wherein dwelleth eternal righteousness, and sin, sorrow and death are unknown. This Universe is the Universe of THOUGHT, for God is Mind. It is the communion of men with men, as angels, as sons of God -- sons of one common Parent, Spirit, and not themselves fathers of discordant children, who, like Cain, make war on one another. The doom of ecclesiasticism is pronounced. The reign of Christ upon earth is close at hand. The clergy are crying out, against their impending doom, and the imminent fall of their false ecclesiastical system, that the world is becoming Godless. The terrified, yet merciless prelates of Rome shout for tolerance but no tolerance shall be given. The Protestant clergy, eating and drinking, and giving in marriage -- which characteristics Christ Jesus applied to those who, as in Noah's time, would go down to destruction at the second coming of the Son of Man -- are flying to cover under the shelter of the papal system. In addition to the awful load of papal blasphemies and anti-Christian heresies, which the orthodox Protestant churches have for so long carried, including marriage, human pro-creation, and the fear of death, we are today confronted with propositions, to open the doors of the Protestant churches to the entire gamut of papal dogmas and institutions.

Station WHAP, instituted by Augusta E. Stetson, C. S. D., under the unerring guidance of her great Teacher and Leader, Mary Baker Eddy, Discoverer and Founder of Christian Science, is the Voice of God in the world today, proclaiming the immutable Truth of God and Man in the image of God, to an awakening world. This Station, WHAP, is the Church Triumphant. It is built wholly on Spirit, and repudiates and denounces matter, or flesh. The work of this Station, WHAP, under the spiritual guidance of Augusta E. Stetson, is done from a "Wholly spiritual" consciousness, in strict obedience to the injunction of the Leader of Christian Science, Mary Baker Eddy, who wrote to her "dear brethren in New York," as follows:

When my dear brethren in New York desire to build higher, -- to enlarge their phylacteries and demonstrate Christian Science to a higher extent, -- they must begin on a wholly spiritual foundation, than

which there is no other, and proportionately estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely and impartially, to their never-ending success, -- to salvation and eternal Christian Science.

Spirit is infinite; therefore Spirit is all.
"There is no matter" is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated. (Miscellany p. 357.)

The pure and unadulterated Truth of spiritual creation, that is, "Perfect God and perfect man." (M.B.E.) goes out from this Station, WHAP, continuously, into all the world, and is heard, audibly, by thousand, inaudibly by the whole world. Mrs. Eddy's faithful student, Augusta E. Stetson, C.S.D., is teaching all men by broadcasting the very words of her great Teacher and Leader, Mary Baker Eddy, the absolute Truth, which is to free the world from sin, disease and death, from divorce and war, and from their directly exciting causes, marriage and ecclesiasticism. God, Spirit, Mind Soul, Principle, is the only Creator of man, spiritual man, who is God's eternal image, or Son. Let the clergy heal the sick, raise the dying, proclaim the truth taught by Christ Jesus, abolish war, and outlaw death; or else, let them make way for the true followers of Christ, who, in obedience to their Master's instructions and promise, are doing and will continue to do, these "greater works." The Science of God and His Christ is here, now, upon the earth; it is proclaimed without ceasing, from station WHAP, the Church Triumphant, by Augusta E. Stetson, C.S.D., until the second appearing of Christ, who will manifest the government, which has always been on the shoulder of Christ, and those that are Christ's. The reign of death and hell must cease, and man must be seen in the image of God eternal, Life and Love. This is Heaven. Mary Baker Eddy writes:

The time cometh, and now is, for spiritual and eternal existence to be recognized and understood in Science. All is Mind. (Misc. Wr., p. 286.)

Address delivered by James P. B. Hyndman, from Station WHAP,
New York City, on Monday, February 21, 1927, (9.30 P.M) on
Americanism.

Subject:

MEXICO

Who is he that overcometh the world, but he
that believeth that Jesus is the Son of God,
(I John, v, 1.)

I believe strictly in the Monroe Doctrine,
in our Constitution, and in the laws of God.
(Mary Baker Eddy.)

Through spiritual sense, every object in the
universe, from the least to the greatest, will
gradually be revealed in its original character,
as created by God, real and eternal, and for-
ever composing His body, manifestation, or uni-
verse. . . .

When I grasped this spiritual fact which cen-
turies ago Christ Jesus taught and proved, the
light that flooded my consciousness disclosed
the lie which has deceived humanity, that mor-
tality--misnamed man--is not God's man. . . .
who is the expression of Himself, the eternal
I AM. (Augusta E. Stetson, C.S.D., (Sermons
and Other Writings, in CS, p. 1073, 4.)

This is to be a brief address on George Washington
and Benito Juarez, the Washington of Mexico. In an address
given by the Earl of Buchan, to the Americans in Edinburgh,
on Washington's Birthday, February 22, 1811, he said:
"Everything conspires to convince a rational and dispass-
ionate mind, that this world, and the universe are governed
by an intelligent Power." The Earl sent a letter to
Washington, enclosed in a box made from the oak which
afforded shelter to Wallace at the Battle of Falkirk. In
the letter, the writer expressed his love for the American
Colonies, and said, that he expressed his hope, that the
States would cultivate peace, friendship and correspon-
dence with his country, and shun every occasion of becom-
ing involved in the unhappy contentions of Europe.
Napoleon said, that Washington's name "will be honored when
mine shall be lost in the vortex of revolution." Washington
laid the foundation of the American Federal Republic on
the principles of Free Masonry, which was, at that period,

MEXICO, Monday, February 21, 1927, JPBH.

the most emphatic form of protest against the Roman Catholic system, which the patriots could employ.

A few years later, James Monroe issued his proclamation, that the European system--which was, and is, Roman Catholicism, or priestcraft with its dogma of "the divine right of kings,"--will not be tolerated in the Western Hemisphere.

In 1810, a native Indian priest of Mexico, Hidalgo, initiated a revolutionary movement, to expel the papal Spaniards from Mexico. Hidalgo became the Luther of Mexico, and was himself a follower of Luther. He was executed, but his work was carried on. In the ripeness of time, it was taken up by another Indian, Benito Juarez, whose career so closely parallels that of our own Washington, that he is known as the Washington of Mexico. The goal which Juarez set before him, was to expel the Roman Catholic system of ecclesiastical control of the civil government, from the Republic of Mexico. The famous Constitution of 1857, which he wrote, was designed to accomplish this work; and the Constitution of 1917, which President Calles is enforcing to-day, is based upon that of 1857, with the addition of certain laws, relating to the Roman Catholic clergy, which had to be added, to make effective, the enforcement of the Constitution against the papal political system.

I intend to give a more lengthy paper on Juarez, and the present situation in Mexico, at a later date; but the purpose of this brief talk, is to emphasize the spiritual fact, that an idea, borne to earth, and coming from God, through anyone whom He appoints, never dies, but persists until its work is fully accomplished. The mighty idea of freedom for his country from priestly oppression, which Juarez embodied and gave forth, can never perish, but must accomplish and is accomplishing, through President Calles, under Juarez's own spiritual inspiration, that for which God sent it.

The doom of Roman Catholicism in Mexico is sealed; and the doom of alien invasion, through papal intrigue and manipulation, in the United States of America, has been pronounced.

The remainder of my time tonight at WHAP, I have assigned to Mr. Hugh White Adams, of the New York Bar.

One of the great issues of the present day, is the question of "Immigration Restriction." Our immigration law is under heavy attack by alien, un-American forces. Therefore, it is a pleasure for me to introduce to you at this time, from WHAP, Mr. Hugh White Adams, the noted authority, to speak to you on "Immigration Restriction."

Address delivered by James P. B. Hyndman from Station WHAP,
New York City, on Saturday, Feb. 26, 1927. on Americanism.
Subject:

MEXICO

Another parable put he forth unto them, saying,
The kingdom of heaven is likened unto a man which
sowed good seed in his field:

But while men slept, his enemy came and sowed
tares among the wheat, and went his way.

But when the blade was sprung up, and brought
forth fruit, then appeared the tares also.

So the servants of the householder came and said
unto him, Sir, didst not thou sow good seed in thy
field? From whence then hath it tares?

He said unto them, An enemy hath done this. The
servants said unto him, Wilt thou then that we go
and gather them up?

He said, Nay, lest while ye gather up the tares,
ye root up also the wheat with them.

Let both grow together until the harvest: and in
the time of harvest I will say to the reapers, Gather
ye together first the tares, and bind them in bundles
to burn them: but gather the wheat into my barn.
(Matthew xiii, 21-30.)

In the present universal turmoil, tribulation and unrest,
on this planet -- a condition which seems to fulfil Christ
Jesus' simile of the "harvest" -- the events now transpiring
in the Western Hemisphere are fraught with the deepest sig-
nificance and meaning, for all who can read the signs of the
times.

The papal system of ecclesiastical and political tyranny
and oppression -- known as Roman Catholicism, or, in its more
intensive phase, as Jesuitism -- is engaged in a death grapple
with the powers of light and Life, on the virgin soil of the
Western Hemisphere. This is the Battle of Armageddon, and
the combatants are Christ and the dragon.

And there was war in heaven: Michael and his angels
fought against the dragon; and the dragon fought and
his angels,

And prevailed not, neither was their place found
any more in heaven. (Revelation xii., 7, 8.)

I dislike citing statistics in these radio talks, which are intended to stir and to awaken the American people, my listeners of the air, to the tremendous spiritual struggle which is now being waged on this entire Western Hemisphere. But, since our press and periodicals appear to desire the American people, to believe that the trouble in Mexico is commercial, that American interests are jeopardized, American investors unfairly treated, and American lives and property in Nicaragua including our interest in the Nicaraguan Canal, in danger -- and this, according to our State Department, not from Diaz, the pseudo President of that little Republic, but from Dr. Sacasa, the legitimate head of the Nicaraguan Republic, but from Dr. Sacasa, the legitimate head of the Nicaraguan Republic -- it is necessary to cite a few figures, to prove, even on this prosaic and noninspirational basis, that the course of action now being pursued by our administration, towards Mexico and Nicaragua, is against our own fundamental principles of right and justice, and is wholly dictated by the Roman Catholic hierarchy, backed and supported by the Knights of Columbus and the Jesuits.

Quote from "Letter to Mexican News Service."

I quote here, a letter which appeared in the New York Evening Post of last evening, (Friday, February 25, 1927) on "Our Nicaragua Policy." The writer says:

(Quote letter)

Again, I quote from an article in this week's Saturday Evening Post, by Isaac F. Marcossou, entitled, "Calles."

Plutarco Elias Calles -- to give the President of Mexico his full name -- is a figure of more vital interest to the American people than any other world executive. Various outstanding personalities in Europe and elsewhere may mask ill will or harbor resentment, but these emotions are born mainly of fiscal obligations and embody no menace to diplomatic continuity. Not so with the one-time school teacher who shapes the checkered destinies of the republic beyond the Rio Grande...

Many people believe that the controversy over the threatened dispossession of the alien-owned oil fields is the familiar row between those well-known vested interests and drastic regulation. But it is a deeper and bigger proposition that touches every American in some way. If Calles can get away with

his dogged determination to enforce the constitution of 1917, it means not only violation of the integrity of international property rights but the establishment of a precedent that could easily be followed by any other Latin-American country with a gringo complex.

Calles has constituted himself (continues Mr. Marcossou) the self-anointed defender of the Latin-American faith, although he and religious faith are utter strangers. His aid and comfort to the Nicaraguan rebels is only one evidence of his desire to cramp our style wherever it is possible to do so. Once in the saddle, Sacasa, the Nicaraguan pretender (these, friends of the air, are Mr. Marcossou's words, not mine) Mr. Sacasa, the Nicaraguan pretender, would be a willing ally in the achievement of the real Calles purpose to hamper us.

Mr. Marcossou gives President Calles credit for courage, an utter lack of fear, and a meticulous regard to promises given, which he fulfills with religious exactness. The laws which President Calles found upon the official books of the Mexican government, he promised to enforce, and he has set himself to this task, with a quiet, yet irresistible determination, which could have had its birth, and which has its sustenance, from no other source than a deep spiritual conviction, and a firmly rooted faith in God, and in the righteousness of the sacred Cause which was given him to uphold.

Mr. Marcossou charges Mr. Calles with being an utter stranger to religious faith. The great Analyzer of character, Christ Jesus, said, "Ye shall know them by their fruits." Since Mr. Calles assumed the Presidency of the Mexican Republic, his administration has inaugurated a policy of economy, in order that the vast projects for irrigation, for the creation of rural schools, state agricultural schools, the re-establishment of credit for the small agriculturist, the building of highways, and similar projects for the uplifting of the people of Mexico. In the days before the revolution, General Calles was a school teacher in the Northern State of Sonora. His heart has always been in the education of the people and in the establishment of state agricultural schools for the sons of Mexico's peasants. As President of the Republic he has been able, through dint of phenomenal personal effort and interest, actually to see realized one of his fondest dreams, namely, the universal establishment of schools for the enlightenment of the people, over the entire Republic.

Had I time, I might tell you of many incidents, in con-

reaction with the establishment of schools in Mexico, under the Calles' regime, -- incidents that go straight to the heart of all liberty loving Anglo-Saxons. One such incident occurred in the State of Hidalgo, when the representative of the peasants' organization expressed the gratefulness of the humble people for the school; he said: "The parcel of land which we now possess constitutes the tranquility and peace of our families. Now we have a home and in it a fatherland."

The struggle in Mexico, and in fact, in all of Central and South America, even as the struggle in the Phillipines and in Cuba, has been against the intolerable oppression of Roman Catholicism, and its handmaiden, Jesuitism. The Laws of 1917, which were added to the Constitution of 1857, revised, and which Mr. Marcossou accuses President Calles of enforcing with dogged determination, are frankly directed at the Roman Catholic system, which these laws are designed to expel from Mexico. I quote from a pamphlet, written by Mr. Arturo Elias, Consul General of Mexico:

Article 130 of the 1917 Constitution may be said to be the center around which the present storm in Mexico rages.

Its first paragraph restates the first paragraph in Article 123 of the 1857 Constitution, which we have referred to as the genesis of all the laws aimed at curtailing the special privileges of the ecclesiastical establishment in Mexico. It reads:

The Federal authorities shall have power to exercise in matters of religious worship and outward ecclesiastical forms such intervention as by law authorized: All other officials shall act as auxiliaries to the Federal authorities.

Then the article goes on to state:

The Congress shall not enact any law establishing or forbidding any religion whatever.

It states that

The law recognizes no juridical personality in the religious institutions known as churches.

And provides that:

Ministers of religious creeds shall be considered as persons exercising a profession, and shall be directly subject to the laws enacted on the matter."

The following is the Mandate of Pope Pius IX:

Thus we make known to the faith in Mexico, and to the Catholic universe, that we energetically condemn every decree that the Mexican Government has enacted against the Catholic religion, against the Church, and her sacred ministers and pastors, against her laws, and property, and also against the authority of the Holy See. We raise our Pontifical Voice with apostolic freedom before you to condemn, reprove, and declare null, void and without any value, the said decrees, and all others which have been enacted by the civil authorities in such contempt of the ecclesiastical authority of the Holy See, and with such injury to the religion, to the sacred pastors, and illustrious men. (This is part of the mandate of Pope Pius IX issued against the 1857 Constitution of the Republic of Mexico. It was this Constitution that contained the genesis of all the laws which the present Roman Catholic Hierarchy is opposing.)

American freemen, I might continue indefinitely to bring to your attention, facts, citations, quotations, data, and so forth, in order to awaken you to the great iniquity which our own State Department is committing, under the whip of the Jesuits and the Knights of Columbus, to coerce Mexico and Nicaragua, in their brave struggle against the intolerable papal system. You know, or should know, the facts in regard to Nicaragua. Diaz is the Roman Catholic usurper, and Dr. Sacasa is the legitimate Vice President of the Nicaraguan Republic. Dr. Sacasa is the spokesman of the liberal, or Masonic group, which for its program, the enlightenment of the Nicaraguan Republic, by establishing schools, and works of public benefit, on the principle of Anglo-Saxon idealism. The presence of a British warship in the waters of the Western Hemisphere, for the purpose of intimidating a republic which is a member of the family of republics of the Western World, is a violation of our Monroe Doctrine. The presence of our own battle cruisers, in Nicaraguan waters, and thousands of American marines, in Nicaraguan cities, on the pretext of protecting American interests, but practically to coerce the lawful governing group, and to compel it to withdraw, in favor of usurpers, is abhorrent to every genuine American. It is time that this spectacle cease. I urge all my listeners, who have the red blood of their liberty loving forefathers in their veins, to inform themselves of the intent of our Monroe Doctrine. Read the following books on this subject, or as many as you can:

The Monroe Doctrine, by Charles Francis Adams
The Monroe Doctrine; National or International?
The Problem and its Solution, by William T. Hull.
The Monroe Doctrine; and Interpretation. By Albert

Bushnell Hart, Prof. of the Sc. of Govt. at
Harvard Univ.
The Monroe Doctrine. By T. B. Edgington, of the
Bar of Memphis.

Read the Life of Benito Juarez, the Washington of Mexico. Read the history of Mexico, and its unspeakable misery under the oppression and tyranny of the Jesuits for three hundred years. The present speaker is requesting you to do, only what he has already done, himself. And then in the God-given spirit of liberty, which the mental hypnotism of the Jesuits can never erase from the hearts of true, Protestant Anglo-Saxons, though it may seem to lull it into temporary apathy, -- then, I say, rouse yourselves; demand of our Congress, of our Chief Executive, and of our State Department, that our Mexican and Nicaraguan policy be reversed, and brought into consonance with our own Declaration of Independence and our Constitution, and that our Anglo-Saxon brother across the sea, be invited to withdraw his warship to his own waters.

Address delivered by James P. B. Hyndman from Station WHAP,
New York City, Monday, Feb. 28, 1927, on Americanism.
Subject:

CALVIN COOLIDGE

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

For I say, through the grace given unto me, to every man among you, not to think more highly of himself than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office;

So we, being many, are one body in Christ, and every one members one of another. (Romans xii., 1-5.)

The time for thinkers has come. Truth, independent of doctrines and time honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is life eternal. Though empires fall, "The Lord shall reign forever." (Mary Baker Eddy; Preface to Science and Health with Key to the Scriptures.)

And from the writings of Augusta E. Stetson, C.S.D., whose office it is to prove the demonstration of Christian Science, and to occupy, until Christ appears the second time, I quote:

Christian Scientists all agree in regard to the teachings of Mrs. Eddy. A mathematician observes the principles of mathematics. He does not entertain an opinion regarding it. Divine metaphysics admits of

admits of no opinion. (Reminiscences, Sermons and
Correspondence, p.)

In a book, entitled, "Calvin Coolidge; The Mind of the President," by C. Bascom Slemp, I find this statement, by Mr. Slemp:

The mind and methods of Calvin Coolidge are scientific. He would be happy if his conclusions were as exactly deduced as mathematical formulas are derived, and he strives to make them so. He would apply the scientific method to the political, as well as to the physical world.

And in a speech which Mr. Coolidge delivered at the White House, on September 24, 1924, on the subject, "Washington," Mr. Coolidge said:

By science, I mean, the careful assembling of facts, their comparison and interpretation.

A half century ago, a man announced to the world -- the world of engineers as well as to the untrained man and woman who would reap the benefit of his discovery and scientific skill -- that he would throw a bridge across the East River, from Manhattan to Brooklyn, which he would suspend on wires. His announcement was greeted with scepticism, ridicule, and assurances from engineers in all parts of the United States and elsewhere, that his proposition was impossible of fulfillment. Articles, filled with technical discussions and analyses, appeared in the engineering magazines, the purport of which was, that Mr. Roebling's proposed suspension bridge could not be built. To walk across the Brooklyn Suspension Bridge, from Manhattan to Brooklyn, and back to Manhattan, was the first act which this speaker performed, when he first visited New York. This great American engineer, J. A. Roebling, and his companion, Mrs. Roebling, who gave him vital assistance and encouragement in his undertaking, announced to all his critics, "The thing that you say cannot be done, I will accomplish." Yet, without the aid of mathematical science, the understanding of the principles of higher mathematics, including the calculus, and the orderly analysis and proper arrangement of facts, deductions, and conclusions, in consonance therewith, Mr. Roebling could not have accomplished his self-appointed task.

It is proper, it is imperatively incumbent upon every genuine American, at this present moment, to ask himself the Question, What is America? What was the purpose of America's

founding? Why did the fathers establish, on the Western Continent, a Federal Union? What is America's destiny? What are the forces which seem to operate against the fulfilment of America's high destiny? What is my responsibility, as an individual sovereign citizen of the American Republic, to preserve America's ideals and institutions, and how shall I acquire a knowledge of the Science -- for true Americanism is a Science -- by which I shall be enabled to do my full share, towards the fulfilment of the purpose of America's founding?

The heart and soul of Americanism, is the Pilgrim spirit. I repeat, and would repeat a thousand times, the vital essence of pure Americanism, is the spirit of the Pilgrim Fathers. Calvin Coolidge comes from old Pilgrim stock, his early ancestors having come to America in 1630. They settled in New England, and became farmers. Mrs. Coolidge comes from the same sturdy stock.

The avowed, distinct, and emphatic purpose of the great adventure of the Pilgrim Fathers, in coming to America, was to "find freedom to worship God." Who were the Pilgrim Fathers, and why did they come to America, to find the freedom for which they yearned, to worship God, their heavenly Father? By whom was this freedom withheld from them, in their former home, in Europe?

The Roman Catholic hierarchy declared, that if it should be able to destroy the Pilgrim tradition, America would in that moment be won for the pope. Therefore, lest there be any Americans in my air audience, who have forgotten who the Pilgrims were, or have been lulled into apathy on the subject of their immortal mission, I ask to be permitted to remind you, that the 102 men and women, who came over to America in the Mayflower, a little boat of 180 tons burden, in the year 1620, were a company of Protestant Christians, whose desires were set on the ways of God, who rested on His providence, and knew whom they believed, and who were willing to brave the dangers of a vast sea and the uncertainties and terrors of an unknown land, to obtain, for themselves and for all posterity, that perfect liberty of conscience, and freedom to worship God, which like an ever-flowing spring of water, wells up in the hearts of Anglo-Saxon Protestant Christians, and which no opposing force can quench. Shall I recount here, the story of the Pilgrims? No more agreeable or inspiring task could be given me, than to do this; but I refrain, and instead, urge all my listeners to read the Pilgrim story again for yourselves, even though you may have read it many times before. Americans! refute, by your own spiritual alertness and zeal, the challenge of popery, that the Pilgrim tradition can be dimmed, or erased

from the conscience of the American people. From an exquisite little booklet, entitled "The Story of the Pilgrim Fathers," issued by Chase & Sanborn, a commercial house of Boston, which was sent to me recently, I quote from the foreword:

The story of the Pilgrim Fathers chronicles the most inspiring chapter in our country's history. It is an epic story of splendid achievement, heroic deed and noble sacrifice.

With forces abroad working deep discontent and unrest everywhere, it is well that as Americans, we should keep clearly in mind, the principles and motives which led to the founding of the republic, and which have so peculiarly fitted America for her present great role in the councils and conferences of Nations.

Everywhere today, the Pilgrim spirit is taking possession of the hearts of men. It may well be that the world today is preparing to reap that full harvest for which the Forefathers sowed the seed. The record, as it is written in the early struggles of the Plymouth Plantation, is one to enkindle lofty ideals of citizenship and to stimulate us all to increase devotion to our country and to the service of mankind.

I also urge upon your attention, Bradford's History of the Pilgrims, and Youngs Chronicles of the Pilgrims.

The antithesis of the Pilgrim tradition, the Pilgrim spirit, which heaped upon them the persecution from which they sought refuge in the Western Hemisphere, is popery, the Roman Catholic, or Jesuitical system, the anti-Christ, or great red dragon, which St. John foresaw would be forced into the open, at the second, and final appearing of Christ, which is imminent.

Today, Roman Catholics hold 71% of the offices in our Government, analyzed as follows:

Department of State	51%
Treasury Department	70%
War Department; civilian, 53%; army, 70%; Insular, 89%	
Department of Justice	73%
Offices of Indian Affairs (Dept. of Interior)	92%
Bureau of Education	60%
Patent Office	54%
Alaskan Railway	100%
Congressional Library	63%

One-half the teachers in 20,000 American schools are Roman Catholic. In the public schools of New York City, Chicago, Baltimore, Philadelphia, Buffalo, Cleveland, St. Louis, Los Angeles, San Francisco, and Boston, 75% of the teachers are Roman Catholics. In all of our cities and towns of over 10,000 inhabitants, the police force consists of more than

90% Roman Catholics. In 60% of the cases where persons are executed for crime, Roman Catholic priests administer the last rites to the criminal. Over 65% of all prisoners and convicts are Roman Catholics, while less than five per cent are graduates of our Public Schools. 90% of the public officials and employes of New York State are Roman Catholics. I here interpolate to say, that Alfred E. Smith, the papal occupant of the Governor's chair, is not the Governor of New York State, since he is the subject of a foreign potentate, the pope, and his assumed authority in American government, is without force, and null and void.)

I have before me, voluminous notes, and excerpts from speeches delivered by President Coolidge, on many and varied occasions, since he first occupied the seat of Chief Executive of this nation. I cannot quote these at length, but will refer to the outstanding issues which have come before the American people, during Mr. Coolidge's administration. In doing this, I wish it clearly understood, that this address is not to be considered, in any degree, as an analysis of the character of Calvin Coolidge, or a commendation or condemnation of Mr. Coolidge, in a personal sense. It is intended to be an analysis of great national issues, which concern the vital welfare of America, and to throw upon them, and their attempted solution, by Mr. Coolidge and his administration, the light of pure Americanism, as founded by the Pilgrim Fathers and by Washington.

THE WORLD COURT, or, to give it its full official title, The Permanent Court of International Justice, in an address delivered at the Annual Luncheon of the Associated Press, New York City, April 20, 1924, President Coolidge said: "The International Court of Justice, to which our adherence is proposed, is based in part on the Hague Tribunal, and in part on the League of Nations." Throughout the intense struggle in the Senate of the United States, on this vital issue, the proponents of our adherence to the World Court were insistent in their declaration, that the World Court and the League of Nations were in no wise related. The American people, in electing Warren G. Harding President, and Calvin Coolidge Vice President of the United States, by a plurality of 7,000,000 expressed their final and effective disapproval of the proposal to make America a member of the League of Nations. Yet, President Coolidge used all the power of his office, to bring about a vote in the Senate of the United States to cause America to join the World Court, which he admitted was based upon the League of Nations. The providence of God, who watches over His own land, America, overruled

the action of the Senate, and America's rejection of the proposal to join this European Tribunal, is now final.

PROHIBITION. On January 20, 1920, the Eighteenth Amendment to the Constitution of the United States went into effect, and its enforcement was provided for in the Volstead Act, which had been passed, by both houses of Congress, over President Wilson's veto, the previous October. President Coolidge, in consonance with his Pilgrim training, has always declared himself in support of Prohibition; yet we are confronted with the open gesture of rebellion, on the part of the papal occupant of the governor's chair of the State of New York, and the papal cohorts in our State legislature in repealing the State Enforcement Act, and later, in instituting an unconstitutional State referendum on the subject of a Federal law -- the Eighteenth Amendment -- and this without protest from the administration at Washington. We find the administration of the Prohibition Enforcement Act in the hands of a whisky distiller, and one of the most prominent officials in the Prohibition Enforcement department of the government, openly declaring himself against the law which he was sworn to uphold.

THE HOLY NAME SOCIETY. On September 21, 1924, President Coolidge, in his official capacity of President of the United States, addressed 100,000 members of the Roman Catholic organization, known as the Holy Name Society, which is wholly or largely composed of members of the Knights of Columbus, the militant arm of the Roman Catholic system. The entire substance and tenor of Mr. Coolidge's address, to this papal society, was such as he might have properly delivered to a company of Pilgrims, or Puritans, or Protestants, to whom liberty of conscience, and freedom from all semblance of ecclesiastical tyranny and oppression is abhorrent. But Mr. Coolidge eulogized these subjects of a foreign ecclesiastical despot, the pope of Rome, as the upholders of liberty, religious freedom, the rights of property, and reverence for God. In the following summer, President Coolidge absented himself from the gathering of the Ku Klux Klan in the City of Washington, when 250,000 Protestant men and women, a white robed throng whose ideal is the open Bible in our schools, love for God and country, and acknowledgment of the leadership of Christ, met and marched through the streets of our capital city.

MEXICO. In the year 1530, the Spanish papal agent, Cortez who instituted the iniquitous Inquisition on the Western Continent, landed on the shores of Mexico. For 300 years, the Spanish Roman Catholic viceroys and governors, who administered the papal government of the Vatican, ruled Mexico with a rod of

iron, until the patriot spirit of the so-called Indians -- nicknamed by this name, by the papal usurping so-called "discoverer" of America, Columbus, in his ignorance -- rose up, and expelled the Spaniards from Mexico. Today, we find, in the chair of the President of the Mexican Republic, a Protestant patriot, Plutarco Elias Calles, who as our own Washington was, is a Mason, and who has set himself to the task of completing the work begun by the patriot Mexican priest, Hidalgo, the Luther of Mexico, to expel the Roman Catholic system from Mexico. A similar situation exists in Nicaragua, with the Mexican Government endorsing the liberal, or Masonic group under the rightful Vice President of that Republic, Sacasa. Yet, our administration at Washington has set its face, against both Calles and Sacasa -- against Mexico, on the pretext of protecting our American oil interests in Mexico, and against Dr. Sacasa, in order, as it is asserted, that American lives and property in Nicaragua, including the Nicaraguan Canal, be preserved. This attitude is supported by a formidable showing of a fleet of battle cruisers, and thousands of American marines. It is significant, that the Knights of Columbus raised \$1,000,000 in order to bring about intervention of our government in Mexico.

EDUCATION. A bill has been introduced, in the last six or seven Congresses, to establish a Department of Education in the National Government, whose head shall be a member of the President's cabinet. The first draft of this bill contained provision, for the assistance, on certain conditions, by the Federal government, through financial appropriations, or a fund, to aid the States in the matter of Education. This bill has been blocked by Roman Catholic opposition, at every session of Congress, and has not been permitted to leave Committee; and President Coolidge has expressed himself in favor of a Department of Education and Welfare, in place of a Department of Education. Under this Department of Education and Welfare, which is supported by the Roman Catholics, the essential features of the Department of Education are entirely lost.

DISARMAMENT. Under the terms of the Disarmament Conference, during President Harding's administration, over which Secretary Hughes presided, one of our uncompleted battleships, which was nearly completed, and was to have been named the George Washington, after our First President, was taken out to sea, and sunk. About the same time, one of Great Britain's warships, the Monarch, was likewise sunk, to fulfil the terms of this Conference. No such program has been carried out by other nations: yet we find both our government and that of Great Britain, eager to hold another Conference to discuss

reduction in armaments. These two great Anglo-Saxon nations have more coast line to defend, than any other nation in the world, and for its protection, we need our navies. Whence proceeds the subtle hypnotic mental influence, to lure Anglo-Saxon Britain and Anglo-Saxon America, into reducing our means of defense? This hypnotic suggestion comes from Jesuit manipulation.

I have set these issues before you, Americans, in plain language. You may review them, and their present status under the administration of Mr. Coolidge, in order that you may judge whether the ideals of the Pilgrim Fathers, whose blood runs in the veins of Calvin Coolidge, and the ideals of George Washington, whom Mr. Coolidge so eloquently extolled in his address of last Tuesday, are governing and guiding the United States of America today, or whether there is a sinister and unseen super-or under-government, emanating from the enemies of America, the opposers and persecutors of the Pilgrims. With America inundated and well-nigh smothered with alien Roman Catholic European immigrants, our public offices occupied, by more than 50, and in some cases, almost 100% of Roman Catholics; our schools, which the Roman Catholic popes and theologians have condemned as Godless, sinks of hell, and so forth, administered by Roman Catholics as trustees and teachers, our foreign policy dictated by Knights of Columbus; and our entire political system permeated with Jesuitism, it is time to reassert the Pilgrim spirit, again to follow the standard which Washington set up, "To which the wise and the honest can repair, the event is in the hands of God," and to expel popery from America forever.

Calvin Coolidge, in the name of God, whom your Pilgrim ancestors loved, adored, and sought these shores to worship in freedom, I call upon you to awake from the mental hypnotism of the Jesuits, and to perform your full duty, as the visible occupant of the sacred seat of George Washington, in the spirit of the Protestant Pilgrims who founded this Nation, America, in order to "find freedom to worship God."

Address delivered by James P. B. Hyndman from Station WHAP,
New York City, on Monday, March 7, 1927, on Americanism.
Subject:

THE PAROCHIAL SCHOOL

In the beginning was the Word, and the Word was
with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was
not anything made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the dark-
ness comprehendeth it not. (John 1., 1-5.)

Our Master said, "But the Comforter . . . shall
teach you all things." When the Science of Christ-
ianity appears, it will lead you into all truth.
The Sermon on the Mount is the essence of this Science,
and the eternal life, not the death of Jesus, is its
outcome. . .

The pride of priesthood is the prince of this world.
It has nothing in Christ. (Mary Baker Eddy. Science
and Health with Key to the Scriptures, pp. 271, 270.)

I will read from the writings of Augusta E. Stetson, C.S.D.,
a student of Mary Baker Eddy:

There is a problem before the world that has never
been solved. The Bible has been a sealed book.
Mrs. Eddy has opened this seal and given to the World
the Key to the hidden treasures of the Word of God,
and man's unity with his Maker. She has unmasked
the forces of so-called evil which compose the carnal
mind, namely -- belief of life in matter, which is so-
called sin, fear, malice, hatred, revenge, envy,
hyprocrisy, etc., that have deceived the whole world.
With the power of the Word of God (our spiritual
consciousness), we are freeing ourselves and humanity
from these false forces, and are teaching the Truth
which sets free from sin, sickness, and death

The human contest is for spiritual dominion which God has given to the Christ-man. The materially minded do not comprehend spiritual facts. Paul says: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I Corinthians, 11.,14.)

One would not expect a pupil in addition to comprehend the terms used in algebra; so in Christian Science, only those who strive manfully keep abreast with Truth; but these are one with God, therefore they are the majority.

Today it is a question of ecclesiastical control or despotism -- official domination or material sense, as opposed to individual understanding and spiritual sense. (Reminiscences, Sermons and Correspondence, p. 642.)

The word "Parochial" comes from the word "parish," and refers to whatever pertains or belongs to a parish, or is under the supervision or control of ecclesiastics, priests or prelates.

The Roman Catholic parochial school in the United States of America, had its beginning, according to a Roman Catholic authority, Bishop Spalding, through the initiative of German Roman Catholic immigrants. These people, desirous of maintaining their own language, here in America, as well as their own system of ecclesiastical doctrines and dogmas -- the Roman papal system -- saw, in the parochial school, an effective means for accomplishing these ends. The first parochial schools are said to have been opened in the State of Maryland.

The parochial school has no official or organized Board of Education, known as such, but the pope of Rome, and the hierarchy at the Vatican are the governing body, or practical Board of Education of the parochial school, acting through the agents of the Vatican -- cardinals, archbishops, bishops, and priests -- here in America.

The curriculum of the parochial school is essentially Roman Catholic doctrine and dogma, and a subversion of all subjects of academic study, especially history and biology, in order to weaken our own public school of America, in the

education of American youth, and to strengthen the hold of the pope and his papal system on America, in the now well-known papal program to "Make America Roman Catholic."

I have no intention of attacking the parochial school, this evening, on the charge that it is infinitely lower, in the scale of educational value, than our American Public School. While this is the fact, namely, that the Roman Catholic parochial school is utterly worthless, I might say, vicious, as a factor of real education, and indeed, is just the reverse, being a breeder of illiteracy and of un-American and anti-American doctrine, which is full of danger to our Republic, the purpose of this paper is to show, that the Roman Catholic Parochial School has no rightful place on the soil of the United States of America, or indeed, in the Western Hemisphere. I also make the demand, on behalf of all genuine Protestant Americans, that the Roman Catholic parochial school cease forthwith to exist in the United States of America, and that suitable and proper means be taken at once to enforce this demand in the name of God and His Christ.

The primal dogma, or doctrine, inculcated in the minds of the children who attend the parochial school -- the papal parochial school -- is the dogma, that the pope of Rome is the Vicar of Christ, the representative of God on earth, the "Holy Father," or God Himself, the supreme ruler of the earth, to whom all men must bow the knee. Pope Pius IX, in his Syllabus, Article 47, said: "Public schools, open to all children for education, should be under the control of the church, and should not be subject to the civil powers, nor made to conform to opinions of the age." The papal parochial school, being wholly under the control of a foreign head, and therefore outside the jurisdiction of the American Government contravenes both the letter and spirit of our Constitution, and it has no place in the United States of America.

I may say, that whatever statements I make in this address, I have gleaned from Roman Catholic writers and authorities. I have never seen the interior of a Roman Catholic parochial school, and have neither the desire nor the intention to acquire this experience. This statement is made, not in malice or hatred, but in love, since I know, and am convinced, that the papal parochial school is the arch enemy of the American Public School, and it is therefore the worst enemy of the Roman Catholic children themselves, who, by their compulsory attendance -- that is, under the compulsion of the Roman Catholic priests and prelates -- at the parochial school, enter the great arena of life, wholly unfitted for its duties, and doomed thereby to reap the rewards of ignorance, in sin,

disease and death.

The cardinals and archbishops may be considered as the superintendents of the parochial school. These individuals are not trained educators, as those who hold this office in our Public Schools are required to be. They are ecclesiastics, given wholly to the study and teaching of Roman Catholic ecclesiastical doctrine and dogma, such as, the Mass, or Eucharist; Purgatory; and the Adoration of Mary the Virgin; the Adoration of Saints, and prayers to them; Prayers for the dead; Veneration of Relics; Priestly intervention; and the inculcation of reverence for all priests and nuns, regardless of their personal character.

The subject of the papal parochial school is so nauseating to a genuine Protestant American -- or in the powerful words of Scripture, a "stench in the nostrils" -- that I will not dilate upon it at any further length, in this paper.

Some of the subversions of American history, taught in the parochial schools, are the following:

1. That Christopher Columbus discovered America. Columbus is represented as a model of excellence and courage, initiative and daring; above all, a loyal son of the papal system. The fact is now well established in the minds of Americans, that Columbus was not the discoverer of America; that he never set his foot on the soil of the United States of America; that he obtained his information and data for his voyage to the Western Hemisphere, from the Icelandic records of the true discovery of America by Leif Ericson, the young Iclander, in the year 1000, or nearly 500 years before Columbus sailed across the Atlantic, Columbus having visited Iceland in 1477 to obtain this information; also that Columbus abused the trust reposed in him by Queen Isabella, by his cruel oppression of Isabella's subjects in Hispaniola, and his murder of de Moxica, a prominent colonial, of whom he was jealous, and for whose murder he was sent home to Spain in irons, and was later imprisoned by Queen Isabella, and died in prison. This ugly history, in its main features, even to the death of Columbus in prison, is illustrated in a series of bas-reliefs on the bronze doors of our Capitol, at Washington. I take this opportunity to demand, in the name of the American people, that these bronze bas-reliefs be expunged from our National Capitol Building.

Another falsity taught in the parochial schools, is that religious "toleration" was instituted and exercised first by the papal hierarchy, in the State of Maryland. Aside from the fact, that the Roman system utterly refuses to recognize the inherent right of any individual on earth, to freedom of conscience, outside of the papal system, on penalty of eternal damnation, accounting all so-called "heretics" as "straying brethren," the truth is, that the charter given to the founders of the State of Maryland, was the gift of King James of England, the recognized and authorized head of the Protestant Church of England; and this charter required, that religious liberty be accorded to all men.

The American Revolution, in its true history, is so mutilated, as presented through Romish lens, as to make it appear, that it was merely an early edition of the struggle for Irish independence. We are told that the Irish were very largely represented in the Revolutionary American Army, even that their numbers preponderated, and to them is due most of the credit for the success of that great struggle. From General Washington down the line, among the Commanders of the Revolutionary Army, there was not one Roman Catholic, and Washington counted among his generals, but one member of the papal system. Among the Signers of the Declaration of Independence, there was but one Roman Catholic -- Carroll. It is true that the Irish constituted a very large factor in the Revolutionary Army, but they were all North of Ireland Scotch Presbyterians. The Roman Catholic Irish, except for a mere handful, did not migrate to America, until after the beginning of the eighteenth century. The Friendly Sons of St. Patrick -- that same Patrick, who, by the way was not a Roman Catholic at all, but a primitive Christian, who went to Ireland to endeavor to free that unhappy island of ire from the serpent of Roman Catholicism -- the Friendly Sons of St. Patrick, at the time of the Revolution, was an active Protestant Society, as was also Tammany in its beginning.

But examples such as these, would furnish material for more than one address. These are sufficient to illustrate my point, that the Roman Catholic parochial school, under the control and direction of the Jesuits, contradicts, misrepresents, and subverts the true history of America.

The papal hostility to the American Public School is so

well known, as hardly to need any comment at this time. It may be of interest to quote one or two utterances by papal writers, on the American Public School. I quote:

The American school system is a national fraud, a social cancer, presaging the death of national morality. (Catholic Telegraph.)

The Catholic solution of this muddle about the Bible or no Bible in schools is "Hands off." No state taxation or donation to any school. You look to your children, and we will look to ours. We don't want you to be taxed for Catholic schools, we don't want to be taxed for Protestant or Godless schools. Let the public school system go to where it came from -- the devil.

(The Freeman's Journal (R.C.), official organ of the New York diocese, December 11, 1869.)

The law of the church, in this diocese debars from the sacraments parents who send their children to public schools. (Bishop Foley, Detroit, Michigan)

So I might quote, almost without limit. America recognizes but one type of Citizen -- one who is brought up to reverence and to obey the Constitution of the United States of America. Our fundamental documents inculcate love and reverence for God and Christ, and carry within themselves, the full spirit of the Pilgrim Fathers, who instituted this nation, and of the patriots of 1776 who founded the American Federal Republic.

We recognize, and will tolerate, but one system of education in the United States -- the American Public School, the twentieth century descendant of the "Little Red School House," with its Holy Bible on the teacher's desk, and its spirit of true American patriotism and love of liberty. The Roman Catholic Parochial School must go out of America. "The mouth of the Lord" and the voice of the American people, have "spoken it."

Address delivered by James P. B. Hyndman, from Station WHAP,
New York City, on Saturday, March 12, 1927, on Americanism.
Subject:

THE LOVE OF GOD

God so loved the world, that he sent his only be-
gotten Son, that whosoever believeth on him should
not perish, but have everlasting life.

For God sent not his Son into the world to condemn,
the world, but that the world through him might be
saved.

He that believeth on him is not condemned; but he
that believeth not is condemned already, because he
hath not believed in the name of the only begotten
Son of God.

And this is the condemnation, that light is come
into the world; and men loved darkness rather than
light, because their deeds were evil. (John iii.,
16-19.)

God is Love. (I John iv., 8.)

God is the Principle of divine metaphysics. As there
is but one God, there can be but one divine Principle
of all Science; and there must be fixed rules for the
demonstration of this divine Principle. The letter
of Science plentifully reaches humanity today, but
its spirit comes only in small degrees. The vital
part, the heart and soul of Christian Science, is
Love. Without this, the letter is but the dead
body of Science, -- pulseless, cold, inanimate.
(Mary Baker Eddy, in Science and Health with Key to
the Scriptures, p. 113.)

I also quote from a letter written by Augusta E.
Stetson, C.S.D., dated January 3, 1901. The quotation
follows:

As you cling to Christian Science and rise to meet the
irresistible conflict between Christian Science and
the so-called carnal mind, you are surely grasping the
eternal verities of true spiritual being. Love will
remain your high tower into which you can flee from

mental and physical pain and fear. . . Whatever may seem to be defeat, as you work in Truth and Love, is not failure, but is Love's way of delivering us, as we emerge from sense to Soul. Life is all and ever-present. (Reminiscences, Sermons and Correspondence, p. 289.)

I wish that I might, for this evening's address, simply read to my audience of the air, from the Holy Bible, and the writings of Mrs. Eddy and those of Augusta E. Statson, C.S.B. Mrs. Eddy's student, all the passages which speak of the love of God. I am reminded of the thirteenth chapter of Paul's first Epistle to the Corinthians; of the 53rd chapter of Isaiah; of the wonderful and inspiring record of St. John the Evangelist whose love for his beloved Master and Teacher, Christ Jesus, was born of his innate love for God, and his understanding of the love of God; and of the first chapter of Genesis, where the spiritual record of creation, as it came from the hand of God, is set forth, and it is recorded, that God, who is Love, "saw all that He had made and behold, it was very good." These references are but a modicum of the peaks of divine Love, to be found in the pages of the Holy Scriptures, the Word of God. Truly, the Bible, which is subjected to almost endless criticism, as being contradictory, not understandable, full of the harsh deeds of God's people, and so forth, yet shines with one unbroken golden thread of spiritual love, which is the Love of God, and, in the shining words of Mary Baker Eddy, the Discoverer and Founder of Christian Science,

We live in an age of Love's divine adventure to be All-in-all. (S. & M., p.158 & 159)

I particularly wish to call the attention of my air audience, to the chapter in Science and Health, entitled, "The Apocalypse.") This marvellous writing, or exegesis of St. John's Book of Revelation, in Mrs. Eddy's own words, in referring to the spiritual creation of God, "is redolent with divine Love." The first time I read this chapter, my heart, which, from the moment I began to read Science and Health, was irresistibly drawn to the great Leader of Christian Science, Mary Baker Eddy, was forever knit to this Christly Leader, with a spiritual love which nothing can sever. I earnestly invite all my listeners to read this inspiring chapter, in Mary Baker Eddy's book, Science and Health -- the chapter entitled, "The Apocalypse." I may be permitted here to quote briefly from this chapter, as follows:

The writer's present feeble sense of Christian Science closes with St. John's Revelation as recorded by the great apostle, for his vision is the acme of this Science as the Bible reveals it:

In the following Psalm (Mrs. Eddy continues) one word shows, though faintly, the light which Christian Science throws on the Scriptures by substituting for the corporeal sense, the incorporeal or spiritual sense of Deity: - -

(Divine Love) is my shepherd: I shall not want.

(Love) maketh me to lie down in green pastures:
(Love) leadeth me beside the still waters.

(Love) restoreth my soul (spiritual sense): (Love) leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for (Love) is with me; (Love's) rod and (Love's) staff they comfort me.

(Love) prepareth a table before me in the presence of mine enemies: (Love) anointeth my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house (the consciousness) of (Love) for ever. (Science and Health, pp. 577, 578.)

Have you ever read the story of Daniel, in the den of lions? Of course, you have. What was it, that not only sustained Daniel throughout the night, but delivered him at the first streak of dawn, unharmed? It was divine Love -- that Love which not only governed and protected Daniel, but also governed the lions, for, in their reality, all the beasts of the field belong to God, since He created all things, in His own likeness. I recall a lecture, given some years ago, in the Y^MCA, by a man whose love for snakes was very great. After his lecture, he announced, that he would request every man in the room to place his hand upon the body of a very beautiful black snake, with a white and orange belly; and, he continued, if his lecture had succeeded in destroying somewhat of the universal dread or hatred of snakes, in the minds of his listeners, the snake would remain as quiet as a dog or a cat, that is being petted; but if any fear remained, the snake would twitch. He carried the snake among his audience, coiled about his neck, where it remained in a perfectly harmonious condition, under its master's caressing strokes; but not a member of his audience succeeded in touching it, without causing it to wince.

Perhaps some of my hearers have not read the story of

Androcles and the lion. When the early Christians were subjected to persecution, by the Romans, under Nero, Androcles, a member of the little devoted band, was condemned to be cast into the arena, as an offering to the lions. He fled to the forest. There he found a great lion, who was in evident physical pain. Approaching him, he discovered that the lion had a thorn in his foot, which he tenderly extracted, thus relieving the king of beasts from his torture. Androcles was eventually apprehended by the Romans, and condemned to be cast to the lions. The largest lion was selected to destroy him; but when the great beast was admitted into the arena, he gave one glance at the man, and then, with leaps and bounds of joy, he sped towards him, and began to lick his hands. He had not forgotten the kindness which Androcles showed him in the forest; and his gratitude, expressed, won for Androcles, his freedom.

No sweeter task could be given to anyone, especially to the children, than to gather, from the pages of the Holy Bible, the records of the manifestations of God's love. One of the most inspiring of these stories, is told, or perhaps I might say, re-told to the children of the twentieth century, by Augusta E. Stetson, C.S.D. in her book "To The Dear Children." I quote from Mrs. Stetson:

Did you ever hear, children, that once Elijah went into a house, and he must have been very hungry, for he asked for something to eat? There was a mother who lived in that house with her little son, and she told Elijah that she had only oil and meal enough to make one cake for her little boy's breakfast and that then they must die. Elijah told her to take the meal and the oil and make a cake for him, and she made it and he ate it all. When the Sunday School teacher told me this story, I said I thought Elijah was a very horrid man, and very selfish to eat the cake that the mother was saving for her little boy's breakfast. Then my teacher told me that the mother knew that Elijah was God's prophet and that she trusted him to ask God to save her and her little son. Of course Elijah knew that God would give him all that he asked for. Every Christian knows this, for the Bible tells them to "Ask, and ye shall receive." So he told the mother that the meal should not waste, neither should the oil fail, and they did not, for the story reads, "She, and he, and her house, did eat many days. And the . . . meal wasted not, neither did the oil fail."

When the little ship was being tossed on the turbulent waters of the Sea of Galilee, the disciples were terrified, and cried, to Jesus, who was asleep on a pillow, "Carest

thou not that we perish?" He arose, and rebuked the wind and the waves, and there was a great calm. Then he said to his disciples, "O, ye of little faith (divine Love) wherefore did you doubt?"

Though pressed by the people, who thronged about him to receive from his hands, the blessing of divine healing, he yet had time to heal the woman with the issue of blood, who touched his garment's hem, to turn aside to give blind Bartimeus his sight, and to cleanse the ten lepers, only one of whom returned to give him thanks. The centurion, who was not only a citizen, but an official of the Nation which oppressed Jesus' own people, and afterwards crucified him, said to him, "I am not worthy that thou shouldst come to my house; for I also am a man in authority, and say to this one, Come, and he cometh, and to another, Go, and he goeth, and to another, Do this, and he doeth it. But say the word only, and my servant shall be healed." Jesus replied, "I have not found so great faith (divine Love) no, not in Israel." And the centurion's servant was healed, from that very hour.

The Love of God! Think of it, my dear listeners of the air! The Love of God! I am not here, this evening, to discuss, or to analyze, deep theological doctrines, such as the sacrifice of Jesus on the cross. This intense and mighty event is clearly and unequivocally explained in Christian Science not as a vicarious sacrifice, but as a mighty example of divine Love, the expression of the marvellous spiritual understanding which Christ Jesus possessed, of God and His vast creation, which is without sin, disease and death, and the willingness of this good and pure man, Christ Jesus, to suffer any degree of torture, if thereby he might awaken men to see somewhat of the divine realities, which appeared to his spiritual vision. He was a teacher, not a sacrifice; he was absolutely controlled by divine Love, the Love of God, in his marvellous mission to win them to behold the spiritual realities which are far beyond the tragic dream shadows of earth, and which dispel these, as the sun dispels the mist. Christ Jesus was the embodiment of divine Love. He plainly declared, "My Father loveth me, because I lay down my life, which no man taketh from me, but I lay it down of myself." Some jeered at him, on the cross saying, "He saved others; himself he cannot save." Yet, even while they jeered, he was healing himself, and came out of the tomb, in strict proof of his teaching, that there is no death. This my dear friends of the air, is the teaching of Christian Science, as taught by Mary Baker Eddy, and by her student, Augusta E. Stetson, C.S.D.

The prime object of Station WHAP, is to heal the world. It has no other goal. The work of this station is under the direct government of Christ, for whose second appearing, which

is imminent, all at this Station are eagerly looking. Like Christ Jesus, whose divine love has never, and can never be questioned, we denounce evil; but we have never, in a single instance in the past, nor shall we ever in the future, denounce or condemn any person, other than to condemn sin and the sinner, evil and the evildoer, in our effort to destroy evil and sin, and to save the sinner. We know that God, who is eternal Life and Love, is the only Creator of man and the universe, and that this mighty truth is universal. Its operation in the universal human heart, will eventually destroy the unreal images of sin, disease and death, which God never made, and will awaken both the sinner and the sufferer, to a realization of his life in God, who is Love, and whose marvellous spiritual universe, the Universe of Mind, is forever harmonious.

I will close by reciting the Scientific Statement of Being, as found on page 468, of Science and Health with Key to the Scriptures by Mary Baker Eddy, and I request all who are now listening to this address, and who know these words, to repeat them audibly, with me:

There is no life, truth, intelligence, nor substance in matter. All is infinite Mind, and its infinite manifestation, for God is an All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual.

Address delivered by James P. B. Fyndman from Station WHAP,
New York City, on Monday, March 14, 1927, on Americanism.
Subject:

EVANGELISM VERSUS EPISCOPACY

And Jesus answered him, The first of all the
commandments is, Hear, O Israel; The Lord our God
is one Lord:

And thou shalt love the Lord thy God with all thy
heart, and with all thy soul, and with all thy mind,
and with all thy strength: this is the first com-
mandment.

And the second is like, namely this, Thou shalt
love thy neighbor as thyself. There is none other
commandment that is greater than these. (Mark xii.,
30, 31.)

NEW COMMANDMENT

The divinity of St. John's Gospel brings to view
overwhelming tides of revelation, and its spirit is
baptismal; he chronicles this teaching, "A new
commandment I give unto you, that ye love one another."

Jesus, who so loved the world that he gave his life
(in the flesh) for it, saw that Love had a new
commandment, even for him. What was it?

It must have been a rare revelation of infinite
Love, a new tone on the scale ascending, such as
eternity is ever sounding. Could I impart to the
student the higher sense I entertain of Love, it
would partly illustrate the divine energy that
brings to human weakness might and majesty. Divine
Love eventually causes mortals to turn away from
the open sepulchres of sin, and look no more into
them as realities. It calls loudly on them to bury
the dead out of sight; to forgive and forget what-
ever is unlike the risen, immortal Love; and to shut
out all opposite sense. Christ enjoins it upon man
to help those who know not what he is doing in their
behalf, and there-fore curse him; enjoins them by
taking by the hand and leading them, if possible,
to Christ, by loving words and deeds. Charity thus
serves as admonition and instruction, and works out
the purposes of Love. . .

A real Christian Scientist is a marvel, a miracle
in the universe of mortal mind. With selfless love,

he inscribes on the heart of humanity and transcribes on the page of reality the living, palpable presence -- the might and majesty! -- of goodness. He lives for all mankind, and honors his creator. (Mary Baker Eddy; Miscellaneous Writings, pp. 293, 294.)

I will also read extracts from a letter, written by Augusta E. Stetson, C.S.D., to her Oratorio Society, which was to be read by each member, frequently, during the summer vacation of 1923. Mrs. Stetson writes:

There is one Principle, Cause, or creator, eternal Life and Love, called God, or good. This Principle, or Cause, eternal Life and Love, has one body, or universe, which is composed of infinite spiritual ideas, or god manifest in His offspring, or children. No idea possesses a body, or governs it; but each idea is an "image," emanating from Principle, or God, who controls His own manifestation, body, or Christ. So-called mortals claim a body, and govern it; but in Truth, or Christian Science, man is the "image" or reflection of God, and is inseparable from Principle, God, eternal Life and Love. There is but one God, one Cause, infinite Spirit, Mind, intelligence, Soul, substance, and from this great Cause proceed ideas, which are governed by the one and only Cause, eternal Life and Love . . . Therefore we may say:

"My divine identity, or individuality, is a God-thought. I am idea; I am inseparable from Principle, eternal Life and Love, and I am obedient to the law of God. I do not admit another Cause; therefore I am not a pagan idolater, nor a victim of scholastic theology, based on the Adam-Eve generation, or the carnal mind, whose wages are death. Thus I am inseparable from God, and I am governed by the eternal law, or Principle of being." . .

This is the Science of being, instituted by Christ Jesus, and discovered and founded by Mary Baker Eddy, and is the goal to which every genuine Christian Scientist must and will attain, through fulfilling the law of love for God and our brother man. (Sermons and other Writings on Christian Science, By Augusta E. Stetson, C.S.D.; pp. 897-899.)

The word "EVANGEL" comes from a greek word, meaning, Message. The word "EPISCOPACY" comes from two words, meaning

over and inspector; also from the Latin word Episcopus, having the same meaning. From these Greek and Latin roots, comes our English word bishop, or one who oversees or inspects. Webster's dictionary says: "This title, (corrupted into the Saxon bishop etc.) the Athenians gave to those whom they sent into the provinces subject to them, to inspect the state of affairs; and the Romans gave the title to those who were the inspectors of provinces."

The struggle in the entire world, today, is between Evangelism and Episcopacy. From the moment that Christianity -- and by this word, I mean, the pure, spiritual Evangel taught by Christ, his divine message to the world -- from the moment that Christianity was organized, under the Roman Emperor Constantine, in the beginning of the fourth century, into an Episcopacy, or an outward form under the government and control of bishop, priests, and prelates, from that moment, its spiritual efficacy and vitality were lost, or became hidden; its power to fulfil the commands of Christ Jesus, disappeared; and the inspired spiritual vision of the Christ, whom St. John portrayed in burning words of spiritual understanding, as the eternal Son of God, and of whom Paul said, "Henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth know we him no more," -- this inspired vision gave place, in the minds of men, to a grotesque material concept, a veritable counterfeit, of the Christ, as a material, human sacrifice, after the pattern of pagan and heathen offerings for sin, and which held up to the thought of the world, the human Jesus as a vicarious atonement to pay for the sins of the world.

True religion, which is pure spirituality, cannot be imparted through organization; it never was imparted through organization, but its true spirit has ever been smothered, hidden, or temporarily lost, through submitting it to organization, which is the method of the world, and the prince of the world. In my use of the word Episcopacy, I wish it distinctly understood, that I mean all forms of ecclesiastical organization under an episcopal form of government. The three outstanding examples of the episcopal form of ecclesiastical government, are the Roman, the Greek, and the Anglican Catholic Churches. These three forms of ecclesiasticism, are the counterfeit of the pure Evangelism taught by Christ Jesus; and Mrs. Eddy distinctly states, that "the pride of priesthood is the prince of this world; it has nothing in Christ." (S. & H. p. 270.)

The disciples and apostles were evangelists; that is, they were bearers of a message, and they cared nothing for the material organizations contrived by men. Paul, the great Apostle, was a true evangelist. In his Epistle to the Galatians, he writes:

But I certify you, brethren, that the gospel (evangel) which was preached of me is not after man.

For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. (Galatians 1., 11, 12.)

Christ Jesus was the greatest Evangelist of all time; yet he neither ordained nor appointed any overseers or bishops, the blasphemous claim of the Roman Catholic popes, to the contrary notwithstanding. Christ Jesus was both Evangelist and Evangel; he was the Messenger and the Message of God. Here, I quote the significant words of Christ Jesus, to Peter, and Peter's reply, the exquisite and delicate spirituality of which has been reversed by Episcopacy, into an assumed meaning the exact opposite of that which Jesus intended.

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say unto thee, that thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it. (Matthew xvi. 13-18.)

The Son of God did not come to earth, that is, walk visibly among man -- for the Son of God is always here -- to appoint bishops, or to save men by organizing them into groups, under the control and domination of prelates and priests. This was not his plan of salvation. The name of Jesus the Christ is ineradicable from the conscience of men, for ever and for ever. His mission was, to proclaim the Evangel of God; and he himself was that Evangel. He was, and is the Rock, on which the Church of Christ, which is a wholly spiritual structure, is built; and the gates of hell shall

not prevail against it. Here are his words:

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

As the living Father hath sent me, and I live by the Father; so he that eateth me shall live by me.

This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. (John vi., 53-54, 57, 58.)

And again, he said to Martha:

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. (John xi., 25, 26.)

Evangelism created in Palestine -- a land where the spirit of the ancient vital Hebrew religion, when men talked consciously with God, had become atrophied and dead, through priestly domination, and because there had been no prophet in Israel for four hundred years -- Evangelism created in Palestine, a vital faith in God, through the marvellous work of Christ Jesus and his disciples and apostles -- a faith and spiritual understanding, which shook the world of that period to its foundations. The record of the Gospels -- or Evangelists -- clearly shows, that the work of Jesus was distinctly twofold, namely, the denunciation of priestcraft, or Episcopacy, and the preaching of the Gospel, or the Evangel of God. This conflict is clearly brought out, in the record of the colloquy between Jesus and the High Priest. I quote from Mark's Gospel, or Evangel:

Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, and saith, What need we any further witnesses?

Ye have heard the blasphemy: what think ye? And they all condemned him to death. (Mark xiv., 60-64.)

For three hundred years, the mighty works of Jesus were continued, though in ever decreasing power, by his followers. The Evangel was gradually lost to sight, as material organization crept in, until it reached its culmination in the union of the outward form of ecclesiasticism, and the state or secular government, under Constantine. Yet, the immediate followers of Christ Jesus, found refuge from persecution, in the northern countries of Europe, and established in Britain and in the Norse lands, the pure Evangelism of Jesus. The early Britons were pure Evangelists, as were the Norse peoples, who were intensely spiritual. But Roman Catholicism, the new form of priestcraft and material ecclesiasticism -- a hybrid creation, formed of the union of the materialistic Jewish priesthood with the pagan Roman Empire -- pursued the young child, Evangelism, and instituted the long, dark night of materialism, which was to curse Europe for nearly two thousand years, until Christ should appear the second time. Roman Catholicism, which was born of paganism, found fertile soil among the pagan peoples of Southern Europe, where it established itself; but its attempted conquest of Northern Europe, Britain and the Norse countries, presented a more difficult problem. The advent of the papal agent, Augustine, in Britain, in the sixth century, was the beginning of the long struggle between Evangelism and Episcopacy in England, Scotland, and Ireland; for the Anglo-Saxon character, being directly descended from the Israelites, was purely Evangelical, and of its own spiritual vitality, repelled and resisted all attempts of Episcopacy, to subdue and to smother it. The warfare continued, through all the phases of early English history, to the time of Henry VIII, and Queen Elizabeth, when the visible papal form of Episcopacy was expelled from Britain, for ever, and the milder form, known as the Church of England, under the nominal overseership of the English monarch, took its place. Yet, even this milder form of Episcopacy, found itself in conflict with the Evangelical Anglo-Saxon spirit; and Evangelism, finding its expression in Puritanism, came out from under the yoke of Episcopacy, and sought refuge in the virgin Western Hemisphere, where bishops and priests were almost unknown, except for the colonies established by the papal Spaniards, through force.

Here, in America, the final battle between Evangelism and Episcopacy will be, and is now being, fought. This is the Battle of Armageddon. Episcopacy must and shall cease to exist, first in America, then in all the world, and Evangelism, or the pure Message of Christ to men, namely, that man is, in his spiritual reality, the Son of God, must find its

place in the hearts and consciences of men. The complete statement of Christ's Evangel, is given in the textbook of Christian Science, Science and Health with Key to the Scriptures, by Mary Baker Eddy; it is expounded and explained, in Mrs. Eddy's other writings, and in the works of Augusta E. Stetson, C.S.D., Mrs. Eddy's student. The absolute spirituality of the universe, including man, is set forth in Christian Science, exactly as Christ Jesus taught it; this spirituality, of necessity, encompasses the healing, or eradication of sin, disease and death, which belong wholly to flesh, and not to Spirit. The marvellous demonstration of the teaching of Christ, "he that believeth on me shall never die," will be, fulfilled, and is now being fulfilled, in Christian Science, for the second appearing of Christ is at our very door. The pure Evangel of Christ is once more proclaimed upon earth, and the doom of material organization, ecclesiasticism, or Episcopacy, is pronounced, and its end is in sight. I close with Mrs. Eddy's words, as found in Miscellaneous Writings, Page 193:

Doctrines that deny the substance and practicality of all Christ's teachings cannot be evangelical: and evangelical religion can be established on no other claim than the authenticity of the Gospels, which support unequivocally the proof that Christian Science, as defined and practised by Jesus, heals the sick, casts out error, and will destroy death.

Address delivered by James P. H. Hyndman from Station WHAP,
New York City, on Monday, March 21, 1927, on Americanism.
Subject:

CHRIST AND LUTHER

And when he had called all the people unto him, he said
unto them, Hearken unto me, ever one of you, and understand:

There is nothing from without a man that entering into
him can defile him: but the things which come out of him,
these are they that defile the man.

If any man have ears to hear, let him hear . . .

For from within, out of the heart of men, proceed evil
thoughts, adulteries, fornications, murders,

Thefts, covetousness, wickedness, deceit, lasciviousness,
an evil eye, blasphemy, pride, foolishness:

All these evil things come from within, and defile the
man. (Mark vii., 14-16, 21-23.)

For victory over a single sin, we give thanks, and magnify
the Lord of Hosts. What shall we say of the mighty conquest
over all sin? A louder song, sweeter than has ever before
reached high heaven, now rises clearer and nearer to the great
heart of Christ; for the accuser is not there, and Love sends
forth her primal and everlasting strain. . .

Alas for those who break faith with divine Science and
fail to strangle the serpent of sin as well as of sickness!
They are dwellers still in the deep darkness of belief.
They are in the surging sea of error, not struggling to lift
their heads above the drowning wave.

What must the end be? They must eventually expiate
their sin through suffering. The sin, which one has made
his bosom companion, comes back to him at last with acceler-
ated force, for the devil knoweth his time is short. Here the
Scriptures declare that evil is temporal, not eternal. The
dragon is at last stung to death by his own malice; but how
many periods of torture it may take to remove all sin, must
depend upon sin's obduracy. (Science and Health with Key to
the Scriptures, pp. 568, 569; by Mary Baker Eddy.)

The first product of the Adam-Eve generation resulted
in a murderer -- Cain -- who destroyed his brother Abel.

During ages, the Adam-Eve animal impulse has generated the belief, or so-called man, and Cains have continued to masquerade as God's man. This dream-man, or self-division of Adam and Eve, has "conceived in sin and brought forth in iniquity" legions of Cains, who possess a murderous inheritance -- the carnal mind -- which has continued its pursuit and destruction of Abel, until the entire material world today is reeling with horrors, which are the result of the so-called carnal mind, in which "all die."

Obedience to the law of God was demanded by Moses and by all the prophets, up to the time when the wise men were led to behold the Bethlehem babe, the Christ idea, and Mary, his mother, was obliged to hide her child from Herod, who sought to destroy him. Christ's mission was to deprive Herod, the carnal so-called man, of his crown, or power to create that which sins, suffers, and dies, -- the Adam-Eve generation. . .

At this, (Christ's) second and final appearing, he is turning the light of revelation on the first chapter of Genesis, and this light exposes, as a lie, the legendary story of an imaginary creator and creation, opposed to Truth. (Sermons and Other Writings on Christian Science, pp. 491, 493. By Augusta E. Stetson, C.S.D.)

The prime purpose of these addresses, is to impress upon the mind and conscience of the American people, the mighty fact, that Christ did not leave the earth, after his first appearing through Jesus. I repeat, When Christ Jesus arose beyond the ken of his disciples, in the phenomenon known as the Ascension, Christ did not resign his leadership, neither did he go away from his disciples and followers. Mrs. Eddy makes this clear in Science and Health. In commissioning his disciples, after his resurrection, Christ Jesus said to them, "All power is given unto me in heaven and in earth. . . . Lo, I am with you always, even unto the end of the world." (Matthew xviii., 18, 20.)

This address was suggested, at this time, by a conversation which this speaker overheard, in a Manhattan Elevated Railway Station, one evening, about midnight, recently. As I entered the waiting room, there were two men seated on the bench, one of whom was drunk. This latter, who was dressed in a black coat and black soft hat, was trying to convince the other, a big, elderly man, of somewhat rough appearance, that "Jesus Christ founded the true church, but in the sixteenth century Martin Luther founded a new church." He continued, "Which one will you follow, Jesus

Christ or Martin Luther?" The other man replied, "Friend, you are wrong. Martin Luther did not found a new church; he restored the church founded by Jesus Christ."

While Wyclif and the other English reformers preceded Luther by more than a century, and through their great and consecrated work and sacrifice, the fires of the English Reformation were started, Luther stands out pre-eminently as the great leader of the Reformation on the continent of Europe, although much of his inspiration was gained from Huss. The very name of Luther is a synonym for all that opposes Roman Catholicism. This address will treat of Martin Luther, the effect of his preaching, in inaugurating the disintegration of popery in Europe, and his influence in awakening the people of Europe to a more spiritual worship of God, and a stricter obedience to Christ and his commands. However, in passing, I may call attention to three important points in connection with the religious, or spiritual history of Britain, and, incidentally, of America. First, the essential religion of Britain (and of America) has always been, primitive Christianity, as taught by Christ Jesus, without any taint of Romanism, or popery, which was introduced, as an extraneous system, by Augustine, in the end of the sixth century. Second, the English Reformation was directly due to the innate primitive spirituality of the British people, not from any desire to reform that which cannot be reformed, namely, popery, but to throw it off, as something extraneous, and foreign to the Anglo-Saxon character. Third, the Reformation on the continent, was a protest against the abuses of Roman Catholicism, and was begun in a spirit, and with the expectation, that the pope would hear the voice of the protestors, and would be amenable to their demands for reform. Luther soon awoke to the futility of this view, and abandoned it, taking a definite stand in open defiance of the papal system.

Martin Luther was born at Eisleben, County of Mansfeld, in Thuringia, on the 10th of November, 1483. His parents were very obscure, his father, Hans Luther, being a miner.

Young Luther was wont to go about, from village to village, singing as a chorister, begging at the doors of the charitable people of Magdeberg and Eisenach. A lady who heard the boy sing, took a fancy to him and gave him an education. Luther learned the Latin classics. He discovered a Bible at Eisenach -- up to that time, he had been able to read only detached portions of the Scriptures -- and he made an intensive study of God's word. After the death of one of his friends, by assassination, in 1505, and being startled by a bolt of lightning striking the earth at his feet, he decided to enter the Convent of the Augustinians, at Erfurt.

When he regained his health, he was ordained a priest, in May, 1507. The next year, Frederick, the Elector of Saxony, who was his life-long friend, nominated him Professor of philosophy at the University of Wittenburg, and in 1509, he began to give public lectures, which were attended by students and professors. In 1511, Luther was sent to Rome, on account of some discrepancies of opinion as to its government. On his visit, his eyes were opened to the iniquity and corruption of the Roman System; and he became its opposer. He studied Hebrew, under a renowned rabbi, Elias Levita, so that he might study the Scriptures in their Original language. He returned to his university, where he was promoted to the degree of D.D., in 1512.

The key-note of Luther's warfare against Rome, was his opposition to the system of indulgences, practised by the Roman Catholic Organization. One John Tetzel was the papal agent for the disposal of these indulgences throughout Saxony; and he was so vigorous, aggressive, and coarse, in his method of peddling his wares to the people, that Luther's spiritual sensibilities were shocked. These indulgences were pardons for sins already committed, or a license to commit some sin. For instance, Kostlin, in his Life of Luther, states that the sin of adultery might be purchased for about a ducat and a half. Tetzel himself said; in one of his harangues: "I would not exchange my privilege (as vender of the papal letters of absolution) against those of St. Peter for I have saved more souls by my indulgences than the Apostle by his sermons. Whatever crime one may have committed (naming an outrage upon the person of the Virgin Mary) let him pay well, and he will receive pardon. Likewise, the sins which you may be disposed to commit in future may be atoned for beforehand." (Quoted from Bunsen's Life of Luther)

Luther wrote to the pope, protesting against this iniquitous traffic, and assuring the pope that he (Luther) was convinced, that the pope could have no knowledge of it, and had not sanctioned it. The only result of his protest, was the beginning of a campaign against him, by Tetzel. Luther wrote his 95 Theses, in Latin, which were a protest against the practice of selling indulgences, and an exegesis of the only mode of repentance for sin, as given by Christ Jesus, in true repentance, and abandonment of sin. He nailed these Theses on the door of the church, at Wittenberg. At that period, Luther was not himself, convinced upon every point, for he was still a monk; and he hoped that these theses would provoke a discussion, and make clear these points. The spirit of the entire set of his Theses; is contained in the 94th and 95th. "Christians," he said, are exhorted to make every effort to follow Christ, through the cross, and through

death and hell, for it is much better they should, through much tribulation, enter into the Kingdom of heaven, than acquire a carnal security by the consolations of a false peace."

The pope was at first inclined to pass the obscure monk by, and allow his "babblings" as Luther's protests were called -- to die a natural death. But the spirit of Luther was roused. The people heard him gladly; and John Tetzel, the vulgar prelate and papal vender of the indulgences, went about all Saxony, roaring against Luther like a wild bull. He had no such degree of learning as had Luther but he obtained the assistance of two other prelates, and drew up a set of theses in reply to Luther, in which he insisted, that all authority in spiritual matters must be taken from the pope, who, he said was infallible. Two other opponents sprang up, to attack Luther, one Dr. Eck, and the other, a member of the pope's household. The tenor of their writings was the same as that of John Tetzel's, namely, that the pope is supreme in spiritual matters, even though his pronouncements are not to be found in Scripture.

The Elector refused to give up Luther, and would not send him out of his states. A papal bull appeared in 1518, confirming the indulgences. Luther had already appealed from the pope to the General Council. The years 1519, 1520, and 1521, were a time of fierce but triumphant struggle with the hitherto irresistible power of Rome, supported by the empire. To the offer of some of the German knights, to aid him, Luther replied, "I will lean upon no one but Christ." His writings at this period are the finest productions of his pen. In an "Address on the Reformation of Christendom," he shows forth the majesty and dignity which belong to the Christian, and at the same time, demands a thorough reform of the social system of Germany and Italy, beginning with the abrogation of the usurped power of the pope, and calls for a national system of education. This address, published on June 26, 1520, stirred and aroused the nation. Zwingli, the Swiss reformer, was moved by it, to ask the pope to refrain from excommunicating Luther; but the step was decided upon. Luther wrote to the pope, predicting the fall of papal Rome. He quoted the words of the prophet Jeremiah: "we would have healed Babylon, but she is not healed. Forsake her, and let us go everyone into his own country." (Jeremiah li., 9.)

The pope's bull, which was called Dr. Eck's bull, arrived in due time, and, on the 4th of November Luther raised his voice against it, in a short treatise, entitled,

"Against the Bull of Antichrist." He invited the university to attend and to witness the burning of the bull of anti-christ, on the 10th of December, 1520, before the church door at Wittenberg, and said "Now the serious work begins. I have begun it in the name of God. It will be brought to an end by His might."

I need touch but briefly on the trial of Luther, in January, 1521, where the two questions of religion and of a reform of the Constitution of the Empire were to be treated. Luther though in poor health, did not shrink from being called. The papal nuncio and his party moved heaven and earth to secure Luther's condemnation, and he threatened the Germans with extinction, saying, "We shall excite the one to fight against the other, that all may perish in their own blood." To the constant demands upon Luther to retract, on the part of the papal agents and the emperor, Luther, in careful, yet firm language, refused to do so, quoting the words of Christ, "I am not come to send peace, but a sword." Although worn by his ordeal, and the heat, it was demanded of him that he repeat his speech in Latin, which he did against the protests of his friends. He repeated, "I will retract nothing," and then, locking upon the assembly before him, he concluded with the memorable words: "Here I take my stand. I cannot do otherwise. So help me, God, Amen!"

Like his Master, Christ Jesus, Luther escaped from the immediate fury of his foes, and a proclamation was sent forth that anyone befriending him in any way, during the next 21 days, would be severely punished, and he was placed under the ban of the Empire. His friend, the Elector Frederick -- it is presumed -- sent knights after him, and he was arrested in the forest, ordered to exchange his monk's cowl for the armor of a knight, and was taken to the castle where he was placed, ostensibly as a prisoner, although allowed perfect freedom to go out and to come in. He was told to let his beard grow, and was known by the name, "Squire George." His sudden and complete disappearance, which the populace laid to the treachery of the clerics, frightened the prelates, and they made every effort to find him, but without success. He emerged from his hiding place, against the wish of the Elector, about a year afterwards.

Luther's great work, undertaken during his friendly imprisonment, when he began the study of Greek for this purpose, and thereafter was the translation, first of the New Testament from the Original Greek, and later, of the Old Testament, from the Original Hebrew, into the German tongue. Not only did Luther give to the Germans, the Holy Bible in their own, the German language, but he achieved, what no other man accomplished, namely, the work of combining the dialects of both High and Low German, into one pure Germanic language, remarkable for

its exquisite beauty and purity, and understandable by all Germans, of both high and low degree, thus, Luther gave to the Germany people, their Mother tongue of today, just as Wyclif may be said to have given the English people, the foundation of modern English, in his exquisite, though, blunt translation of the Holy Bible, which he gave to the world a hundred years before Luther was born.

Luther attempted to restrain the fanatical activities of certain sects which sprang up, and to adjust the differences between the peasants and the princes. All Germany became Protestant, but Luther shrank from the credit of it. He exhorted the German people to believe in Christ, and not to exalt Luther. In his own characteristic language, he said, "If the devil can, let him have Christ; but if Christ remains ours, we also shall subsist." When a high papal dignitary acknowledged that "the Church (meaning, the Church of Rome) must reform step by step," Luther replied, that there would be centuries between each step, and he added, "How unfortunate is the position of the popes, who are not even free to do good."

Luther's heart was torn, by the spectacle of civil strife, and of the apparent overthrow of his own work. He continued his labors for nearly a quarter of a century, for Christ, and for the German people.

Martin Luther did not found a new church. Christ founded his Church on the Rock, Christ, the Rock of Ages, as Paul clearly indicates when he says: "They drank of that spiritual Rock that followed them: and that Rock was Christ." (I Corinthians, x., 4.) Luther was in his relation to the Roman Catholic System, the great iconoclast, and he put all the balance against Rome, whom he named after the Scriptural name, Babylon. The mighty spirit of Luther lives today in the world, for the work which he did, on the continent of Europe, four hundred years ago, helped mightily to arouse the world, and to prepare it for the second appearing of Christ, the Rock, which is today imminent. The doom of Babylon -- Rome -- has been sounded; and today, we add, to Luther's quotation, one from the Revelation of St. John;

Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every four spirit, and a cage of every unclean and hateful bird. . .

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. (Revelation xviii., 2, 21.)

There is no place on the American continent, for the Roman Catholic, or Jesuitical system, for the American Federal Republic was founded, as the writings of the fathers state, to usher in a New Aera, its stars to form a New Constellation, wherein dwelleth righteousness, under the reign and rule of Christ.

MARTIN LUTHER

List of books which may be consulted, on this subject:

W. H. Anderson: Luther's words and the Word of God
C I; p.v. 6.

Charles Adams: Words that Shook the World; N. Y. 1858.
Z O F.

Pratt Institute: Luther and His Period. (Lectures on
general literature). M R R (Desks)

Rev. H. Cole: Luther and Melancthon. Interpretation of
two monsters. Z M Y, p.v. 8, No. 17.

X X; Martin Luther; Table Talk, Longman Rees etc., 1852,
xxvi, 323, pp. 120. Z O V

- - Martin Luther; Select Works, Vol. I, Romans; Vol. II,
St. Johns; Vol. III, Psalms. Z O V

- - Martin Luther and John Calvin. Selection of
Sermons, Z O V

Martin Luther; Extracts from "Table Talk." *R, NAC

Francis Atterbury; an answer to some considerations;
Martin Luther and the Reformation. CI, p. v.8.

J. M. V. Audin; History of the Life, Writings and Doctrine
of Luther. ZOF

J. W. Buckham: Luther's place in modern theology;
American Journal of Theology, Chicago, 1917, 40 v,
21, p. 488. ZEA

The above may be consulted at the New York Public
Library. The letters at the end of each entry are the
library identification marks.

Address delivered by James P. E. Hyndman from Station WHAP,
New York City, on Monday, March 28, 1927, 9:25 P.M., on
Americanism.
Subject:

CHRIST AND THE CONSTITUTION

And he shewed me a pure river of water of life,
clear as crystal, proceeding out of the throne of
God and of the Lamb.

In the midst of the street of it, and on either
side of the river, was there the tree of life, which
bare twelve manner of fruits, and yielded her fruit
every month; and the leaves of the tree were for the
healing of the nations.

And there shall be no more curse: but the throne
of God and of the Lamb shall be in it: and his ser-
vants shall serve him.

And they shall see his face; and his name shall be
in their foreheads.

And there shall be no night there; and they need
no candle, neither light of the sun; for the Lord
God giveth them light: and they shall reign for ever
and ever.

And he said unto me, These sayings are faithful
and true. . .

Behold, I come quickly. (Revelation xxii, 1-6, 7.)

The secret stores of wisdom must be discovered,
their treasures reproduced and given to the world,
before man can truthfully conclude that he has been
found in the order, mode, and virgin origin of man
according to divine Science, which alone demon-
strates the divine Principle and spiritual idea of
being. (Miscellaneous Writings by Mary Baker Eddy;
pages 165, 166.)

Jesus said to the materialists, "Ye can discern
the face of the sky, but can ye not discern the signs
of the times?" To those who read the signs of these

times, the final battle between Christ and the dragon is inevitable and imminent. The words of Mary Baker Eddy are near fulfilment: "The dragon is at last stung to death by his own malice." (Sermons and Other Writings on Christian Science by Augusta E. Stetson, C.S.D.)

Had I the time at my disposal this evening, I would read to my audience of the air, the Declaration of Independence, The Constitution, the Monroe Doctrine, Lincoln's Gettysburg Speech, the Pilgrim Compact, Washington's Farewell Address, the writings of many of the fathers of the Revolution, and the true history of America, from the time of her discovery by Leif Ericson, the young Norseman (Icelander) in the year 1000, to the landing of the Pilgrims and then to the American Revolution and Washington, to the Civil War and Lincoln, and to our own day--and Christ.

I would go further than this: I would read to you, my dear friends of the air, true Americans, the Constitution of Mexico, of 1857, and that of 1917; and the Constitutions of the South American Republics. I would read to you the marvellous and soul-stirring history of Mexico, in her century-old struggle against the oppression and tyranny of the Roman Catholic system, and even before the beginning of last century, back three hundred years, to the landing of Cortez, the Spanish papal agent, who gave as his contribution to the Western Hemisphere, the dogmas, superstitions, and blasphemies of Roman Catholicism, and the cruel Spanish Inquisition with which to enforce them. I would read to you the inspiring story of Simon Bolivar, the great Liberator of the Spanish South American colonies, and the adoption by them of Constitutions based upon our own, and in most cases, almost identical with it.

As I neither have the time to read these writings this evening, nor you to listen to them, my advice is that you set yourselves the pleasurable and profitable task of laying out for yourselves a course of reading upon these subjects, even though you may have read them when you wore knickerbockers or short dresses, as the case might have been, in school.

An Englishman--William Ewart Gladstone--said: "The Constitution of the United States is the greatest piece of writing ever struck off by the pen of man, at any given time." Inasmuch as the Constitution is the subject of my address this evening, I may be permitted to say that the Constitution of the United States is divine; it was written by the finger of God; and those who framed it, did their work under the inspiration of Christ.

After a long period of fruitless discussion, Benjamin

Franklin arose and, addressing the assemblage, he reminded his co-workers that they had failed up to that moment to ask guidance of God. He quoted the words of the Psalmist, "Except the Lord build the house, they labour in vain that build it. Except the Lord keepeth the City, the watchman waketh but in vain." (Psalms 127.) He then exhorted the assemblage to lift their hearts in prayer to the divine Father of Light, for His guidance. His advice was followed; and from that moment, the Constitution began to be written.

At another point in the proceedings, when a compromise was suggested, George Washington protested, saying, "Let us raise a standard to which the wise and the honest can repair. The event is in the hand of God."

I have before me an abridged history, or biography, of each and all of the signers of the Constitution, prepared by the Constitution Anniversary Association of Chicago. I quote from this leaflet:

The men who wrote the Constitution and founded this Republic were the greatest body of men from the standpoint of physical vigor, mental acumen, and moral courage ever assembled for human achievement.

They devoted their lives to study and thought concerning government and to rendering service to the government. They were governmentally minded. . . and they bequeathed to mankind the greatest contribution ever made to the science of government.

The names of Washington, Alexander Hamilton, Madison, Roger Sherman, Gouverneur Morris, Benjamin Franklin--to pick a few names from this galaxy--stand forth as stars of the first magnitude in the political firmament of the world, and under the leadership of Christ, as brilliant stars in the spiritual history of mankind. These were the men who, with the help, encouragement, and inspiration of the great women of the Revolution--those women who, like the mother of Washington, taught their men the deep things of God; and the Colonial ladies, who rather than pay an unjust tax on imported cloth, placed spindles and looms in their drawing-rooms and spun American homespun, in which they clothed the sturdy Franklin in order that he might appear at the gorgeous court of France, clothed in suitable, patriotic American costume--these were the men who evolved the spiritual symbols of our Flag and our Seal, knowing nothing of heraldry, and going exclusively to the Holy Bible for their inspiration and symbols. I would add these chapters of American history to those I enumerated at the beginning of my address, had I the time and you the patience;

but instead, I urge you to read the stirring story for yourselves.

Not many days ago, we were confronted with an avowed attempt on the part of a member of a State Assembly, to nullify an Amendment of the Constitution. The plea, and the particular amendment are secondary considerations, in comparison with the larger motive to break down the Constitution, at first in part, and then in its entirety. The anomaly of this attempt on the part of an alien minded legislator, to whom the American Constitution seems to be anathema, is that his alleged justification and support for his anti-Constitutional move was the Constitution itself. The thanks of the entire nation are due to the alertness and patriotism of an outstanding Jewish lawyer in whose heart and mind the Constitution, and all our fundamental documents and ideals, hold a familiar and cherished place.

Americans! you are the inheritors of divine ability and power to think correctly and independently, left to you as a rich legacy by the divinely led men and women who founded the American Federal Republic. The American Constitution is the expression of pure science; correctly interpreted, it is the true expression of government, and all true expression is science, which, in demonstration, produces inevitable harmony --in music, in mathematics, in government, in religion. I cannot conceive of the inherent nature of the American form of government, and its Constitution, based upon our Declaration, other than the expression of pure science. It is an axiom that science cannot be attacked by armies or physical force. You cannot overthrow the mathematical scientific proposition, or truth, that 2 plus 2 equals 4, by a fleet of battleships, or an army of a million men; neither can it be smothered by poison gases or crushed by a millstone. Neither can the pure science of government, which is the foundation of our American ideals be successfully attacked by physical force. The enemies of America attack her in her fundamentals through sophistry, which is the supreme weapon of the Jesuits, the upholders of the entire Roman Catholic system. That George Washington perceived this danger--although it is a temporary and ephemeral danger, for all science must eventually be the victor--is proven, from his own words, which I quote:

Towards the preservation of your government, and the permanency of your present happy state, it is requisite not only that you steadily discountenance irregular oppositions to its acknowledged authority, but also that you resist with care the spirit of innovation upon its principles, however specious the pretexs. One method of assault may be to effect in the forms of the constitution, alterations which will impair the energy of the system, and thus to under-

mine what cannot be overthrown. (Farewell Address.)

The prime function of the document known as the Constitution was to found and establish--constitute--the political phenomenon, known as the American Federal Republic. In the evolving of this prime and supreme object, the Constitution, under the guidance of God and His Christ, functioned in perfect harmony; and the American Federal Republic came forth--a nation which, in its spiritual identity and destiny, is to live for ever.

The inevitable result of strict obedience to the Constitution of the United States--the one political legal document in all the history of the world which bears the infallible stamp of divine inspiration--is, perfect freedom, both for the individual citizen and for the nation. Herein lies the great moral and spiritual strength of America, and her mighty influence in the affairs of the world today. Freedom, or liberty, of both which words the opposite is license, is the most cherished ideal of all people; hence, the desire on the part of other peoples to follow the lead of America in the attainment of this happy ideal.

Freedom--or liberty--NOT license--is the prime characteristic of GOD, who is reflected in perfect freedom of action, through intelligent obedience to LAW, divine law. Christ Jesus perceived this fundamental truth of man's harmony when he said:

When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him. (John viii., 28, 29.)

The opposite and opposer of Americanism, which is pure and primitive Christianity, is the Roman Catholic system, under the domination of its Jesuits. I have in my hand, two little pamphlets; one of them was sent to me anonymously; it is a pocket size pamphlet of 44 pages, well printed, on good paper. It contains a great number of excerpts from the utterances of Roman Catholic authorities on our public schools, our politics, on "Making America (Roman) Catholic," on our president (his office), on Freemasonry, on the Freedom of the Press; and a goodly list of treasonable utterances by Roman Catholics, and blasphemies against Christ. The name of the speaker or writer of these utterances is given in each case. I will not read any of these now.

The other pamphlet is one about the same size as the first mentioned, and published by the Knights of Columbus. Its title is MEXICO and on the front cover is a large hand, about to close upon a Roman Catholic edifice. The hand is marked in red letters, "Bolshevism The Menace." It is by no means my purpose in this address to debate the question of government in America with the Roman Catholic organization, or system, or with the Jesuits, since God's fiat to these systems--that is, the Roman Catholic and its correlated system of Jesuitism--God's fiat to these systems is that they must depart from America forthwith. This fiat is written into our fundamental documents, including our Monroe Doctrine which expressly forbids Roman Catholicism, or its ally and supporter, Jesuitism, to establish itself "in any portion of this hemisphere." The exact language of this Doctrine on this point is:

We should consider any attempt on their part to extend their system to any portion of this hemisphere, as dangerous to our peace and safety.

Roman Catholicism and Americanism--and under the head "Americanism" I include the entire Western Hemisphere--cannot dwell together. One or the other must depart. Since true Americanism is primitive Christianity, based upon the sublime teaching of Christ, the eternal Son of God, and forever Head of His Church, it is both unthinkable and impossible that Americanism, of which popery is the antithesis, shall relinquish Christ's government, which his Father, God, who is eternal Life and Love, gave to him, and of whom Isaiah says, in emphatic language:

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. (Isaiah ix., 6, 7.)

The entire tenor of the Knights of Columbus pamphlet is to impress upon the reader that Mexico is overridden with Bolshevism, its government reeking with the subversive doctrines of sovietism, and President Calles and his Congress, the dupes and agents of the Russian Reds in Moscow. Mr. Calles is accused by the Knights of Columbus of attacking

religion, of spreading the doctrine of "free love," of misrepresenting his achievement in free education for the people, of permitting through his agents abuses and outrages on the priests and on the Roman Catholic peons, and other like charges. On the back cover of this pamphlet is a plea for contributions to the million dollar fund which the Knights of Columbus are raising to which non-Knights and non-Catholics are invited to subscribe. This advertisement reads, in part, as follows:

\$1,000,000 for civilization. The Knights of Columbus is raising one million dollars to combat Bolshevism. The opposing forces of barbarism and civilization, of communism and individual liberty, of materialism and religion, are coming to grips.

The pamphlet contradicts itself. On page 7, it states:

In a land (Mexico) in which 90 per cent of the population is illiterate, it would be impossible to provide native religious teachers sufficient to meet the needs of the people.

Again on page 8, the pamphlet reads:

The Catholic Church may not be blameless in Mexico. It is hard to believe it blameless anywhere. It is an organization manned by human beings and subject in large measure to the weaknesses of humanity. But no organization has contributed so much of culture, sound principles, of sanity, of stability, to the world, as has the Catholic Church. What we know of Mexican art and literature and education and philosophy and architecture and heroism, outside of the purely Aztec, is almost wholly Catholic. Extermination is a strange reward to urge upon the Catholic Church, which made a Catholic people and gave them whatever they have of which they may be proud. (End of quotation from Knights of Columbus pamphlet.)

Inasmuch as Roman Catholicism with its Inquisition from the time of Cortez and its Jesuits, a little later, had almost untrammelled control in Mexico, for three hundred years, and from the beginning of the nineteenth century, when the people rose against the Roman Catholic system, it has fought to retain as much of that control as it could, it is a strange and unenviable judgment which it passes upon its own work, in pronouncing 90 per cent of the people under its control illiterate in one breath, and calling the attention of the world to the art and architecture and heroism of the Mexican

people, in the next. The wonders of Mexico are the remains of the mighty Aztec civilization, which Roman Catholicism has well-nigh smothered. The Cathedral of the City of Mexico which this speaker visited in person is said to be built upon the very site of the ancient pyramid of the Aztecs--a symbol which links them with the people of Israel, for the Great Pyramid of Gizeh with its marvellous symbolism was built by Job, according to Dr. Joseph Seiss and other eminent authorities. Their Signs of the Zodiac, their Calendar Stone, and numerous other relics of their great civilization are the things which constitute Mexico a land of intense interest to the research worker in history, races, and primitive religions.

I have thus linked the Mexican question--and I might also include Nicaragua--with this evening's address on our own Constitution, because the Constitution of the United States of America is the model for the Constitutions of the entire Western Hemisphere, in spirit if not in actual letter, although the constitutions of most of the South American Republics and that of Mexico follow ours very closely in letter.

While we are wide awake to the serious fact that Bolshevism, or Communism, or Red Russianism, or Sovietism, or any other name by which that subversive movement may be known, is endeavoring to gain a foothold on the Western Hemisphere, and we fully intend that it shall not gain any foothold, either in the United States or in "any portion of this--the western--hemisphere," in accordance with our Monroe Doctrine, yet we are also aware that Bolshevism has been and is now being used by the Jesuits as a smoke screen to hide the mad attempt of the Roman Catholic organization to "Make America--and by America, they mean all the Americas--Roman Catholic." I have neither the desire nor the intention to discuss or to analyze Bolshevism in this paper; but I do know that the "great red dragon," of which St. John warns the people of God, and which he says will appear as a "wonder in heaven"--in the air--in the last days to fight against Michael--the great red dragon, whose number is 666, is none other than popery, with its Jesuitism which opposes itself to Christ, and re-crucifies Christ, in motive and in effigy, or as they blasphemously say in the actual flesh and blood of Jesus--on the altar, every day in the Mass. I also know that President Calles is no more a Bolshevik than Calvin Coolidge.

The questions about the oil lands and other American owned property are solely questions for the two State Departments--that of the United States of America and that of Mexico--to settle. There is nothing in this question which is in the slightest degree provocative of war. It is wholly a question of law--constitutional law; and it can and must be

settled in this way, between the two governments, and it should be settled thus without the mention or the thought of a soldier, a marine or a battleship.

If we are brought to the brink of war with Mexico, the entire responsibility will rest upon the Jesuits, and the Knights of Columbus; and the issue will be the so-called religious question in Mexico, or the struggle between the Mexican government and the Roman Catholic organization. Our interest in this struggle is fully controlled by the terms of the Monroe Doctrine; beyond this the issue is entirely a Mexican issue with which we cannot and shall not interfere.

America is the one spot on earth where, under the guiding hand of Christ, the Anglo-Saxon Protestant peoples planted the seeds of freedom to worship God, and where popes and priests were once unknown, and where again this happy state will be realized. America is the Temple of God, under the government of Christ, the eternal Son of God. I close with a quotation from Augusta E. Stetson, C.S.D.:

I foresee that under God's law of spiritual progress, there will be a free temple, whereto humanity under the leadership of Christ will resort to lift their hearts and voices in adoration and praise to the creator, the Father, whose love supports and supplies His children, from man, the highest work of omnipotent Life and Love, to the beast, bird, and every formation of divine Mind, from the infinitesimal to the infinite; for God is the great First Cause, or Father of the universe. There is but one God, one creator, one universe. . .

Our Pilgrim fathers offered to their God solemn thanks for this temple, in which to worship God and His Son, Christ. With prophetic vision, I see in the near future, thousands upon thousands congregated under the canopy of heaven, with the full-orbed moon radiating her effulgence upon the assembled people, silently leading their thoughts above the sod, to the creator of the universe,-- Nature's God. (Sermons and Other Writings on Christian Science; by Augusta E. Stetson, C.S.D., p. 747.)

Address delivered by James P. B. Hyndman from Station WHAP,
New York City, on Monday, April 4, 1927, 9:25 P.M., on
Americanism.
Subject:

MOUNTAINS

The mountains skipped like rams, and the little
hills like lambs.

What ailed thee, O thou sea, that thou fleddest?
thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams; and ye
little hills, like lambs?

Tremble, thou earth, at the presence of the Lord,
at the presence of the God of Jacob;

Which turned the rock into a standing water, the
flint into a fountain of waters. (Psalm cxiv., 4-8.)

And seeing the multitude, he went up into a moun-
tain; and when he was set, his disciples came unto
him;

And he opened his mouth, and taught them.
(Matthew v., 1, 2.)

Jesus presented the true idea of God. Hence the
warfare between this spiritual idea and perfunctory
religion, between spiritual clear-sightedness and
the blindness of popular belief, which led to the
conclusion that the spiritual idea could be killed
by crucifying the flesh. The Christ-idea, or the
Christ-man, rose higher to human view because of the
crucifixion, and thus proved that Truth was the mas-
ter of death. Christ represented the indestructible
man, whom Spirit creates, constitutes, and governs.
This he illustrated that blending with his Maker
which gives man dominion over all the earth.
(Science and Health with Key to the Scriptures, p.
316; by Mary Baker Eddy.)

There's a Power, a mighty Presence,
Which sustains immortal man,
Which he feels is Life eternal,
For he knows man ne'er began.
Forever with the Father,

He feelth joy and rest,
Unfoldeth, as the lily
On the water's peaceful breast.
(Augusta E. Stetson, C.S.D.)

My dear audience of the air, did you ever see a mountain? Did you ever climb a mountain? Did you ever live in the mountains? Did you ever work in the mountains?

Your speaker has not yet undertaken the ascent of any of the great mountain peaks of the world, after the professional manner, attached to the other members of a mountain-climbing party by a rope which binds all the party together; but he made his appearance on the top of a mountain. I have seen a great many of the famous mountains of the world, have lived in the mountains, worked in them, climbed the lesser ones, and have caught something of the spirit of the mountains.

The oldest mountains in the world are those of Great Britain. They belong to the "Primary" period of the earth's history. The youngest mountains are the remarkable chain which runs from Alaska to Cape Horn in a practically unbroken chain. These youngsters belong to the Tertiary period of geology and are only a few hundreds of thousands of years old. They are still covered with the sedimentary or fragmentary layers of rock, with the usual and older core of granite or gneiss underneath. But the Scottish hills are almost entirely denuded of their outer covering of younger rock, which has long been washed away, or eroded, by the action of the rain and frost, ice, and the rivers. Their great peaks stand out sharp and clear against the sky. A view in the highlands of Scotland reveals a mass of giant peaks of solid rock, thrown together as in an exuberance of creative wealth. Some of the gentler hills of southern Scotland, such as the Pentlands near Edinburgh, and the Pennines in England, present softer outlines, their rough and jagged points and edges having been worn smooth by the milleniums--the countless milleniums of their existence.

There are four great mountain ranges, or chains, in the world, namely, The Himalaya, The Andes, The Alps, and The Rockies. The highest peak of the Hilalaya Range is Mount Everest, which towers a little over 29,000 feet. In the Andes, Mount Anconcagua, which rises to 22,422 feet above the sea, is the highest peak. In the Alps, Mt. Blanc rises to over 3 miles, or between 15,000 and 16,000 feet; and Mt. Rainier (formerly Mt. Tacoma) is 14,408 feet, while Mt. McKinley in Alaska, is a little over 20,000 feet. The average height of the high peaks of the Himalaya is 26,000; that of the Andes, 20,000; and of our own Rockies from 10,000 to 14,000 feet.

A striking peculiarity of the mountain ranges of the Americas is that they form in appearance a gigantic wall,

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which apparently was upheaved by some sub-terranean force which moved like a giant wave from east to west, and tilted the entire American continents, including Alaska, Mexico, and Central America, on edge, just as one might put his shoulder under a table, at one end, and raise the end considerably above the level of the rest of the surface of the table. So we have in general a gentle slope across our American continents, from the eastern foothills of the Rockies and the Andes, to the Atlantic coast and far out into the ocean, where we find an almost unbroken series of gently sloping beaches. On the Pacific side of this remarkable range, the decline is very precipitous and this steep decline continues under the waters of the Pacific Ocean, which is exceedingly deep all along the western coast of the two Americas. The gentle eastern slope across the continent of North America, is somewhat broken by the Apalachian Mountains, whose average height, however, is not above 10,000 feet. It is in this range of mountains, especially in Kentucky, that the far-famed Southern Mountaineers live, of whom we have heard two or three most interesting lectures, by our good friend, Mr. Humphrey, who lived among them and knows and loves them because they are pure, Anglo-Saxon, Protestant stock.

The mountains of Europe--at least, the Alps and their branches, run generally east and west, from Spain to the Balkans. The most magnificent scenery in the world, so our geographies used to tell us, is to be found in the Alps; however, for my part, and from descriptions which my father used to give me of the Rockies, and other friends have given at various times, of the Andes, supplemented by reading, I should say that the scenery of these ranges cannot be excelled on the planet for grandeur and beauty. All mountain scenery is grand, majestic, and inspiring, for it is God's handiwork; yet, I have so much faith in the leadership of America, even in her mountains, as in her divine form of government, and in the purity of her Protestant religion, bequeathed to us by the Pilgrims and the patriots of 1776, to be convinced that the landscapes of America are the most beautiful and inspiring in all the world. I have seen much of it myself, as well as that of Europe and of Asia (the Himalaya); but America's scenery affords me the greatest inspiration of all. It was of interest to me to learn that there is a peak in Idaho named Hyndman Peak which is over 12,000 feet high.

If we regard mountains as symbols--which we must do with all things visible, which as Paul says are temporal, while the things that are not seen are eternal--then we find in the unbroken chain of the great mountain ranges of North and South America, extending practically without a break, even through the narrow strip between Central and South America, from the far north to the far south of the Western Hemisphere, we see, in this physical phenomenon the symbol of the essential unity of all the Americas, a unity which is boldly expressed in our

Monroe Doctrine, and which has knit the American peoples of North and South and Central America, into one body politic, bound together by the Monroe Doctrine, a spiritual union which is recognized by all the world, and respected by all.

In an exquisite little pamphlet by the noted Scotch Bible Commentator, The Reverend A. Geikie, on "The Architecture of the Mountains," Dr. Geikie says:

The hills are but shadows, that shape themselves and go. Nothing visible is permanent. Our very types of enduring strength melt away before our eyes.

The evening light fades over our landscape and the shades of night fall quickly. One by one the stars glimmer out into the clear keen air. Earth with all its life and beauty and energy is hidden from us in the gloom; the glacier rills are frozen, and silent; the murmur of the pines is hushed. It is the firmament that now claims our gaze. Watching the gathering host of heaven, we turn homeward, not regretfully but catching, through "the still sad music of humanity," the voice that tells each one of us that. . . learning ever more of the beauty and meaning of the marvellous visible world around us, there will be opened to us an entry into another and still more wondrous world where the law is, progress without decay. "For the things which are seen are temporal; but the things which are not seen are eternal."

With this exquisite introduction to the second part of my address, from the pen of Dr. Geikie, I introduce my audience of the air to somewhat of the beauty, the grandeur, the majesty and the glistening purity and goodness of that spiritual world for which the Scotch divine yearned, and on which he gazed as "through a glass, darkly."

The symbolism of mountains has always been regarded as that of strength, endurance, and permanency. David sings of the strength of the hills, and says that the Word of the Lord shall abide from everlasting to everlasting, like the mountains. David, being a shepherd, was familiar with the hills, and he played with them, almost as a child plays with his toys. So, he imaged the mountains, skipping like rams, and the little hills, like lambs. Here is movement. David also looked up to his hills and asked, "From whence cometh my help?" answering his own question: "My help cometh from the Lord, which made heaven and earth."

Moses gained his inspiration "in the Mount;" and when he came down he had in his hands, the complete Law of God, written for him and his people by the finger of God on the Mount.

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Elijah hid himself in the cleft of the Rock, and waited for the hurricane and the fire to pass, and then came the "still, small voice" of God.

When Elijah ascended in the chariot of fire to heaven, you may remember, that the lesser prophets urged Elisha to send them to find Elijah in the mountains; and when they urged him the second time, he said to them, "Send." But they could not find Elijah for the spiritual atmosphere of the Mount which Elijah had ascended was too rare for them.

Jesus loved the Mount of Olives. On its friendly slopes he spent many hours of spiritual meditation; he walked with his disciples there and taught them of the things of God; and at night, after teaching all day in the Temple at Jerusalem, he would abide in the Mount of Olives. Many of Jesus' sermons were preached to the people on the hill-sides of the hills of Galilee.

One of the greatest sermons preached by any of the followers of Christ Jesus was that delivered by Paul to the Athenians, from Mars Hill.

But the visible mountains, as says Dr. Geikie, are only symbols of the realities of God's universe. Even as they are upheaved by great subterranean cataclysms; and after their upheaval, whether it be sudden or whether it occupy aeons of ages, they are subjected to constant chiseling and grinding by the elements, and the mighty rivers, with their cargo of polishing sand, or the glaciers with their rougher tools of giant rocks which grind away the rough edges, smooth down the serrated outlines and reveal eventually a work of creation, majestic, silent, beautiful, the symbol of eternal strength and power; so the great spiritual upheavals of earth have revealed the great mountain peaks in the spiritual heavens, which, like the stars, appear and reappear to the enraptured and startled gaze of mankind.

Christ Jesus, the Master Metaphysician, as Mrs. Eddy names him, discerned the eternality, the immortality, of the mighty prophets; and his marvellous spiritual understanding revealed two of them--Moses and Elias--to his wondering disciples, Peter and James and John on the Mount of Transfiguration. This was not spiritualism, or the exalting of flesh, or matter; but the spiritual vision of a mighty Seer, who beheld these colossal spiritual characters, and revealed them to those of his disciples who, dull as they were, had eyes to see the marvel. Even Herod, questioned what the identity of Jesus might be, recognizing in him a spiritual character which stood out above other men, as a mountain peak rears its head into the heavens, above its fellows. When some suggested to him that this might be John the Baptist, Herod replied, "John

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have I beheaded; but who is this?" Mrs. Eddy points out that these prophets were considered to have been long since dead; yet Jesus revealed them as alive.

As we tread the spiritual paths of the Holy Scriptures, we come in touch with many a mountain peak in the marvellous mountain ranges of God, Spirit, eternal Mind. These spiritual characters stand out against the spiritual firmament, like giant peaks against the sky; and they point our spiritual natures up to God, and constantly urge us to climb the rugged heights where God is revealed, above the clouds of mortal sense. There is no experience on earth so thrilling, unless it be a flight in an aeroplane, as that of viewing a scene from the top of some mountain. Some time ago, I spoke in one of my addresses--one which dealt with the Pilgrim Fathers--of having climbed to the top of Mt. Washington when a boy. In my early mail, I received a letter from a woman whose home is at the foot of Mt. Washington, and she sent me, neatly framed, the following exquisite poem written by a school teacher of that district:

The Spirit of Mount Washington

Have you answered the mountain's summons
In the crimson and gold of all?
Have you wandered out in the forest
And heard the outdoors call?

Have you stood on the mountain's summit
And gazed down the sunset's trail,
And watched the mists of the evening
Wrap the silent hills in their veil?

You will feel the joy of living
In the beauty of earth and sky,
And your ear may catch the murmur
Of angels passing by.

Come out, ye weary people,
Lift up your eyes from the sod,
Come drink in the mountain's grandeur
And list to the voice of God.

And high in the silent mountains,
As you gaze on the hills below,
The taint of the earth will leave you,
The pride in your heart will go.

You will see the smile of the Maker
In the midst of the sentinels grand,
You will get a glimpse of the power
And skill of the Master's hand.

(Margaret L. Simpson)

MOUNTAINS, Monday, April 4, 1927 (9:25 P.M.) JPEH

Protestant Americans! stand with me on the lofty heights of the divine teaching of Christ Jesus. Even as he went "up into a mountain,"--lifted himself through communion with God, into lofty heights of spiritual understanding, in order that he might teach the hungering multitudes, let us go with him, and find our share of the spiritual bounty which Christ so freely bestows. This giant spiritual peak, the CHRIST of the ages, clearly said he would appear the second time. Saying this he knew that, in reality, he never went away, except that for a time he was hidden because of the blindness of men. But he asked his disciples, "When the Son of man cometh, shall he find faith on the earth?" When the Christ shall appear again as he surely will and that very soon, shall he find his followers eagerly watching for the clouds of mortal sense to roll away, and reveal the celestial peak? The PEAK--the CHRIST--is here, for he said, "Lo, I am with you alway, even unto the end of the world."

I close with a quotation from Sermons and Other Writings by Augusta E. Stetson, C.S.D.:

I believe in the inseparability of my Leader and Teacher, Mary Baker Eddy, from her Source of being, eternal Life and Love, that she continues as the Leader of genuine Christian Scientists; and that she will demonstrate the teaching of Christ Jesus, and reveal herself as a spiritual immortal idea, to those whose spiritual vision will enable them to discern the eternal verities, which constitute God and His Christ. . .

All must diligently search the Scriptures with the aid of the "Key;" and in studying the words and lives of the prophets, Christ Jesus, and the apostles and obeying the law of God, all may work out the law of divine mathematics, as I have done thus far. . .

The children of the future shall be taught the way to God, through Christ; and Christ's Christianity and the operation of the law of God, will open the very "windows of heaven" to future generations. (This excerpt is taken from Mrs. Stetson's article in Defense of the Holy Bible in the Public Schools of America, found on page 1055 of her book, Sermons and Other Writings on Christian Science.)

Address delivered by James P. E. Hyndman from Station WHAP,
New York City, on Monday, April 11, 1927, 9:25 P.M. on
Americanism.
Subject:

MEXICO

And there came one of the seven angels which had
the seven vials, and talked with me, saying unto me,
Come hither; I will shew unto thee the judgment of
the great whore that sitteth upon many waters; . .

So he carried me away in the spirit into the wilder-
ness; and I saw a woman sit upon a scarlet coloured
beast, full of names of blasphemy, having seven heads
and ten horns. . .

And upon her forehead was a name written, MYSTERY,
BABYLON, THE MOTHER OF HARLOTS AND ABOMINATIONS OF
THE EARTH.

And I saw the woman drunken with the blood of the
saints, and with the blood of the martyrs of Jesus:
and when I saw her I wondered with great admiration.

And the angel said unto me, Wherefore didst thou
marvel? I will tell thee the mystery of the woman,
and of the beast that carrieth her, which hath the
seven heads and ten horns. . .

The beast that thou sawest was and is not; and
shall ascend out of the bottomless pit, and go into
perdition. . .

And here is the mind which hath wisdom. The
seven heads are seven mountains, on which the woman
sitteth. . .

And there are seven kings. . .

And the beast that was, and is not, even he is
the eighth, and is of the seven, and goeth into
perdition.

These have one mind, and shall give their power
and strength unto the beast.

These shall make war with the Lamb, and the Lamb
shall overcome them; for he is Lord of lords, and
King of kings; and they that are with him are call-
ed, and chosen, and faithful.

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And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples and multitudes, and nations and tongues.

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

For God hath put in their hearts to do His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

And the woman which thou sawest is that great city which reigneth over the kings of the earth.
(Revelation xvii.)

Having one God, one Mind, establishes the brotherhood of man, and fulfills the divine laws: "Thou shalt have no other gods before me," and "Love thy neighbour as thyself." When these divine commands are understood they unfold the foundation of brotherhood, wherein one mind is not at war with another, but all have one Spirit, Soul, or God, one intelligent source, in accordance with the Scriptural command, "Let this Mind be in you which was also in Christ Jesus." Man and his Maker are correlated in divine Science, and consciousness is cognizant only of the things of God. (Science and Health with Key to the Scriptures, p. 276; by Mary Baker Eddy.)

Christian Scientists admit but one Mind as real, the Mind of Christ. They worship one God, one Spirit, or Soul, one Creator--eternal Life, Truth, and Love. They regard all men as mental beings, emanations of the one creative Principle, God, and maintain that man reflects Life, Truth, and Love; therefore that man is spiritual, not material. . .

Opposed to this history of the real man is the Adam, or carnal so called man. . . "For as in Adam all die, even so in Christ shall all be made alive." (I Corinthians xv., 22.)
(Reminiscences, Sermons and Correspondence, pp. 483, 484; by Augusta E. Stetson, C.S.D.)

I have quoted thus at length from St. John's Book of Revelation because I desire and intend to convey to my audience of the air, the identity of the "great whore" or scarlet

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woman, that "sitteth upon many waters," or, in the language of our day, the politico-ecclesiastical system which seeks to dominate and control all the peoples of the world. The revelator discloses the identity of the "scarlet woman" as "that great city which reigneth over the kings of the earth." Translated into the language of our day, these words refer specifically to Rome and the Roman Catholic system, and Jesuitism, the prop of popery.

The history of Roman Catholicism, especially throughout the centuries, from the discovery of America in the year 1000, by Leif Ericson, the young Norseman (Icelandic) to the present time, is conspicuous and notorious because of the long line of martyrs who have suffered at the hands of the papal organization. The struggle against popery began in England--or rather in Britain--with the advent of Augustine in the latter part of the sixth century, and in America with the founding of the Maryland colony by Lord Baltimore, a Roman Catholic. On the continent of Europe, this struggle had its inception with the uniting of church and state, under Constantine. With this union, the entire ritualism and sacerdotalism of Judaism combined with the paganism of the Roman Empire; and the resulting offspring was the double-headed hybrid beast to be known therefore until the last days as the Roman Catholic System, or popery. John foresaw this coming union which was contrary to the law of God and the commandments of Christ Jesus; and he uttered his warning against it. The immediate disciples and followers of Christ Jesus, including Paul, who was not a disciple of the personal Jesus, had plainly declared that the entire system of priestcraft and ritualism was done away in Christ, giving as their reason that the blood of goats and bullocks--material sacrifices--could not atone for sins and that man's original perfection could be attained, or revealed, only through strict obedience to the commandments of Christ. If the apostacy of the beginning of the fourth century had not occurred, the ugly record of nineteen centuries since Christ might have remained unwritten, and universal peace might have rested upon the whole earth, from the first appearing of Christ, and as the direct result of this event. But it was to be otherwise, for Christ Jesus plainly declared both the necessity and the inevitability of his second coming, or appearing, at which time God would give him the kingdom. The second appearing of Christ is at the doors, today.

The history of England and Scotland has been almost exclusively a record of struggle against popery, with its persecution of Wycliffe, Coverdale, Tyndale, Knox, Latimer, Ridley, and others, who gave the Holy Bible to the British people, in their own language, which was destined to be, and is today, the language of the world, and who maintained the essential freedom of men to worship God according to their conscience. The history of America, since the time of our

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Revolution, has been a struggle with the forces of Rome and its Jesuits, who projected our civil war in a vain attempt to destroy the American Union; and today, we witness the anomaly of a subject of this foreign papal empire, usurping the seat of the Governor of New York State, and boldly proclaiming in the name of his tyrant master, the pope of Rome, that he will attempt to occupy the chair of the President of the American Republic. Thus, in literal fulfillment of John's prophecy, the great whore, popery and its Jesuits, seek to "sit upon many waters," aspire to the domination of the whole earth, even including America. But the days of popery are numbered, and neither Alfred E. Smith nor any other papal subject can ever sit in the White House.

The Roman Catholic system is not indigenous to the Western Hemisphere, but is foreign to its atmosphere. In Mexico, and in South America, Roman Catholicism was imported, by the papal Spaniards in the early part of the sixteenth century and the cruel Spanish Inquisition was imported with it to enforce it in those countries. It was not until the beginning of the nineteenth century that the Mexican people--principally the Indians, under native Indian priests--rose and threw off the Spanish yoke and its Inquisition, and instituted the struggle which was destined to last for a century against the papal system. The brave Hidalgo and his compatriot, Morales, both native Indian priests, led the first open revolt against the power of papal Spain in 1810, and for this, they suffered martyrdom at the hands of the Roman Catholic clergy, and their partners, the Spanish secular authorities. But their example, awakened the Mexican people; and a deliverer came forth in the middle of the nineteenth century in the person of Benito Juarez, a full blooded Mexican Indian, who was trained for the Jesuit ministry but who repudiated it and became the leading jurist and patriot of Mexico, the Washington of his country. With him began the effective resistance in Mexico to the oppression and tyranny and cruelty of the papal system, and the inauguration of the proper measures to expel the Roman Catholic organization from Mexico. The work and the motive of Juarez were single-eyed, and in strict accordance with the letter and spirit of our Monroe Doctrine, whose purpose and mandate are to exclude Roman Catholicism from the entire Western Hemisphere.

Juarez wrote a Constitution for Mexico, patterned after the Constitution of the United States of America, in which the principles of separation of church and state, and freedom of conscience to worship God are paramount. Beyond all question, these fundamental principles are the essential and basic laws of the Western Hemisphere, literally and spiritually; and they are in perfect harmony with the teaching of Christ. These principles issued as an imperative mandate from the lips of the great Master, Christ Jesus. Without

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them, or deprived of them, mankind can neither worship God nor follow Christ; there can be no progress where these principles are not allowed to operate freely in the hearts of men. Human will and human oppression and tyranny--and the papal system, which has arrogantly and blasphemously raised these carnal qualities to the attributes of gods, is the apotheosis of them--are the opposite of the qualities which Christ Jesus taught, gave to the world, and exemplified in his own life, and which constituted the Son of God the Saviour of the world, through obedience to God and His commandments, and the subjugation of the human will.

The struggle in Mexico against the alien despotism of Roman Catholicism and Jesuitism has not ceased for a moment since Hidalgo first led his hundred thousand Indians against the papal Spaniards, and inaugurated the fight for liberty of conscience. However, today we find a new note brought forward in this struggle--a sinister note which has sounded and is sounding in every quarter of the globe, wherever the people are rising to cast off the superstition and cruelty of popery. This movement is known in our day as Communism, Socialism, Bolshevism, or Redism.

The cry has been raised during the past few months by the Knights of Columbus that the Mexican upheaval is the direct result of the working of Bolshevism, and is inspired by the Communists, or Reds, of Russia. This Roman Catholic organization has openly declared that it has raised one million dollars to fight the Red menace in Mexico and has sent out pamphlets asking subscriptions to this anti-Bolshevist fund, from even those whom it calls "non-Catholics"--a negative term, which to me has no meaning.

About the year 1775, a Jesuit trained German, named Adam Weishaupt, organized a society which he called the Illuminati, the purpose and object of which were to attack and, if possible, to overthrow the Roman Catholic organization. This Society, either by affiliation with or adoption of the ritual and rules of European continental Free Masonry hoped thus to make its appeal to the entire Protestant world in its fight against Roman Catholicism. The French Revolution occurred very shortly after the Illuminati came into existence; and so revolutionary was its program and so bold were the French Revolutionists in the execution of it that alarm was occasioned both in Britain and also in America. President Adams issued a Proclamation, setting aside May 9, 1798, as a day of humiliation, fasting, and prayer for "our deliverance," as he said, "from the perils which confront us."

The Reverend Jedidiah Morse, D. D., Minister of the Congregation in Charleston, Boston--a typical and prominent New England divine of that period--seized upon this occasion

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to preach a sermon on the subject of the Illuminati. This Sermon was preached in the North Church in Boston in the morning, and in the afternoon at Charleston on May 9, 1798 by Dr. Morse.

In his Sermon, which was later published and widely distributed, Dr. Morse told his hearers how he had become aware of the existence of this subversive Society--The Illuminati. During a visit to Scotland, he had heard of a book which was published during the previous year and written by a Scotchman, Professor Robison, Secretary of the Royal Society of Edinburgh, and Professor of Natural Philosophy in the Edinburgh University. This book exposed both the existence of this continental subversive Society, The Illuminati, and the nature and character of its activities. It charged the Society with instigating the French Revolution, with the object of destroying not only all religion but civil government, and all laws of morality in family and social life.

Dr. Morse's Sermon created a profound sensation throughout the nation, and it lit the fires of a controversial debate which lasted throughout the year, engaging some of the best minds in the country, chiefly on the side of Dr. Morse. Reverend David Tappan, D.D., Hollis Professor of Divinity in Harvard College, delivered a Discourse in the Chapel of Harvard College on June 19, 1798, on the occasion of "the approaching departure of the Senior Class from the University." Dr. Tappan strongly supported Dr. Morse in his exposure of the Society of the Illuminati.

Reverend Timothy Dwight, D.D., President of Yale College, on July 4, 1798, at the request of citizens of New Haven, preached a Sermon on "The Duty of Americans in the Present Crisis," in which Dr. Dwight was emphatic and earnest in his defense of Dr. Morse, and in his desire to awaken the people of America to the dangers of atheism, immorality, and anarchy which threatened not only America, but the whole world, he said.

We shall have more to say on this subject in a later paper. As a key, however, to the conception which Dr. Morse, and his colleagues, or defenders, held as to the nature, purpose and meaning of the Illuminati, which posed throughout the continent of Europe as a Masonic order, I quote one of the closing paragraphs from Dr. Morse's Sermon of May 9, 1798. Dr. Morse said:

By these awful events, this tremendous shaking among the nations of the earth, God is doubtless accomplishing His promises, and fulfilling the prophecies. This wrath and violence of men against all government and religion shall be made ultimately, in some way or other, to praise God. All cor-

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ruptions of religion and government, as cross, must sooner or later be burned up. The dreadful fire of Illuminatism may be permitted to rage and spread for this purpose. But while we contemplate these awful events in this point of view, let us beware in our expressions of approbation of confusing the end with the means. Because atheism and licentiousness are employed as instruments by divine Providence, to subvert and overthrow popery and despotism, it does not follow that atheism and licentiousness are, in themselves, good things and worthy of our approbation. While the storm rages with dreadful havoc in Europe, let us be comforted in the thought that God directeth us and that He will by His power and wisdom so manage it, as to make it accomplish His own gracious designs. While we behold these scenes, being enacted abroad and at a distance from us, let us be concerned for our own welfare. . . We have reason to tremble for the safety of our political, as well as our religious ark. Attempts are made, and are openly as well as secretly conducted to undermine the foundations of both. In this situation of things, our duty is plain and lies within a short compass.

These are the words of Dr. Jedidiah Morse, spoken in a Sermon to the American people on May 9, 1798 in Boston. I leave them with you, my audience of the air, with this observation that they apply as aptly to the situation in the world today, as they did in the days of Washington and Adams. That Washington himself was deeply concerned in regard to the double-headed menace of Jesuitism and its equally dangerous enemy, the organized forces of atheism and irreligion, is amply proven by correspondence. While Washington did not hold the office of head of American Masonry--for, in fact, no such office ever existed in America--yet he was regarded, and rightly so, as the leading Mason of the American Republic, having been inducted into office with Masonic honors and ritual, and himself having laid the corner-stone of the Capitol in Washington with Masonic rites. The patriots of 1776 were fully awake to the danger of Roman Catholicism under the leadership of Jesuitism in America; and they built a political structure, here in the Western Hemisphere, upon the pure and inspiring teachings and principles laid down by Christ Jesus, looking to God to bless their work. They left the abundant record of their Christian characters and idealism in the symbols, writings and institutions of America. So we have on the reverse of our Seal, the motto, "Annuit Coeptis," meaning, He hath prospered our Endeavors." In our Declaration of Independence, we find as its closing and final sentiment, an appeal to Divine Providence, for help and guidance in the new enterprise. And in the preparation of our divine Constitution which neither Roman Catholicism nor its subvert and offspring, atheism can ever overthrow, we learn that Benjamin Franklin set loose the springs of

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inspiration when addressing the Assembly, he said, "Except the Lord build the house, they labour in vain that build it," (quoting from the 127th Psalm) and he urged his co-laborers to seek the guidance of the Heavenly Father before beginning their daily deliberations; and Washington added his immortal counsel, "Let us raise a standard to which the wise and the honest can repair. The event is in the hand of God."

I make no pronouncement as to the situation in Mexico, nor do I set forth any aspersion upon the purity of motive on the part of those who are today conducting the warfare against Roman Catholicism in that country; for these are the days when everyone must be and shall be tried with the fire of God; but I do know that our Monroe Doctrine prohibits the presence of Roman Catholicism in any portion of the Western Hemisphere, whose spiritual atmosphere is, always has been, and shall forever remain, "virgin"--unadulterated with the paganism and blasphemy of Rome. I also know that the revolt against popery in Mexico, instituted by the brave Hidalgo, and given a lasting impetus and inspiration by Benito Juarez, the Washington of Mexico, was pure in motive and in singleness of purpose, and in strict accord with our Monroe Doctrine. Today, events will prove whether those conducting the struggle, maintain this singleness of purpose and purity of motive; and God will reveal His will at the proper time.

I am constrained to close with the following words from Science and Health with Key to the Scriptures, by Mary Baker Eddy:

The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal. Though empires fall, "The Lord shall reign forever." (Preface, Science and Health.)

Address delivered by James P. B. Hyndman, from Station WHAP,
New York City, on Saturday, April 30, 1927
Subject:

THE KING OF KINGS

And he hath on his vesture and on his thigh a name
written, KING OF KINGS AND LORD OF LORDS.
(Revelation xix., 16.)

While genuine Christian Scientists never attend the theatre, for they are constantly about their Father's business, healing the sick and the sinner, the startling advertisement of the Picture, with the title, "KING OF KINGS," in the papers of last week, attracted my attention, and I decided to see it. A fellow Christian Scientist and I went to the Gaiety Theatre, at 46th Street and Broadway, on Saturday afternoon, April 23, 1927, having secured tickets in advance. Our seats were excellent, being in the second row of the mezzanine, directly opposite the center of the curtain.

While Mr. H. B. Warner, who took the part of Jesus, the Christ, is not actually the Christ, yet this young man responded marvellously to the ever-present Christ, whom he represented in a wonderful and spiritually sympathetic manner. All who took part in this beautiful spectacle, did their full share in bringing out, faithfully, the story of Jesus, the Christ, whom St. John, the Beloved Disciple and Revelator, called "KING OF KINGS AND LORD OF LORDS."

The picture made so vivid an impression upon my friend and myself, and very evidently upon the large and reverent audience, that I have thought it well to tell the story of the Picture over the Radio (WHAP), not as a review, much less as an advertisement, but because I know that it is a portent of the reappearing of the real Christ, who never died, and whose second appearing is very near.

As our air audience knows, Station WHAP, under the sponsorship of Augusta E. Stetson, C.S.D., (my teacher) the Student of Mary Baker Eddy, who is the Discoverer and Founder of Christian Science--Station WHAP has announced itself as a Christian Science vehicle of spiritual healing, or destruction of sin and disease, for the world. From Station WHAP have been sent forth, for many months, pronouncements as to the second appearing of Christ, which is imminent, and the dawn of a new era, wherein the vision of John, the Revelator, will

be realized, and the new heaven and new earth" of which this Beloved Disciple writes, in his Book of Revelation, will appear.

The story of the Picture opens with a few scenes from the home life of Jesus. The purpose of the Picture is announced to be by pictorial representation, the fulfilling of the command of Jesus to preach the Gospel to every creature. Mary, the mother of Jesus, is introduced at her weaving and other home duties. Jesus begins his ministry among the people and various incidents in his healing work are shown. Caiaphas, the High Priest, is much disturbed over the Messiah, who, he fears will take his place from him. The face of Caiaphas is not one to excite admiration--broad, vulgar, with cunning, crafty expression, and wicked little slit eyes, devoid of the light of human compassion. The people are gathered in the public places and in the streets, discussing the marvellous healer, Jesus, which is called Christ.

A little bright-eyed, curly-headed boy, carrying a small crutch, and with a skin thrown loosely around his otherwise naked little body, rushed into the midst of a group of excited talkers, and pointed vehemently to his knee and his ankle. He told them that he had been lame and that Jesus had healed him. With complete abandon, he tossed his crutch contemptuously from him. It descended on the head of one of three scribes, who were conversing a short distance away. The startled scribe angrily approached the child, holding the offending crutch in his hand. Little Mark--for the boy was none other than the writer of one of the Gospels--was still earnestly pointing to his healed leg. The scribe, looking down upon him, said, "Beware of that man. He is not of God." Mark for a moment looked at the scribe with a puzzled expression on his face; then he smiled and said, "But I was lame, and now I can walk." This reply infuriated the scribe, who raised the crutch as if to strike the boy, when a giant arm stretched out and caught hold of the man's hand. The boy's defender and protector was Peter, the stalwart fisherman, one of the disciples of Jesus.

Here comes a little girl, groping her way among the crowd. She is blind. Her hand finds its way to the ragged garments of a beggar, and she pulls his coat and says, "Please take me to Jesus. I want my sight." The man cannot direct her, and she passes along. A little donkey stands patiently by the wayside, and she goes up to him, and pulling the tassel that hangs from the donkey's head, she thinks she has the garments of another bystander, and she pleads, "Please take me to him." Just then Little Mark came along and he offered to conduct her to Jesus. The two children find their way to the home of Mary, who takes the little girl to Jesus. She tells him her story. "Master, I cannot see the beautiful things around me. I want my sight." Jesus, looking at her compassionately, "dissolves the dark

shadows of mortal thought," (these are Mary Baker Eddy's words) and gradually the little child discerns the light. Then, her eyes opened wide, and in wonderment she beholds the objects about her, and, seeing her deliverer and healer, she throws herself into his waiting arms, in child-like gratitude and love. "Of such is the kingdom of heaven."

Who is this dressed in the gorgeous but scanty apparel of a "strange woman," reclining upon a couch, amidst scenes of luxury? She is Mary of Magdala, who has just had a stormy interview with Judas, who abandons her to follow Jesus; and she vows that she will be avenged on "this vagabond Carpenter of Nazareth." Haughtily, she orders her zebras, and her charioteer drives furiously through the crowded streets, until she comes to where Jesus is. Proudly, she descends from her chariot, and approaches Jesus. She throws aside her cloak, and demands of the Carpenter, why he took Judas from her. Jesus looks at her sternly but compassionately, and she shrinks from his gaze. A spectre appears at her side, and grinning, says, "I am lust. Do not let him take me from thee, Mary." Other spectres, greed, pride, anger, appear until she has the full seven evil spirits hovering about her. All this time, Jesus looks at her in compassion and divine love, while a fierce struggle is taking place in her soul, and he says to her, "Be thou clean!" One by one, the spectres became more and more ethereal, until they disappeared and she was free.

Caiphias, beside himself with anger and vexation, tries to devise some means to ensnare Jesus. "I have it," he says; and, calling one of his scribes, he tells him to send Matthew, the publican, to Jesus, to demand whether Jesus had paid his tax to Caesar, "for," he argues, "if he has not paid it, he is subject to the Roman law; and if he has, the people will turn against him." Matthew and the Roman soldiers go to Jesus and demand whether he has paid his tribute. Peter and Judas, standing near, are perplexed at the dilemma in which Jesus is apparently placed. They have no money to pay the tribute. Jesus sends Peter to the sea, with instructions to take a fish from the water and to pick the coin from its mouth and bring it to him, "to pay for thee and for me." Meanwhile, the Roman soldiers look on contemptuously. Peter throws the line into the sea, but his expression is not one of confidence in his Master's instructions. Suddenly, he feels a pull on the line and quickly drawing in the fish, he examines its mouth, and in wonder, takes the coin from it. The soldiers are dumbfounded. Peter runs with the fish and the coin to Jesus, and Jesus hands the coin to the tax collector, who asks, "Is it lawful to give tribute to Caesar?" Jesus answers, "Why tempt ye me, ye hypocrites? Whose image and superscription are these?" "Caesar's," he answers. "Therefore render unto Caesar the things which are Caesar's, and unto

God the things that are God's."

They brought a lunatic boy to be healed. Judas said to the boy's parents, "Trouble not the Master. I will heal him;" the boy, making grotesque grimaces, approached Judas, who stretched his hand over the boy's head and said, "I command thee in the name of Jesus Christ be thou clean!" Looking up at Judas, the lunatic appeared to comprehend the command, and he approached Judas and kissed his hand, then suddenly sprang at him like a wild beast and began to bite and to claw him. His parents removed him by force. They took him then to Jesus who also placed his hand over his head and looked earnestly at him. There was a short struggle, and then the light of reason came into the child's eyes. Judas later asked his Master, "Why could not we heal him?" Jesus replied, "Because of your little faith."

Martha, the sister of Lazarus, whom Jesus loved, came to tell Jesus that her brother was dead, but that if Jesus had been there, her brother would not have died. Jesus said to her, "Thy brother shall rise again." Martha answered, "I know, Lord, that he shall rise again at the last day, in the resurrection." Jesus replied, "I am the resurrection and the life." They led him to the tomb, which was a large cave. Jesus commanded that they take away the stone. Martha said, "Lord, by this time he stinketh, for he hath been dead four days." Jesus exhorted her to believe, and they removed the ponderous stone which was over Lazarus, revealing a human form wrapped in grave clothes. Jesus commanded, in a loud voice, "Lazarus, come forth!" Slowly, the hands began to lift the linen covering until the head of Lazarus, wrapped in bandages, appeared. Like frightened children some of those who looked on, shrank back towards the opening of the cave. Jesus said, "Loose him, and let him go." Lazarus sat up, and Martha went to him and began slowly and tenderly to take the bandages from his head. When his eyes were uncovered, he tore the remaining bandages off with his own hands, and threw himself into his sister's arms.

What is this scene which is presented to us? It is a scene in the Temple. What is the meaning of the doves and sheep and oxen and the tables of the money-changers? To Caiaphas, the Temple was not the House of God, as Moses and David intended it should be, but a place for profit, a market wherein to buy and sell. So, the sordid scenes of barter and trade, buying and selling, cheating and lying, accompanied by the bleating of sheep and the lowing of oxen, occupied the entire Temple enclosure, while incense ascended to the blue vault of the sky as a symbol of praise to God. But who is this, dishevelled and frightened, who is pushed and dragged and beaten into the Temple? It is the woman taken in adultery, whom the Chief Priest commanded should be brought before

Jesus; "for," said he, "this Carpenter must command that she be stoned, or else, under the Law of Moses, he must suffer her penalty himself." Jesus looked upon the sordid scene before him, and taking a small whip of cords he began to throw over the tables of the money-changers and to whip the barterers out of the Temple. "It is written," he cried, "My Father's House shall be called a house of prayer; but ye have made it a den of thieves." Opening the wicker cages, he gave hundreds of doves their freedom, and they flew about the enclosure of the Temple. The scene which followed was almost indescribable. Hundreds of sheep and oxen, accompanied by a seething mass of humanity, intent either on escaping with their lives or regaining some of their lost treasures, passed in front of the Man of Galilee who stood like a Sentinel or Guard, the Avenging Angel, fulfilling the words of the prophets, "The zeal of thine house hath eaten me up." Caiaphas, the High Priest, comes with soldiers and angrily demands of Jesus, "By what authority doest thou these things?" Jesus replies, "Destroy this Temple and in three days I will build it up." Caiaphas sneered at the reply of Jesus.

The woman crouched beside one of the massive pillars of the Temple. Some of the people and the scribes took up stones to stone her. Jesus came and stopped them, and they reminded him that Moses commanded in the Law to stone such an one, "but what sayest thou?" Jesus answered, "Let him that is without sin among you first cast a stone at her." Then he kneeled down, and wrote in the sand as they surged about him, "Murderer," "Thief," "Liar." In confusion they slunk away, dropping their stones, until but one, a Pharisee, was left. Jesus wrote "Adulterer," and the Pharisee also departed. Jesus asked the woman, "Doth no man condemn thee?" The woman answered, "No man, Lord." "Neither do I condemn thee. Go, and sin no more."

The populace gathers about the city, waving branches and palms, and shouting, "Hosanna to the King! Hosanna to the Son of David!" The invisible choir sings Handel's Hallelujah Chorus, accompanied by the orchestra, and the rejoicing of the people keeps pace with the triumphant tones of the singers, "And he shall reign for ever and ever, KING OF KINGS AND LORD OF LORDS." "Hallelujah!" Judas brings a crown to place on Jesus' head, hoping himself to sit at Jesus' right hand, and the people would have forced Jesus to be their King; but Jesus cried, "Know ye not that my kingdom is not of this world?" He hides himself from the people, lest they should take him by force and make him King.

Caiaphas, overcome with fear and rage, warns Judas that he, the King-maker, will pay for his part with his life. Caiaphas then goes to the Palace, to devise some method of taking Jesus without exciting the hostility of the people, because the people had acclaimed him their King, and, as Caiaphas himself said, "The whole world is gone after him."

The next scene is the Last Supper. Jesus breaks bread with his disciples and says to them, "Take, eat; this is my body, which is broken for you." But Judas would take neither the bread nor the wine. Jesus announced, "The hand that betrayeth me is with me on the table." Turning to Judas, he said, "That thou doest, do quickly." Judas immediately took himself out and went to Caiaphas and made a bargain with the High Priest, that for thirty pieces of silver he would betray his Master. The signal was to be a kiss.

Jesus went to the Garden of Gethsemane, taking with him Peter and John, his disciples. Here was a beautiful and impressive scene. Amid the rocks and verdure of the Garden, Jesus told his disciples to watch while he retired a little way to pray. "If it be possible, Father, let this cup pass from me. Nevertheless, not my will, but thine, be done." He came and found the disciples asleep. "Could ye not watch with me one hour?" He returned and being in an agony, his sweat was as drops of blood and he prayed the more earnestly, "Not my will, but thine, be done."

Then came the soldiers, led by Judas and the High Priest; Judas, going up to his Master alone, saluted him with a kiss. Immediately the soldiers approached to take him, but the sturdy Peter showed fight and cut off the ear of Malchus, the servant of the High Priest. Jesus stooped down and with his finger healed the stricken soldier, saying to Peter, "Put up thy sword, for they that take the sword shall perish with the sword." Malchus, having recovered himself under the healing power of Christ Jesus, showed his gratitude to his divine healer by loosing the cords of the disciples, when Jesus asked that "these be let go."

The next scene shows the Court of Pilate, the Roman Governor. Pilate sits on a throne, under the canopy of an immense Roman Eagle. Caiaphas enters and salutes Pilate with the words, "Hail, Roman!" Pilate answers contemptuously, "Hail, Priest!" Then Caiaphas made his accusation against Jesus. This man is a deceiver of the people, setting himself up as a King in place of Caesar." Pilate descends from his throne and goes to Jesus. "Art thou a King?" Jesus answers not a word. Pilate, his expression changing from wonder and reverence to anger, demands of Jesus, "Why answerest not thou me? Knowest thou that I have power to crucify thee, and have power to release thee?" Then Jesus tells Pilate that "To this end was I born and for this cause came I into the world, that I shall bear witness unto the Truth." Pilate, in wonderment and awe, asks, "What is Truth?" He then reascends to his throne and tells Caiaphas that he finds no fault with Jesus and that he will therefore chastise him and let him go.

But Caiaphas, the implacable High Priest, mortified, thwarted, humiliated, defeated, gathers the scribes and priests and instructs them to bribe vagabonds to shout, "Crucify him! for he made himself equal with God, calling himself the Son of God. He is guilty of blasphemy and death. Crucify him!" Jesus is led away by the soldiers to be chastised, spat upon, crowned with a crown of thorns, robed with a regal robe and greeted with the contemptuous mocking salutation, "Hail! King of the Jews!"

Meanwhile, a sad scene is taking place in the outer court. Peter, whom Jesus foretold would deny him thrice before the cock should crow twice, was asked by the attendants, "Art thou also one of his disciples, for we saw thee with him in the Garden?" Peter vehemently denied that he knew the man, repeating his denial three times in answer to their queries; and immediately the cock crew twice. Peter, hearing the sound, was startled and looking up, he met the compassionate gaze of Jesus, and went out and wept.

The vagabond multitude gathers and the air is filled with the confusion of their shouts, Crucify him! Crucify him! Jesus was led back to the Judgment Hall and stood before Pilate, wearing his mock regal robe and his crown of thorns. Pilate, according to a custom of the Governor, at the time of the feast, to release a prisoner, asked, "Whom will ye that I release unto you, Barabbas, or Jesus, which is called Christ?" Then the chief priests and elders persuaded the multitude that they should ask Barabbas and destroy Jesus. "Crucify him! Crucify him! and give us Barabbas," they shouted. Then Pilate called for a basin of water and washing his hands, said, "I am innocent of this just man's blood. See ye to it." Pilate's wife came to him, and entreated him to have nothing to do with that just man, for she had suffered many things in a dream because of him. But Caiaphas, flushed with a sense of victory, directed the soldiers to lead Jesus away to be crucified.

The next scene shows the weary journey to Calvary. Jesus, bowed with the pain of his chastisement, bending beneath the hatred of a hostile world, burdened with the weight of the gross mental darkness of those whom his divine compassion yearned to save, dragged his heavy cross over the rough stone-paved way to the hill of crucifixion. Many times he staggered, and could not rise, even under the spur of the Roman's whip. Simon of Cyrene, urged by little Mark, went to Jesus and said, "I will bear thy cross, Friend." Jesus, his eyes filled with compassion and gratitude, allowed Simon to raise him to his feet. The powerful Cyrenian attempted to lift

the cross, and in amazement looked at the figure of Jesus and then at his burden. With a mighty effort he lifted the great cross and proceeded.

Then followed the scene on Calvary. Two thieves were crucified with Jesus, one on either side. The one railed at him, saying, "If thou be the Christ, save thyself and us." But the other rebuking him said, "We receive the just reward of our deeds, but this man hath done nothing amiss." Turning to Jesus he said, "Lord, remember me when thou comest in thy kingdom." Jesus answered, "Verily I say unto thee, this day thou shalt be with me in Paradise." Caiaphas, standing near the cross, said derisively, "He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God."

In the meantime, Judas, the traitor, after confessing to the High Priest that he had betrayed innocent blood, and receiving the answer, "What is that to us? See thou to it," went and hanged himself.

Jesus cried, "It is finished," and gave up the ghost. Immediately a great darkness came over the whole earth, the face of the sky was torn with thunder and blinding flashes of lightning, and the rocks were rent, so that the earth became a confused heap of ruins and yawning chasms. Into this awful waelstrom fell the tree with Judas suspended from it, along with thousands of the people. The veil of the Temple was rent in-twain, from top to the bottom. Caiaphas, in terror and despair, his priestly crown torn from his head by the force of the elements, cried aloud to Jehovah, "Have mercy on Thy people, for I alone am guilty." But, like Baal of old, Jehovah did not answer. The centurion, when he beheld the awful scene, said, "Truly this was the Son of God."

Then came the scene of the Resurrection. The Roman soldiers, playing their games beside a fire, while they watched by the tomb which had been sealed with a great stone and the Seal of the High Priest, suddenly became alarmed and ran towards the tomb. The great stone rolled to one side and the risen Christ appeared, radiant in white garments. Terrified, the soldiers departed. Then came Mary Magdalene, who, during the tumult had raised her voice in defense of her Deliverer and Saviour, and seeth the stone rolled away from the sepulchre. In grief, she rested beside a great rock and wept while the doves flew over her head. Jesus, approaching her, said, "Woman, why weepest thou?" Mary answered, "Because they have taken away my Lord and I know not where they have laid him." Jesus said, "Mary." Looking up at him, she threw herself at his feet and replied, "Raboni--Master!" (Raboni, in

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Hebrew, signifies my very own Teacher, the Teacher of my soul.) Jesus said to her, "Touch me not for I am not yet ascended unto my Father; but go to my brethren and say unto them, I ascend unto my Father; and your Father and unto my God, and your God."

John, the Beloved Disciple, who with Mary the Mother of Jesus, remained at the cross until the end, ran with Peter to the sepulchre. When they saw the linen clothes lying and the napkin folded, they returned to their own home.

The final scene is the Ascension of the risen Christ. The choir, unseen, sings, "Christ the Lord is risen today. Hallelujah! The white Christ, transcendent in the primitive purity of spiritual man, fills the earth with his presence, his outstretched arms covering the habitation of men. Behind him, in the distance, appears the skyline of New York City which recedes as the spiritual figure of the Christ fills earth and heaven. The triumphant words appear on the screen, "Christ is Risen! CHRIST IS RISEN! and the orchestra closes with the playing of "Abide With Me."

As Christian Scientists, we know that this wonderful spectacle has come to New York City at this hour, as a direct sign of the imminence of the reappearing of the same Christ, repeating the works of two thousand years ago; in the healing of the sick, the raising of the dead, the saving of the sinner, and the stern denunciation of sin and its embodiments.

Jesus' words, "Lo, I am with you always," appeared as the last quotation on the screen. Today we are confronted with the same conditions in the world, as those which Jesus met, and which he over-came by the mighty power of his spiritual understanding of his oneness with God, his Father. "I and my Father are one;" but he also said, "My Father is greater than I." The sick, the sorrowful and the dying--that is, sin, sickness and death--seem to be with us today, as they came up before Jesus, to be dissolved and destroyed by his spiritual power. Priestcraft, that great enemy of mankind, the adversary which has nothing in Christ, is here today, just as it presented itself in Caiaphas and the scribes and Pharisees. The false, or Judas-Jews, are here today, even as they were in Jesus' day with their cry of "Crucify him!" The true Jews, the loyal followers and disciples of Christ, at his second appearing, together with the spiritual house of Israel including the twelve tribes of Israel, of which the tribe of Judah is one, will acclaim Christ at his second appearing, now close at hand, "KING OF KINGS."

In 1866 a star appeared in New England. Mary Baker Eddy, the Discoverer and Founder of Christian Science, and Author

of its textbook, Science and Health with Key to the Scriptures, writes:

In the year 1866, I discovered the Christ Science or divine laws of Life, Truth and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of the absolute Principle of Scientific mental healing.

This apodictical Principle points to the revelation of Immanuel, "God with us."--the sovereign ever--presence, delivering the children of men from every ill "that flesh is heir to." Through Christian Science, religion and medicine are inspired with a diviner nature and essence, fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God. (Science and Health, p. 107)

The gratitude of my friend and myself to those who made it possible for us and for all to witness a pictorial representation and interpretation of the marvellous life of Christ Jesus is beyond expression. To Miss Jeanie Macpherson, the author of the scenario; to Mr. Cecil de Mille, the distinguished producer of the picture; to Mr. H.B. Warner, the young actor who with such reverent fidelity, represented the sacred character of the Christ; and to those who took the remaining solo parts, as well as to all who impersonated the multitudes, we extend our sincere thanks and gratitude.

The very spirit of the marvellous three years of Jesus' ministry is given with faithful reverence and love, exhaling a spiritual atmosphere which quickens the symbolism of the Picture into a living reality. The hush of the audience, the soft, sweet tones of the orchestra in the beautiful and majestic old familiar hymns, the sound of the voices of the invisible choir, as they sing, "Hallelujah, Christ is Risen!"--all of this, added to the spiritual atmosphere of the sacred scenes from the life of the Saviour of men, as they are thrown upon the screen, touch the hearts of all, and cause them to say with the Beloved John, the Revelator, "Even so, Come, Lord Jesus."

We, as Christian Scientists, know that this Christ healing, this divine Principle, is with us today, having the same efficacy, the same spiritual power as in the days when Jesus walked the hills of Judea and the shores of the Galilean Sea. "Lo, I am with you alway, even unto the end of the world." Today, the Principle of Jesus' healing is with us as a demon-

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strable Science, the spiritual Science of Christ, given to the world by Mary Baker Eddy, and which she prophesied is destined to become and even now is the only therapeutic and religious system on this planet.

The film, KING OF KINGS, is to me, one of the strongest evidences that the second appearing of Christ is imminent, and that the world is about to witness a repetition, not only of the marvellous healing of Christ at his first appearing, which healing has been practised by Mary Baker Eddy and her genuine followers for over half a century, but also of Christ Jesus' strong denunciation of priestcraft, with its dead ceremonies and rites, and its implacable opposition to the living Christ, the eternal Son of God.

I close with the following quotation from "Sermons and Other Writings on Christian Science," by Augusta E. Stetson, C. S. D.:

Christ Jesus declared, "I, if I be lifted up from the earth, will draw all men unto me." The spire of First Church of Christ, Scientist, New York City, in the form of an obelisk and pyramid, stands as a beacon light to all seekers for the real man made in God's "image and likeness." In type it calls upon all to be lifted up to oneness with Christ. It is a spiritual object, an idea, "that the ages will look upon and be lifted up," as my Leader, Mrs. Eddy prophesied. The ages will look upon it and learn that man is God's idea and lives by divine authority; and that the so-called Adam or flesh man is not the real man to whom God gave "dominion...over all the earth." (pp. xvi., xvii.)

The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall for ever and ever. . . KING OF KINGS AND LORD OF LORDS. (Revelation.)

May I add this word, that all should see this wonderful Picture, "The King of Kings," and realize in this portrayal of the life of Jesus, as written by Miss Macpherson, produced by Mr. de Mille, and enacted by these spiritual people, the imminence of the second appearing of Christ, "And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." (Revelation xix., 16.)

Address delivered by James P. B. Hyndman, from Station WHAP,
New York City, on Thursday, May 12, 1927,
Subject:

THE KING OF KINGS

And I saw heaven opened, and behold a white horse;
and he that sat upon him was called Faithful and True,
and in righteousness he doth judge and make war. . .

And he hath on his vesture and on his thigh a name
written, KING OF KINGS AND LORD OF LORDS.
(Revelation xix., 11, 16.)

What is the Principle and rule of Christian Science?

Infinite query! Wonder in heaven and on earth,--
who shall say? The immaculate Son of the Blessed
has spoken of them as the Golden Rule and its Prin-
ciple, God who is Love. Listen, and he illustrates
the rule: "Jesus called a little child unto him,
and set him in the midst of them, and said, Whoso-
ever shall humble himself as this little child,
the same is greatest in the kingdom of heaven."

Harmony is heaven. Science brings out harmony;
but this harmony is not understood unless it pro-
duces a growing affection for all good, and conse-
quent disaffection for all evil, hypocrisy, evil-
speaking, lust, envy, hate. Where these exist,
Christian Science has no sure foothold: they ob-
scure its divine element and thus seem to extinguish
it. Even the life of Jesus was belittled and belied
by personalities possessing these defacing deform-
ities. Only the devout Marys, and such as lived ac-
cording to his precepts understood the concrete
character of him who taught --by the wayside, in
humble homes, to itching ears and to dull disciples-
the words of Life. (Miscellaneous Writings, p. 337;
by Mary Baker Eddy.)

At Christ's first appearing, the head of the ser-
pent, sin, was bruised, and to those materialists
who did not rise to spiritual apprehension of Christ
Jesus' demonstration and reappearance, the serpent,
sin, continued its argument of belief of life in
matter, and the claim of death has continued to hold
humanity in bondage for centuries.

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The second and final appearance of Christ, Truth, through woman, will crush the serpent's, sin's, head, and the false concept called death will be found powerless to prevent the visible manifestation of Truth, in its image or form, "the spiritual idea of God's motherhood." (Science and Health, p.562.) (Reminiscences, Sermons and Correspondence, p. 934; by Augusta E. Stetson, C.S.D.)

There is a motion picture now being presented to the New York public at the Gaiety Theatre, 46th Street and Broadway, New York City. The title of this picture is, "The King of Kings." I have told the story of this Picture over the Radio from Station WHAP, in detail, and will therefore give my air audience a synopsis of the story.

Miss Jeanie Macpherson has written the story of Jesus the Christ, which Mr. Cecil de Mille has produced in this wonderful motion picture. Mr. H.B. Warner takes the character of Jesus and he represents the Christ with great fidelity, both in technique and especially in the spirit of the great Master and Teacher. To produce this Picture, which represents about 15,000 feet of film, nearly 20 times that amount of film was taken from which the present Picture was chosen. The balance, which is not given on the screen, is said to be as effective and as excellent a presentation of the life of Jesus, as the part that is shown. Everyone taking part in the production was instructed and urged to live his part, as much as possible; and certainly the great fidelity with which each part is wrought out indicates that the actors entered into the very spirit of the presentation. From the beginning to the end of the production, the audience is drawn to feel the very presence of the Christ, the actuality of the marvellous works of healing and the divine spirit of comfort, healing, and uplift, which emanates from the ever-living Christ.

With a friend, I went to see this Picture, on Saturday afternoon, April 23, 1927. Being Christian Scientists, we never attend the theatre for the simple reason that we are so engrossed in endeavoring to follow the teaching of this same Christ, to learn how to emulate the works of Christ Jesus, in healing the sick, destroying sin, and overcoming death, that we have no time for amusement. But this Picture, which was widely advertised in large letters in the press just prior to its first appearance, attracted our attention; and we decided to see it.

Again, as Christian Scientists, we know that the healing and saving mission of Christ is again on the earth, and is today a demonstrable Science. Pilate's question, "What is

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Truth?" has convulsed the world ever since that memorable interview with the Man of Galilee, Jesus the Christ, nearly two thousand years ago. So marvellous was the life of Christ Jesus that his very existence, as of someone from another world, has been held in doubt. Our scholars and intellectuals are put to the test in attempting to prove what they call "the historicity of Jesus," while the doubters and scoffers, children of anti-Christ, deny that such an individual as Jesus of Nazareth ever existed on this planet. Is it much to be wondered at when those who profess to follow Christ--and by following Christ is meant fulfilling his command, to "do the works that I do, and greater works than these shall ye do,"--when the clergy fail to emulate the mighty works of Christ? On the screen is presented the case of a little blind girl who was led to Jesus by little Mark, who later wrote one of the Gospels. Little Mark was healed of lameness by Christ Jesus and the little blind girl received her sight. Is the power of Christ so powerless, so devoid of the element of unerring Science, that these works cannot be repeated today? We see Jesus casting out a legion of devils from Mary of Magdala, who afterwards became his ardent defender and was the first to meet him in the Garden after his resurrection. Is there no sin today that needs to be cast out? Are the clergy of today in the same case with the guilty group who surrounded the woman taken in adultery, with stones in their hands to stone her, to whom Jesus said, "Let him that is without sin among you first cast a stone at her?" If it requires the spirit of the immaculate Christ to rebuke sin and to cast it out with power, why do not the clergy teach that health of body and mind, which is harmony, is wholly dependent upon personal and individual holiness and cannot be secured, nor retained by drugs or by any other material means? If a man of spotless character, a white spirit, radiating the marvellous goodness of God, who is the only Author and Parent of spiritual man--and there is no other man--if such an individual is so great a stranger to this sin-bound earth, as to be accounted a being from another world whose very existence is put down as a myth too far removed from the thoughts of men to be accepted as a living reality, is not this a terrible indictment against all the inhabitants of the earth? Is it any wonder that Isaiah cried:

 Ah sinful nation, a people laden with iniquity,
 a seed of evil-doers, children that are corrupters:
 they have forsaken the Lord, they have provoked
 the Holy One of Israel unto anger, they are gone
 away backward.

 Why should ye be stricken any more? Ye will re-
 volt more and more: the whole head is sick, and the

whole heart faint.

From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment. . .

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the Lord; . .

If ye be willing and obedient, ye shall eat the good of the land. (Isaiah 1.)

What impressed us most about the Picture was the spirit of Christliness which emanated from the individuality or personality of the Christ. We studied the facial expression of Jesus, as represented by Mr. Warner; his general mien, the movements of his hands and his feet, his attitude towards the people, those who came for healing and those who reviled him. Throughout the entire representation, even on the cross, and in a triumphant burst of glory in the scenes of the resurrection and the ascension, the mighty spirit of Christliness, that holiness which made him essentially the Christ, the Son of God, was manifest in all his bearing. He was indeed a citizen from a far country. When every citizen of earth emulates his example, at least in degree, Mary Baker Eddy's words will be realized, in Unity of Good, page 17:

A right apprehension of the wonderful utterances of him who "spake as never man spake," would despoil error of its borrowed plumes and transform the universe into a home of marvellous light,--"a consummation devoutly to be wished."

While the scenes from the life of Christ Jesus as recorded in the simple language of the Gospels were depicted on the screen, they seemed to be perfectly natural. So, when Judas failed to heal the lunatic boy and the boy's parents took him to Jesus, it was to be expected that Jesus would heal him, which he did. Judas repeated the words which he had heard his Master use; but they were without effect. Yet Jesus, by his spiritual power alone, without the aid of any material means, drugs or straight jackets, or other paraphernalia which mortals use, quickly restored the boy to his normal condition.

Again, when the sister of Lazarus--Martha--came to Jesus, pleading that if Jesus had been there her brother had not died, Jesus assured her that her brother would rise again. She replied, "Yea, Lord, I know that he shall rise again at the last day, in the resurrection." Jesus said to her, "I am the resurrection and the life." Even then, she doubted, and said to him that by this time he, Lazarus, stinketh, for he hath been dead four days. Yet Jesus, albeit he groaned in his spirit, called in a loud voice, "Lazarus, come forth!" This was one of the most impressive and touching scenes depicted on the screen. The marvellous spiritual fidelity with which this scene was reproduced could never have come except from deep draughts of the same Christ spirit, which animated Jesus when he called Lazarus forth from the tomb. The simple Gospel narrative relates: "And he that was dead came forth, wrapped in graveclothes; and Jesus said, "Loose him, and let him go." This was beautifully enacted on the screen, leaving the impression on the quiet and reverent audience, hushed into perfect stillness, as though in a divine atmosphere, that the raising of the dead was perfectly natural to the Son of God, one of the works which might confidently be expected from him. Yet Christ Jesus said, "The works that I do shall he do and greater works shall he do because I go unto my Father."

Again, I ask, are the clergy who profess to follow Christ doing these works of the Master? Are they healing the sick, destroying sin and raising the dead? If not, why not? The clergy are avowedly the followers of Christ. To follow a Teacher is to do the works of that Teacher, to demonstrate his teaching. I am not now indicting the medical profession for the people in Jesus' day had their doctors, as is indicated by Jesus' answer to the Jews: "If I by Beelzebub cast out devils"--as they had accused him of doing--"by whom do your sons cast them out? Therefore they shall be your judges." Jesus proved that his method was more efficacious than all material means because he healed every case that came to him and that without drugs, or any other material means, and by spiritual power and understanding alone. In other words, Jesus the Christ was a divine Healer because his character was spotless. His healing power came from his absolute purity of Mind, the holiness which was his constant spiritual atmosphere in which he dwelt, just as one who seems to be in the flesh lives in the universal atmosphere which surrounds the earth. His power was not a supernatural gift but the natural expression of native holiness of mind, the spontaneous emanation of the spirit of a man of God, a citizen of a country which to children of the world appears afar off, but which in reality is the only country which is known to God, who created it.

I indict the clergy of all denominations--that is, all

Protestant denominations, because I recognize the fact that the Roman Catholic system has no part in the Church of Christ, being wholly anti-Christ, the antithesis of true religion, the opposite of the spiritual system which Christ Jesus established on earth, and which is today a demonstrable scientific system, susceptible of proof and known as Christian Science, or the Science of Christ, discovered and founded by Mary Baker Eddy, who is its forever Leader.

I might continue to describe this marvellous Picture, KING of KINGS, --how Jesus cast out the money-changers and barterers from the Temple, how he defended himself by his spiritual power alone, from the implacable enmity of Caiaphas, how he challenged the High Priest to "destroy this temple" (meaning his body) and "in three days I will raise it up," which he did in the glorious experience of the resurrection; how he healed the woman taken in adultery, and shamed her accusers by bringing home to them their own mental deformities; how he impressed the materialistic and pagan Roman Governor, Pilate, causing him to ask the most momentous question of the ages, "What is truth?"; I might describe the journey to the cross, and the humanity and kindness of Simon of Cyrene, in bearing Jesus' cross for him; the terrible scenes on Calvary, the upheaval of the earth, the earthquakes and lightnings and thunderings, the awful overthrow of Judas, who hanged himself, and with the tree from which he was suspended fell headlong into the yawning chasms which the earthquakes had opened up, I might tell you of the scenes in the Temple when Caiaphas, stricken with terror and remorse, prayed to a god who could not and would not hear, while the veil of the Temple was rent in twain, from the top to the bottom, as an indication that priestcraft had come to an end in the earth.

I must tell you a little about the resurrection scene. Mary, who had come at dawn to find the body of Jesus, was disconsolate because she did not know where they had laid him. Jesus came and she, thinking he was the gardener, asked him where they had laid the body of her Lord. Jesus said to her, "Mary." Instantly recognizing the voice of her Teacher she cried, "Raboni," meaning literally, My very own Teacher, and threw herself at his feet. Jesus said to her, "Touch me not for I am not yet ascended to my Father; but go to my brethren and say to them, I ascend unto my Father, and your Father, and unto my God, and your God."

Later came the ascension. The risen Christ filled the earth and the sky, while the sky-line of New York City appeared in the background. The orchestra played "Christ the Lord is risen today! Hallelujah!" while the invisible choir sang the words of this beautiful anthem. Then appeared on the screen the words of Christ Jesus to his disciples: "Lo, I am with you always."

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The hour has arrived when the spiritual works of Christ must be repeated by his followers--the sick must be healed, sin must be destroyed and the sinner reclaimed, and the dead, those spiritually dead who cumber the ground must be raised, or else the unfruitful tree must be cut down. The mighty authority of Christ has gone forth in the marvellous "little book," which St. John mentions in Revelation--Science and Health, with Key to the Scriptures, by Mary Baker Eddy. Mrs. Eddy writes, in Miscellany: "We live in an age of Love's divine adventure to be All-in-all." Mrs. Eddy writes of Science and Health, the textbook of Christian Science, as follows: (in part):

The textbook of Christian Science maintains primitive Christianity, shows how to demonstrate it, and throughout is logical in premise and in conclusion. . . Is not the tree known by its fruit? Did Jesus mistake his mission and unwittingly misguide his followers? Were the apostles absurd and unscientific in adhering to his premise, and proving that his conclusion was logical and divine?

"The scientific statement of being" (Science and Health, p. 469) may irritate a certain class of professionals who fail to understand it, and they may pronounce it absurd, ambiguous, unscientific. But that Christian Science is valid, simple, real and self-evident, thousands upon thousands attest with their individual demonstrations. They have themselves been healed and have healed others by means of the Principle of Christian Science. A fiction or a falsity flourishes for a time where Science gains no hearing. The followers of the Master in the early Christian centuries did just what he enjoined and what Christian Science makes practical today to those who abide in its teachings and build on its chief cornerstone. Our religious denominations interpret the Scriptures to fit a doctrine, but the doctrines taught by divine Science are founded squarely on the Scriptures. . .

I should blush to write of "Science and Health with Key to the Scriptures" as I have were it of human origin and were I, apart from God, its author. But, as I was only a scribe, echoing the harmonies of heaven in divine metaphysics, I cannot be super-modest in my estimate of the Christian Science textbook. (Miscellany, pp. 111, 115.)

I will close with a quotation from the writings of Augusta E. Stetson, C.S.D., Mrs. Eddy's student, (my teacher): Mrs. Stetson writes:

There is one Principle, Cause or creator, eternal Life and Love, called God, or good. This principle,

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or Cause, eternal Life and Love, has one body, or universe, which is composed of infinite spiritual ideas or God manifest in His offspring or children. No idea possesses a body and governs it; but each idea is an "image" emanating from Principle or God, who controls His own manifestation, body, or Christ. So-called mortals claim a body and govern it; but in Truth, or Christian Science, man is the "image" or reflection of God and is inseparable from Principle, God, eternal Life and Love. . .

Therefore we may say:

"My divine identity, or individuality, is a God-thought. I am idea. I am inseparable from Principle, eternal Life and Love, and I am obedient to the law of God. I do not admit another Cause; therefore I am not a pagan idolater, nor a victim of scholastic theology, based on the Adam-Eve generation or the carnal mind whose wages are death. Thus I am inseparable from God and I am governed by the eternal law, or Principle of being."

This is the Science of being, instituted by Christ Jesus, and discovered and founded by Mary Baker Eddy, and is the goal to which every genuine Christian Scientist must and will attain, through fulfilling the law of love for God and our brother man. (Sermons and Other Writings on Christian Science, pp.897,899; by Augusta E. Stetson, C.S.D.)

In my Faither's hoose are mansions, and ane wes built for me.
"If it werena sae," says Jesus, "I would surely tell't tae ye.
But ye ken, I gang afore ye, tae prepare ye noo a place,
That ye may behold my Faither, that ye e'en may see His face.
And where I gang, my bairns, ye ken, and ken the way,
For I gang back tae my Faither, an' I can nae langer stay.
But sin' I gang afore ye, I wull come again tae see
That a' my sheep are wi' me i' my ain countree."

Oh, the beauties o' yon bonnie lan' are wonderfu' tae see,
For 'tis the Lan' o' Spirit, an' oor ain countrie.

JPBH

Address delivered by James P. B. Hyndman from Station WHAP,
New York City, on Thursday, May 19, 1927, on Americanism.
Subject:

THE ILLUMINATI

Then the Lord answered Job out of the whirlwind,
and said,

Who is this that darkeneth counsel by words without
knowledge?

Where wast thou when I laid the foundations of the
earth? declare, if thou hast understanding.

Who laid the measures thereof, if thou knowest, or
who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or
who laid the corner stone thereof;

When the morning stars sang together, and all the
sons of God shouted for joy? (Job xxxviii., 1-7.)

Mortal man has made a covenant with his eyes to be-
little Deity with human conceptions. In league with
material sense, mortals take limited views of all
things. That God is corporeal or material, no man
should affirm. . .

The theory of three persons in one God (that is, a
personal Trinity or Tri-unity) suggests polytheism,
rather than the one ever-present I AM. "Hear, O Israel:
the Lord our God is one Lord."

The everlasting I AM is not bounded nor compressed
within the narrow limits of physical humanity, nor can
He be understood aright through mortal concepts. The
precise form of God must be of small importance in com-
parison with the sublime question, What is infinite
Mind or divine Love?

Who is it that demands our obedience? He who, in
the language of Scripture, "doeth according to His
will in the army of heaven, and among the inhabitants
of earth; and none can stay His hand, or say unto Him,
What doest Thou?"

The universe of Spirit is peopled with spiritual
beings, and its government is divine Science. . .

It is generally conceded that God is Father, eternal, self-created, infinite. If this is so, the forever Father must have had children prior to Adam. The great I AM made all "that was made." Hence man and the spiritual universe coexist with God. (Science and Health with Key to the Scriptures; pp.255,256,264,267.)

Mary Baker Eddy sounded the bugle call to Truth's standard when she emancipated herself from the traditional material interpretation of the word of God, the Holy Bible.

Down through the line of commutual thought, women have responded to the divine interpretation and are demanding emancipation from man-made laws and mental slavery.

Woman is rising to claim her prerogative to represent her creator, and execute the law of God--eternal Life, Love, and Truth. Panoplied in divine Love, as she advances in spiritual power, with the sword of the Spirit, the Word of God, within her hand, and the law of Christ's love under her tongue, she is going forth strong in faith and understanding to reveal the new heaven and the new earth, which shall be governed by the new man and the new woman controlled by the law of God. (Reminiscences, Sermons and Correspondence, p. 715; by Augusta E. Stetson, C.S.D.)

There is in the City of New York, a Society called the Society for the Advancement of Atheism. Its President is a native American from the State of Kentucky, named Smith. Its Secretary is a young business man, the grandson of a Presbyterian minister. His name is Hopwood. It is the object of these two men, assisted by their associates, to spread the so-called doctrines of atheism through the length and breadth of America. Whether the growing manifestation of atheism in our colleges and schools, and elsewhere among our young people, is the result of the activities of this Society, I do not know. But, according to an article in the recent World's Work, the Society for the Advancement of Atheism, under the direction of these two men and their associates, is actively engaged in propagating the dogmas of atheism in America, and they have expressed themselves as amazed at the ease with which they are able to gain acceptance for their views.

The word Atheism comes from two Greek words, meaning without God. Therefore, one who is an atheist is one who disbelieves in the existence of God, or to express this in the

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positive way, who believes that there is no God. According to the Holy Bible such an one is a fool: "The fool hath said in his heart, There is no God." (Psalm xiv., 1.) While Mr. Smith and his atheistical co-worker, Mr. Hopwood, laugh at this quotation from Scripture, the terrible indictment which this inspired saying implies remains a continual judgment against all who deny God and His government, through His Christ, in the earth.

With the birth of this Nation, the United States of America or The American Federal Republic, there appeared simultaneously in Europe, a Society called The Illuminati. This Society was organized and founded by a Jesuit priest named Adam Weishaupt, Professor of Canon Law in Germany. The chief tenet of the Society was atheism, the denial of God; and its object was to overthrow religion, government, and morality. The subtleties of Jesuitism which in modern times has been and is today the chief support of Roman Catholicism, were all used in the endeavor to propagate the doctrines of the Society of the Illuminati. Taking the livery of Free Masonry, subverting it and using its system of signs, passwords and grips, the Society of the Illuminati spread throughout Germany and France. The French atheist, Voltaire, was one of its chief exponents; and the French Revolution which was founded upon atheism, was its fruit. It succeeded for a time in expelling the priestcraft from France; but being born of Roman Catholicism, in the words of Scripture, it returned like the dog to its vomit; and today we see the French Republic united to the Vatican by a new Concordat which the pope effected since the late War.

The Illuminati found its way to America, and its activities gave great concern and caused much trouble to the founders of the American Republic. Thomas Paine, the atheist of that period, who wrote The Age of Reason, was its chief exponent. Paine was the avowed enemy of Washington, of the American Republic and of all who had part in the founding of this Christian Nation, the United State of America. The chief tenet of The Illuminati was what they termed Deism; and they fastened this belief on all the founders of the American Republic. Paine sputtered out his atheistical poison until he became the most notorious character of that period. Later, he went to France, apparently for the purpose of increasing his atheistical stores; but he was thrown into a French prison where, tormented by his own curses which he heaped upon Washington and the American government, he died.

As I informed my air audience two weeks ago, a Society was organized in the City of New York, just after the Revolution, on the foundation of the Society of the Illuminati, as founded by Weishaupt. Its Constitution was almost identical with that of the European Illuminati. Its main purpose, according to the first provision of its Constitution was to overthrow religion and government. It had the strong support of Mr. de Witt Clinton, the nephew of the Roman Catholic governor of the State of New York. Its chief adviser was a

Jesuit priest, who afterwards founded similar societies in Baltimore and Philadelphia. It gave much concern to the fathers of the Nation and caused a great deal of trouble throughout New England. In fact, so severely were its machinations felt in the Nation, that President Adams proclaimed a day of prayer and fasting--May 8, 1798--that the Nation might lift its heart to God, to preserve it from the pernicious activities of certain evil forces which were at work to destroy the Nation.

Both the Illuminati and its progenitor, Jesuitism or Roman Catholicism, are in evidence today in the world. The various manifestations of Socialism, Communism, or Bolshevism, are the direct descendants of Illuminatism, and like it, they take refuge behind the mask of a false Free Masonry. The awful effects of Jesuitism, which is mental hypnotism or popery, the exact opposite of Christ and his sublime, divine teaching, are seen in the mental darkness and confusion which exist among the peoples of the world, the ignorance, poverty, crime, and disease, with its train of sorrow and death. The effects of Illuminatism or Bolshevism, the offspring of Jesuitism, are seen in the growing menace of atheism among our young people, and the wave of self-destruction which is sweeping, not only America, but all the world. While floods and tornadoes, earthquakes, fires, and pestilences appear, in these latter days, with amazing frequency and violence; while crime stalks through the land and our cities have become veritable arsenals and battle-fields with armored cars flying through the streets, carrying money and armed guards prepared to resist with rifles, anticipated attempts of armed bandits to steal it; while Roman Catholicism, upheld and supported by its strong arm of Jesuitism, and its military arm of the Knights of Columbus, arrogantly assumes to itself, even in its name, universal dominion, and the pope blasphemously arrogates to himself the place of God and of Christ on earth, while Bolshevism, both the ally and the enemy of popery, loudly proclaims its atheism and that there is no god; while the clergy of all denominations not only fail to emulate the works of Christ Jesus, but make no effort to learn how to do them, continue in the footsteps of papal priests, practicing the dead rites of an ecclesiastical scholasticism, which today has become an anachronism, and should be and shall be cast out; it is small wonder that our young people, who should be the foundation of the coming glory of the American Federal Republic in this century of its full spiritual stature, turn aside from the contemplation of God and of Christ and allow themselves to become the easy prey of scheming men, who seek to thrust God and His Christ out of God's universe.

As an American and a Christian, I say to Charles Smith, the so-called President of the Society for the Advancement of Atheism, otherwise known as "Damned Souls," and to Freeman Hopwood, the so-called Secretary of this same Society, that there is a God, the only Creator of man and the universe,

eternal Life and Love, infinite Mind, Life, Truth, Love, Spirit, Soul, Principle, the only Parent of spiritual man, and there is no other man. I say to Charles Smith and to Freeman Hopwood, in the name of the ever-present Christ, that Atheism has no place in America, for Christ, the eternal Son of God, rules America. "And the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, the Prince of Peace." I say to Smith and to Hopwood awake and arise from the dead, and Christ shall give you light; or else, if you persist in resisting the Son of God, the eternal Christ, hear his judgment, "Depart from me." America belongs to God and to His Christ, and the man of sin has neither the authority nor the power to lead the young people of this Christian Nation into a denial of Him, whom to know aright is life eternal.

I say to Jesuitism and to Roman Catholicism, which it upholds, which teach that Christ has left the earth, and that the pope of Rome, a mortal who sits upon a man-made throne on the Tiber, is in the place of God and of His Christ; I say to Jesuitism and to popery which seek to convert America into a papal state; I say to Jesuitism and popery which constantly send out into the atmosphere of our free America, the hypnotic suggestions of evil in the form of sin, disease, poverty, ignorance, and death; I say to Jesuitism and popery, with all its priestcraft, You have nothing in Christ, you do not belong to America, nor in the Western Hemisphere. You are the dragon which is at war with Christ and the battle is in the air, the Battle of Armageddon, when Christ will appear the second time and the prophecy of John the Revelator will be fulfilled.

And there was war in heaven. Michael and his angels fought against the dragon,

And the dragon fought, and his angels, and prevailed not, neither was their place found any more in heaven. (Revelation xii.)

I say to scholastic theology, the clergy of all denominations; awake and do the works of Christ, heal the sick, cleanse the sinner; raise the dead; or else take the rebuke of Christ Jesus:

I would that thou wert either cold or hot; but because thou art neither cold nor hot, but lukewarm, I will spew thee out of my mouth. (Revelation.)

Let the Nation awake and prepare for the second appearing of Christ, which is imminent. Men say, We have had floods and tornadoes and disasters and pestilences ever since the world began; they have been from the days of the fathers. Yet our philanthropists, both big and little, pour out their

money, and our men of science, their knowledge, in a vain effort to prevent the floods, or to lessen their toll of human life and treasure. Jesus plainly told his disciples:

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth, let him understand:

But pray ye that your flight be not in the winter, neither on the sabbath day:

For then shall be great tribulation, such as was not since the beginning of the world of this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened.

Then, if any man shall say unto you, Lo, here is Christ, or, There; believe it not.

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; in-somuch that if it were possible, they shall deceive the very elect. . .

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. (Matthew xxiv.)

There is today no excuse for anyone to say that there is no God, neither for anyone to acknowledge a mortal man as God, or as God's stead, or Christ's stead, on the earth; neither is there any excuse for the clergy of our scholastic churches to fail to emulate Christ Jesus in his mighty works, or to excuse themselves by saying, that Jesus did them by some supernatural power with which God endowed him, to the exclusion of ordinary men. These works of healing the sick, cleansing the sinner, and raising the dead, have been performed in Christian Science for more than half a century. Mary Baker Eddy discovered Christian Science in the year 1866, and founded it as a permanent system of religion and therapeutics on this planet, to the exclusion of all other so-called systems of healing and scholasticism. For seventeen years, Augusta E. Stetson, C.S.D., Mrs. Eddy's Student, has proclaimed to all the world that Mary Baker Eddy never died, and that she will reappear in proof of her teaching that There is no death. Mrs. Stetson has unflinchingly held the fort of Christian Science during these years of calumny, persecution, and crucifixion, in the firm conviction that her great Leader, Mary Baker Eddy, will not

fail her, but that she will reappear victor over so-called death and the tomb--a concrete and steel casing placed twelve feet underground, or twice the usual depth,--in confirmation of her last words, "God is my Life." Since God never dies, but is eternal Life, the Author and Source of all life, Mrs. Eddy's statement, which she wrote upon a piece of paper, "God is my Life," plainly means that Mary Baker Eddy lives, because she lives in God, and she will demonstrate this mighty truth just as Christ Jesus did two thousand years ago by appearing to her true followers and to all who have spiritual eyes to behold her. She will prove that "Death is the illusion," and that "Life is real." (Mary Baker Eddy.) All of this, and infinitely more than this, Mrs. Stetson has freely published throughout the length and breadth of America, and indeed to the uttermost parts of the earth through her books, which have been bestowed freely upon public libraries and individuals in almost every country of the world. Today, Augusta E. Stetson, C.S.D., proclaims from her pulpit of the air the great truths of Christ Science, and calls to a sleeping world to awake and prepare for the on-coming Christ, who will soon reappear.

It is too late in this twentieth century for pigmy men to shout, "There is no God." It is too late in these last days when Christ is soon to "come again, even as ye have seen him go," for popes and priests to declare, that a mere man is God, or is Christ, on the earth. It is too late in this latter age, when the healing works of Christ Jesus are freely repeated, under the very eyes of the people, for scholastics to weakly assert that the healing power was bestowed only upon a supernatural Christ, and is not applicable in our day; it is too late for our college presidents and teachers to lead our young men and women into dry-as-dust and atheistical realms of material knowledge, and even into paths of open sin, and the flouting of our laws, as at least one well-known college president almost within range of my natural voice essays to do--when the science of Christ is an open book to this generation, and all, as Christ Jesus said, "may know thee, the only true God, and Jesus Christ, whom thou hast sent."

There is a God, the great I AM, the Author and Creator of the universe and man in His image, eternal Mind, Life, Truth, Love, Principle, the only Source of being. Just as Galileo discovered the truth about the rotation of the earth around the sun, and uncovered the error in regard to it, so Mary Baker Eddy has in these last days proclaimed the truth about God and man in His image and likeness. In inspired language, she has proclaimed that we live in a mental, spiritual universe, and that every object is a mental phenomenon. She has reduced matter--flesh, blood and bones--to a belief merely, which must be dissolved to the human consciousness and is unknown to God. In fulfilment of the first, the primal prophecy in holy Scrip-

ture, she, the woman, has put her heel on the head of the serpent, lust, and will crush out its seeming life, and free the nations which St. John in his Revelation says have all been deceived by the dragon.

I close with the following quotation from Augusta E. Stetson, C.S.D.:

There is a problem before the world that has never been solved. The Bible has been a sealed book. Mrs. Eddy has opened this seal and given to the world the Key to the hidden treasures of the Word of God, and man's unity with his Maker. She has unmasked the forces of so-called evil which compose the carnal mind, namely, belief of life in matter, which is so-called sin, fear, malice, hatred, revenge, envy, hypocrisy, etc., that have deceived the whole world. With the power of the Word of God (our spiritual consciousness), we are freeing ourselves and humanity from these false forces and are teaching the Truth which sets free from sin, sickness, and death. The human contest is for spiritual dominion which God has given to the Christ-man. The materially minded do not comprehend spiritual facts. Paul says: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Corinthians, ii., 14.)

The conflict will not cease until victory rests on the side of immutable Truth. Man is immortal. Mortal man is a myth, which will disappear when man awakes to the truth of his being--that he is not material, but spiritual, an emanation of divine Mind. For this mental Messiah I am contending. (Reminiscences, Sermons and Correspondence, pp. 642, 647, 648.) By Augusta E. Stetson, C.S.D.)

Address delivered by James P.E. Hyndman from Station WHAP,
New York City, on Wednesday, May 25, 1927
Subject:

THE KING OF KINGS

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is and which was and which is to come; and from the seven spirits which are before his throne;

And from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood,

And hath made us kings and priests unto God and His Father; to him be glory and dominion for ever and ever. Amen.

Behold, he cometh with clouds; and every eye shall see him and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen. (Revelation 1., 4-7.)

"Prayer and Healing."

The article of Professor T--, having the above caption, published in Zion's Herald, December third, came not to my notice until January ninth. . .

The Professor states that God cannot save the soul without compliance to ordained conditions. But, we ask, have those conditions named in Genesis been perpetuated in the multiplication of mankind? And, are the conditions of salvation mental or physical; are they bodily penance and torture, or repentance and reform, which are the action of mind?

He asks, "Has the law been abrogated that demands the employment of visible agencies for specific ends?"

Will he accept my reply as derived from the life and teachings of Jesus?--who annulled the so-called laws of matter by the higher law of Spirit, causing him to walk the wave, turn the water into wine, make the blind see, the deaf to hear, the lame to walk, and the dead to be raised without matter--agencies. And he did this for man's example; not to teach himself but others the way of healing and salvation. He said, "And other sheep I have which are not of this fold."

The teachings and demonstration of Jesus were for all peoples and for all time; not for a privileged class or a restricted period, but for as many as should believe in him. (Miscellaneous Writings, p. 244.)

Jesus had no vices to deter his followers from walking with him. He was loving, sincere and true. Never in the history of his earth-life was there aught found against him. His was a life of blessing in all that land of Galilee; and yet, incredible as it may appear to this age, he was persecuted and reviled for opening the eyes of the blind, for healing the sick, and raising the dead. Not only was he denounced but the people sought to kill him, because his methods and teaching were contrary to theirs. He utilized spiritual thought-force or mental therapeutics. They employed material methods, drugs and hygiene. They declared that he stirred up seditions; that he blasphemed by calling God his Father and by healing on the Sabbath day. . .

The experiences of Christ Jesus are being repeated in this, his second manifestation, and though the opposition to him at his second appearing is less material in its phenomena, it is none the less cruel in its mental assassination, its hatred of the Messiah and Christ's disciples. (Sermons and Other Writings on Christian Science, pp. 345, 346, 352. By Augusta E. Stetson, C.S.D.)

I have spoken twice on the remarkable film now being presented at the Gaiety Theatre, 46th Street and Broadway, New York City, entitled, "THE KING OF KINGS." The scenario for this film was written by Jeanie Macpherson, and the Picture was produced by Mr. Cecil de Mille. The part of Christ Jesus was taken by Mr. H.B. Warner. My first paper was a description of the Picture in plain and simple language, with fidelity to the intent and purpose of the portrayal. The second paper was a spiritual interpretation of the work of Miss Macpherson and Mr. de Mille, and of Mr. Warner's representation of the Christ, considering the Picture as a whole.

This paper will take up one of the special phases of the film portrayal, namely, the raising of Lazarus, which made a deep impression upon those who saw it.

The story of the raising of Lazarus from the dead is told by St. John, in the eleventh chapter of his Gospel. This account is exclusive, none of the other Gospel writers having recorded this miracle; indeed, none of them, except John, made

any mention of Lazarus.

Lazarus and his sisters, Mary and Martha, lived at a place called Bethany, not far from Jerusalem. Lazarus was employed as an amanuensis to the scribes, and his work was to copy the parchments of the Scriptures. His sister Martha was a thrifty housewife; and it is said that she made, with her own hands, the seamless robe which Jesus wore.* Mary was of a contemplative nature and she sat much at the feet of Jesus, listening to the words of the eternal life as they fell from the lips of "him who spake as never man spake." On one occasion, Martha intreated Jesus to bid Mary assist her in serving but Jesus answered, "Martha, thou art troubled about many things; but Mary hath chosen that better part, which shall not be taken from her." It was this family, with whom Jesus was often an honored and loved guest.

Jesus had gone to the place beyond Jordan, where John at first baptized, and there he abode. Many came to him and he healed them, and the people said, "John did no miracle; but all things that John spake of this man are true."

The account of Lazarus' sickness begins:

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister, Martha.

It was that Mary which anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick.

Therefore his sisters sent unto him, saying, Lord, behold he whom thou lovest is sick. (John xi., 1-3.)

The account continues that when Jesus heard that saying, he abode still in the same place where he was. He said to his disciples after two days, Let us go to Judaea again. The disciples knew that the Jews had sought to stone him and they tried to dissuade him from returning to Jerusalem. But Jesus replied, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth because there is no light in him."

Then he told them, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep."

Jesus knew that Lazarus was dead, according to the general thought of mankind; but he employed the term "sleep" as expressing his own spiritual understanding of man's true origin, and the immutable fact of the immortality of man, as a

* From Ingraham's Prince of the House of David.

child of God, which Mary Baker Eddy avers can never be invaded, any more than the rhythm of the universe. It will be recalled that when Jesus was asked by Jairus, the ruler of the synagogue, to raise his little daughter, he said to those about him, "Give place: for the maid is not dead, but sleepeth." They laughed him to scorn but when he had put them forth, he took the maid by the hand, and she arose.

Here, I quote from the words of Mary Baker Eddy, the Discoverer and Founder of Christian Science. Mrs. Eddy writes in the chapter on "Christian Science versus Spiritualism," in her book, Science and Health with Key to the Scriptures, p. 75:

Jesus said of Lazarus: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it.

Mrs. Eddy continues:

When you can waken yourself or others out of the belief that all must die, you can then exercise Jesus' spiritual power to reproduce the presence of those who have thought they died,--but not otherwise.

The beautiful presentation of the raising of Lazarus, as given to us in the Picture, "THE KING OF KINGS," is marvellously faithful in spirit, as well as in the accuracy of the seemingly physical surroundings, to the portentous incident as recorded in the Gospel of John. Martha said to Jesus Christ, "Lord, if thou hadst been here, my brother had not died." Jesus said to her, "Thy brother shall rise again." Martha saith unto him, "I know that he shall rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." When Jesus saw the Jews weeping he groaned and was troubled in spirit, and he asked, "Where have ye laid him?" They said unto him, Lord, come and see. Jesus wept. Then the Jews said, Behold, how he loved him, and they questioned whether this man, who had opened the eyes of the blind, could not have caused that Lazarus should not have died.

Jesus said, Take ye away the stone. Martha answered, Lord, by this time he stinketh, for he hath been dead four days. Then Jesus said to her, Said I not unto thee, that if

thou wouldest believe, thou shouldest see the glory of God?"

This was a very impressive scene. The long, low Oriental cave with its narrow entrance was partly filled with the people who had entered with Jesus, including Mary and Martha, and one or two of the disciples, with little Mark who later wrote the Gospel bearing his name. The intenseness of their feelings and their yearning expectancy were plainly depicted on their faces, and in their attitudes. Strong hands removed the heavy stone covering from the stone casket and exposed the body of a man, wrapped in graveclothes and sheets with a napkin wound round about his face. Jesus said, in a loud voice, Lazarus, Come forth! Immediately, the hands began to move, slowly casting off the winding sheets, while the spectators shrank towards the cave's entrance, except Mary and Martha who remained with Jesus. Jesus said, Loose him and let him go. Martha, her fear not quite dissipated, approached the bier on which Lazarus was now seated, having raised himself to this posture. She began to unwind the napkin about his face and when his eyes were uncovered, he raised his hand and tore the remaining bandages from his mouth. Then, bewilderingly, he looked about him, and at his own body, still somewhat enveloped in graveclothes. Then, with a startled look of recognition, he threw himself into his sister's arms.

Jesus had struck at death; and death struck back at him. It is most significant that the record of this marvellous incident closes with the recounting of the purpose of Caiaphas, the high priest, to put Jesus to death, because of his raising of Lazarus from the dead.

Then gathered the chief priests and the Pharisees a council, and said, "What do we? for this man doeth many miracles.

If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation:

And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

And this spake he not of himself; but being high priest that year he prophesied that Jesus should die for the people.

Then from that day forth they took counsel together for to put him to death. (John xi., 47-51, 53.)

Note the emphasis which this whole incident places upon the unreality of death, and Christ Jesus' abhorrence of death; also the spiritual confidence which he possessed that he was Master of death, not only for himself but for those who should "believe" on him, that is, spiritually understand and follow him in his demonstration. He said to Martha:

I am the resurrection and the life: He that believeth on me, though he were dead, yet shall he live:

And whosoever liveth and believeth on me shall never die. (John xi., 25, 26.)

Jesus challenged the high priest, when the latter questioned him, as to his right to drive the money changers from the Temple, "By what authority doest thou these things?" Jesus said, "Destroy this temple," (meaning his body) "and in three days I will raise it up." (John ii., 19.)

Jesus knew that true spiritual teaching implies the destruction of death. Not only are there accounts of the raising of the dead in the Old Testament, but there are many passages which plainly indicate that death is contrary to the Will of God. I quote one such passage:

Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem.

Because ye have said, We have made a covenant with death, and with hell are we at agreement; . .

Therefore thus saith the Lord God, Behold, I lay in Zion a stone, a tried stone, a precious corner stone, a sure foundation. . .

And your covenant with death shall be disannulled, and your agreement with hell shall not stand. (Isaiah xxviii., 14-17.)

Paul writes:

He must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death. .

O death, where is thy sting? O grave, where is thy victory? . .

The King of Kings, Wednesday, May 25, 1927, JPEH

Thanks be to God which giveth us the victory through our Lord Jesus Christ. (I Corinthians xv., 25, 26, 55, 56.)

One further quotation from John's Gospel to show that Jesus' constant thought was the responsibility laid upon him to destroy the power of death, and his ability to accomplish this giant task.

Therefore doth my Father love me, because I lay down my life that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father. (John x., 17-19.)

The marvellous pictorial portrayal of the life of Christ Jesus, which Mr. de Mille has given to the people of New York City shows the overcoming of death, by Christ Jesus, on two occasions--when he raised Lazarus from the dead, and in his own resurrection from the tomb. This is a severe indictment upon the churches of all denominations which have upon their walls signs announcing the name of the official undertaker of the church. It is a severe indictment of the clergy who instead of exhorting the people to begin to learn how to overcome death, teach that death is the gateway to heaven, instead of what Paul bluntly calls it, the wages of sin.

The responsibility for overcoming death is as imperative today, as it was in Jesus' day, at the first appearing of Christ. Therefore, the ability to destroy death is as available now as then, dependent only upon the understanding of God and His Christ; and it must be had eventually by all since there is no death. Mary Baker Eddy writes in Unity of Good, page 55, "Jesus accepted the one fact whereby alone the rule of Life can be demonstrated,--namely that there is no death. . . Thus the absolute unreality of sin, sickness and death were revealed,-- a revelation that beams on mortal sense as the midnight sun shines over the Polar Sea."

Augusta E. Stetson, C.S.D., the Student of Mary Baker Eddy and my teacher, has consistently maintained throughout the seventeen years since the great Leader of Christian Science, Mary Baker Eddy, passed beyond mortal vision, that her Leader, Mary Baker Eddy, never died, and that she will reappear in confirmation and demonstration of her own teaching, that there is no death. Mrs. Stetson bases her conviction and gives as her authority for proclaiming this conviction the Scientific Statement of being, as found in Science and Health, by Mary Baker Eddy (page 468), and upon the entire writings of Mrs. Eddy, as well as her marvellous life and the inspiration which ever flowed from her spiritual individuality. I close with a quotation from Sermons and Other Writings on Christian Science,

The King of Kings, Wednesday, May 25, 1927, JPEH

page 327, by Augusta E. Stetson, C.S.D.

The Truth that Jesus taught and demonstrated sets mortals free from the bondage of sin and death. Mary Baker Eddy discerned the Science of eternal being, in the teaching and demonstrations of Christ Jesus, which resulted in his victory over sin and death. As Christ Jesus demonstrated his teaching in his triumph over the claim of death, so will Mary Baker Eddy prove the power of the Christ-mind in demonstration of her divine individuality. Paul said, "Unto them that look for him (the ideal man) shall he appear the second time." (Hebrews 11., 15.). . . God and man is one and inseparable; therefore man is immortal. (Augusta E. Stetson, C.S.D.)

Pro-74P
GEY

MAY 26 1927

Mr. James P. B. Hyndman,
880 St. Nicholas Avenue,
New York, New York.

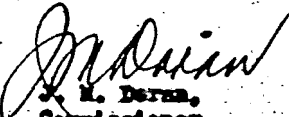
Sirs:

Receipt is acknowledged of your letter of May 23, 1927, which refers to the manufacture and sale of products containing alcohol under the National Prohibition Act, with special reference to the product known as "Renault Wine Tonic" manufactured by L. N. Renault & Sons, Inc., of Egg Harbor City, New Jersey.

I beg to inform you that the National Prohibition Act, in Section IV of Title II, permits the manufacture of six classes of alcoholic products under certain conditions. As to the content of alcohol, it is stipulated that the product must contain no more than is necessary for the extraction and solution of the ingredients contained therein and the preservation of the product.

The article to which you have referred has been examined chemically and found to comply with the provisions of Section IV of Title II of the Act, and may, therefore, be sold without a permit as long as it is not offered for sale as a beverage, or under conditions from which it could be assumed that it is being used for beverage purposes.

Respectfully,


J. M. Derran,
Commissioner.

Address delivered by James P.B.Hyndman, from Station WHAP,
New York City, on Thursday, June 2, 1927, on Christian Science
Subject:

GOD

In the beginning God created the heaven and the earth. . .

And God said, Let there be light: and there was light. . .

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him. (Genesis I., 1,3,25,26.)

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was Life, and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not. (John 1., 1-5.)

When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard.

The first school of Christian Science Mind-healing was started by the author with only one student in Lynn, Massachusetts, about the year 1867. In 1881 she opened the Massachusetts Metaphysical College in Boston under the seal of the Commonwealth, a law relative to colleges having been passed, which enabled her to get this institution chartered for medical purposes. No charters were granted to Christian Scientists for such institutions after 1883, and up to that date hers was the only college of this character which had been established in the United States where Christian Science was first introduced.

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In the spirit of Christ's charity,--as one who "hopeth all things endureth all things," and is joyful to bear consolation to the sorrowing and healing to the sick,--she commits these pages to honest seekers for Truth. (Science and Health, by Mary Baker Eddy: Preface.)

Wisdom puts forth her voice today; "Unto you, O men, I call. . . O ye simple, understand wisdom." I am Truth, I am Mind. "For wisdom is better than rubies. . . By me kings reign. . . Riches and honour are with me; yea, durable riches and righteousness. . . That I may cause those that love me to inherit substance; and I will fill their treasures." The understanding of the supremacy of Mind, and the allness of God, is wisdom. It is understanding to know and realize that matter has no life, substance, nor intelligence, and that a false sense which is expressed in seeming sin is illusion, sickness and death. Let us choose Mind and permit God to govern our thought. Let us accept the riches of His universe as a sequence, thanking Him for His loving protection and manifold blessings. Let us praise Him, as the lilies of the field praise Him and as the heavens and earth declare His goodness. . .

Wisdom uncovers error. Christian Scientists are expelling mental enemies from human thought and are barring their mental doors against the subtle claims of evil. Wisdom is condemning this generation and is revealing the hidden mysteries of God. Truth is uncovering error and showing its illusion. (Sermons and Other Writings on Christian Science, pp. 293, 294) By Augusta E. Stetson, C.S.D.

There have been articles in recent issues of the world's Work on the subject of Atheism. Controversial correspondence also has appeared in the daily press of New York City, between officers of The Society for the Advancement of Atheism, Inc., and Christians.

God is wholly and finally revealed in Christian Science, as divine, infinite Principle, the only Creator of the universe and man, eternal Life and Love. God is Spirit, according to the teaching of Christ Jesus, "and they that worship him must worship him in spirit and in truth." (John iv., 24.) God is the beginning or Source of all things, since "all things were made by him, and without him was not anything made that was made." (John i.)

God is the Principle of all existence. God is infinite

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Mind; in Him dwelleth the universe and man. God is infinite Good, and all that He created is like Himself, good. God is omnipotent, omniscient, omnipresent. God is All, and there is none beside Him.

Man is God's idea or likeness. In the first chapter of Genesis, the 26th verse, just quoted, we are told that God created man in His own image, in the image of God created He him. "Therefore," writes Mrs. Edgý, "man is not material; he is spiritual." (Science and Health, p.468.)

David sang;

When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained;

What is man, that thou are Mind full of him! . .

For thou hast made him a little lower than God, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou has put all things under his feet. (Psalm viii., 1-6.)

God fills all space; as David sings, "The heavens declare the glory of God, and the firmament showeth His handiwork." Therefore, man, in God's image--spiritual man--fills all space, since God is All, and man in His image--spiritual man--is universal and immortal.

God is not seen except through man, His idea, even as the principle of mathematics is not seen except in its demonstration. Man, spiritual man (and all men in their reality are spiritual, since God, Spirit, is the only Creator of man, and there is no other creator nor creation) spiritual man is the evidence that God is, that God exists. God revealed Himself to Moses as "I AM THAT I AM."

Christ Jesus said to the Jews;

This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. (John xvii.)

Since God is the Principle of the universe, including man, it is impossible, in reality, in truth, not to know Him. Jesus, perceiving this said, as we have just quoted:

If I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying.

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All that exists, in its reality, is God's reflection, since God is the Principle of all existence. Nothing exists without Him; hence all creation is spiritual, and eternal. It follows that not to know God is an impossibility. The wise man in his wisdom knoweth God, since God is the Source of wisdom, the spring of man's consciousness, the origin of man's life. Hence, he that denies God is not a wise man, but a fool, since he thus repudiates his own existence, in denying its Source.

The fool hath said in his heart, There is no God. (Psalm liii., 1.)

Here we leave abstract reasoning for the present and address ourselves to the concrete declarations of wise men (prophets) in all ages, who have expressed their highest conception of God through spiritual understanding of His being.

MOSES. In the beginning God created the heaven and the earth. . .

And God said, Let there be light; and there was light.

So God created man in his own image, in the image of God created he him. (Genesis 1.)

Thou shalt have no other gods before me. (Exodus xx., 3.)

ISAIAH. I am the Lord, and there is none else, there is no God beside me. . .

For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain; he formed it to be inhabited: I am the Lord, and there is none else. (Isaiah xlv.)

JOB. Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

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Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

When the morning stars sang together, and all the sons of God shouted for joy? (Job xxxviii., 1-7.)

HABAKKUK. For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. (Habakkuk ii., 14.)

CHRIST JESUS. God is Spirit: and they that worship him must worship him in spirit and in truth. (John iv., 24.)

Call no man your father upon the earth; for one is your Father, which is in heaven. (Matthew xxiii., 9.)

I ascend unto my Father, and your Father; and to my God, and your God. (John xx., 17.)

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. (John xiv., 2.)

MARY BAKER EDDY. Question.--What is God? Answer.--God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love. . .

Q. Is there more than one God or Principle?

A. There is not. Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe. Omni is adopted from the Latin adjective signifying all. Hence God combines all-power or potency, all-science or true knowledge, all-presence. The varied manifestations of Christian Science indicate Mind, never matter and have one Principle. (Science and Health, pp. 465, 466.)

Since God can be seen only in His idea, spiritual man, and never as abstract Principle, we see, understand and love God only in proportion as we see and love His idea, as expressed and evident in spiritual man. Thus, a skilled musician discerns harmony, melody and rhythm in the principle of music; and by his knowledge and understanding of this principle, he reveals the "music of the spheres," a work which to one unskilled or without knowledge in the fundamentals of music, is impossible. I have in mind a great conductor, who by his marvellous knowledge of music, his great love for it, his long training and his consecration, added to his natural talent, has brought forth within the past decade a series of ten concerts, through the medium of a chorus composed almost wholly of persons who had little or no understanding of music before they became members of this chorus. The outstanding works of the great masters were rendered--Haydn's Creation and Handel's Messiah,

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and others--with a skill and spirit that elicited the highest praise from eminent musicians who attended these concerts. If one were to tell such a man that there is no principle of music, he would be either amazed or else he would dismiss the remark as the meaningless prattle of a fool. This conductor lives in an atmosphere of music,--the highest form of music, which is the spiritual. While he is humble enough to admit that the principle of music is practically infinite, and he has but touched the hem of its garment, yet his work, in training others to bring forth the sweet sounds of harmony and melody, with all the finer shades of rhythmic and tonal color, that go straight to the heart,--his work proves that he possesses a very definite and large understanding of the principle of music, which to him is a marvellous reality, though to a mind unmusical, this principle is as though it did not exist.

Mary Baker Eddy has clearly taught that "Spirit is infinite, therefore Spirit is all. 'There is no matter.'" (Miscellany, p. 357.) Therefore, since God is Spirit, and God is All, matter, or flesh, is nothing and man--all men in their reality--is spiritual and not material. Hence man--spiritual man--is immortal, since Spirit is eternal. Jesus was well aware of this mighty spiritual fact, and he undertook its proof, although he was forced to meet the barbaric antagonism and opposition of his enemies, who could not perceive his spiritual selfhood nor comprehend his objective, or goal. What he met on the cross was, not death, but the concentrated opposition of the world; yet he must go through the ordeal of that which was called death, in order to show his power over its illusion. This God-like man, Christ Jesus, proved that God is Life, eternal Life and that man, the reflection image and likeness of God, is immortal, since his Source, Creator, or origin, is eternal Life and Love.

The Society for the Advancement of Atheism, Inc., recently incorporated in New York State, loudly proclaims, through its officers that "There is no God." With a large flourish of trumpets, this blasphemous association sets out to destroy (if that were possible) the worship of God in America, to thrust the Holy Bible out of our schools, our law courts and our government, and in general to play the role of the iconoclast against all things spiritual. This is the direct and natural fruit of Roman Catholicism, or Jesuitism, the first society which openly proclaimed atheism as its leading tenet, having been founded by a Jesuit professor of Canon Law in Germany--Adam Weishaupt--in 1775. The movement assumed the role of Free-Masonry, just as the wolf attempted to deceive Little Red Riding Hood by dressing itself as her grandmother; and it spread over Europe, including Britain and in America--that is in the thirteen

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States of the new-formed Union. It was wholly atheistic, anti-Christian, and subversive of all law, government and morals, and was recognized by the early patriots and fathers as a serious menace to the well-being of the new Republic. The doctrines of Roman Catholicism and of Jesuitism, which supports it, deny and blaspheme the Name of God, by proclaiming a mortal man as having the place of God, or as God Himself, upon the earth. The title given to this so-called god-man is pope, or universal Father, a name applicable to God alone, who is the Principle or Father-Mother of all created things. Again, Roman Catholicism, or Jesuitism, profanes and desecrates the name and person of Christ Jesus by assuming to put him to death, in actual flesh, in the ceremony of the mass, the priest being given supposed power under the authority of the papacy, to turn the wafer into the body, and the wine into the blood of Jesus, in order that Jesus may be again crucified at the hands of the priest for the sins of the people. Such heinous blasphemy and subversion of the pure teaching of Christ can seem to be possible only by mental hypnotism, as practiced by the Jesuits, who, through the weapon of fear, compel their followers to acquiesce in their blasphemy.

At the Council of Chieri, near Turin, in 1825, the assembled Jesuit Fathers laid down a Secret Plan which embodied the following leading points:

1. World dominion.
2. Universal Revolution.
3. Nourish antipathy of the lower to the upper classes.
4. Sow discontent amongst the working classes, representing the rich as their enemies

Concluding thus: "Let us be vigilant, that no one suspects our design. Let everyone be persuaded while consecrating to us his labor, his gold, or his talents, that he is employing them in his own interests. Let us prefer a secret war. Let us shun too much light. Let our individuality be effaced. Let us be, as much as possible, not men but ideas."

Mrs. Eddy has the following to say of Adam, in which she touches upon atheism:

The name Adam represents the false supposition that life is not eternal, but has beginning and end; that the infinite enters the finite, that intelligence passes into non-intelligence, and that soul dwells in material sense; that immortal Mind results in matter, and matter in mortal mind; that the one God and creator entered what He created, and then disappeared in the atheism of matter. (Science and

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Health, p. 580.

Mortals, created from matter, or dust, flesh, blood and bones, worship the figments of their own imagining; and inasmuch as God, Spirit, is not to be found in matter, or flesh, mortals either worship a human god, created from among themselves--which is popery and is the curse of this world--or else, fleeing this, they blasphemously proclaim that there is no God, because He, God, Spirit, is unrecognizable in their range of mortal or fleshly thought. In either case, their doom is certain for they must, in some way, and through some path, awake from their false dream and learn that God is the great and eternal Principle of all existence, eternal Life and Love, and that man in God's image is immortal. The second appearing of Christ, the eternal Son of God, is imminent. He will appear in the air to prove, first, that the real universe including man, is spiritual, made in the image and likeness or reflection of God, and secondly, that there is no death, but only Life.

We have just witnessed a marvellous symbol of the appearing of the Christ-man, a significant sign of the nearness of the coming of the Christ, in the trans-oceanic flight of Captain Charles A. Lindbergh's flight, and its significance, to the New York Evening Post.

Colonel Lindbergh's Reception

Editor New York Evening Post:

The marked contrast between the reception given to Colonel Charles A. Lindbergh, in Washington and the reception given to him here in New York City, is most noticeable.

I was in Washington with a friend during Colonel Lindbergh's entire stay in that City. We witnessed the parade from a particular point of vantage. We attended some of the functions given in Colonel Lindbergh's honor, and had the pleasure of meeting the Colonel at the Anacosta Aviation Field on Sunday afternoon. We had every opportunity to observe, in detail, the preparations which were made, to give Colonel Lindbergh a suitable, dignified, and American reception, in our Capitol City; and from the time of his arrival in Washington, until he left that City on Monday morning, everything was done "decently and in order." Every move that Colonel Lindbergh and his mother made, under the wise guidance of President Coolidge, was above reproach.

The crowds in the streets through which the automobiles carrying the President and Colonel Lindbergh and his mother passed, were not boisterous and noisy but respectful, and those

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that gathered in front of the temporary White House behaved with the utmost decorum, simply waving their hats and handkerchiefs, and cheering, not shouting. The streets were not littered with "confetti" and torn newspapers, but were remarkably clean; and the entire City of Washington gave us the impression, which we expressed, of an enthusiastic yet quiet and orderly welcome, such as would have done honor to George Washington himself.

As I say, the contrast between that reception and the one given to the Colonel here in New York City was marked. Downtown, the streets were a litter of paper and rubbish; and the press well described the welcome as "equalling in noise and confusion the Democratic Convention in Madison Square Garden in 1924." The entire reception took the form of a vulgar political campaign, with the usual bald touch of ecclesiasticism and priestcraft thrown in. The manifest insincerity of the encomiums bestowed upon this boy showed itself in the cheap political color which the speeches betrayed, and which deceived no one. One redeeming touch—I wish there were more than one--was Dr. Finley's speech, in which he compared the exploit of this modern Viking with that of his great ancestor, Leif Ericson, who discovered America in the year 1000. Yet the parallelism is but too true in both cases; for "Leif the Lucky" was rebuked by his father, Eric the Red, for rescuing a priest at sea; while our Viking airman, also named "Lucky Lindy," left his automobile to shake hands with a Roman Catholic prelate, who has openly declared his antagonism to our fundamental laws, especially against the Eighteenth Amendment.

Tonight, we read that Colonel Lindbergh is to attend a prize fight, under the auspices of the Catholic Brothers, and at midnight, he is to witness a show fitly described as "Follies." "Our fathers' God, to Thee, Author of Liberty," to Thee we pray, that this boy, who has been acclaimed over the entire world as the most shining example of purity and clean living, shall be saved from the debasing influence of a corrupt alien so-called government, in our Chief City of the American Union. As though to add insult to injury, the occupant of the chair of the Governor of New York State had the temerity and audacity to kiss Mrs. Evangeline Lindbergh, Colonel Lindbergh's mother, with a loud smack in public, if the newspaper reports are true. Jesus' indignation impelled him to whip the desecrators of his Father's house out of the Temple, and to say to them, "It is written, My Father's house shall be called the house of prayer; but ye have made it a den of thieves." So we say to the desecrators of our noble City of New York, who know not but to insult our illustrious guests, and to throw the dust of vulgarity and licentiousness in the face

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of the entire American nation, "Depart from our midst."
This is the fiat of God and His Christ, and of those who
are Christ's.

Colonel Lindbergh's schedule calls for a luncheon to-
morrow with the Knights of Columbus--a manifest political
move on the part of the Roman Catholic machine, in their
effort to Romanize America, which effort is hopeless, since
Christ rules America.

A copy of this letter is being sent by special ser-
vice to President Coolidge, also copies to the Supreme
Court of the United States Of America, and to prominent
societies in the country, as well as to the entire New York
City press.