

# **"Then the Full Grain In the Ear"**

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*"The 'still, small voice' of scientific thought reaches  
over continent and ocean to the globe's remotest bound.  
The inaudible voice of Truth is, to the human mind,  
'as when a lion roareth.'"*

— Mary Baker Eddy

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## **CHRISTIAN SCIENCE AND ITS NEWSPAPER**

**T**HE purpose of Christian Science is impartially to bless mankind. It brings the message of an understood available God to every living creature. Can it, then, single out any individual, any community, any nation, to be worthy the special favor of this loving Father? Can the newspaper of the Christian Science movement uphold any group of people as against any other group? Can partizan conviction, however deep or righteous, so color the paper's pages that its appeal would cease to be universal? Published for those who desire it in all lands, recording news honestly and impartially, it cannot consistently keep anything less than the broad view of service to all mankind with special care to offend not at all the humblest or hardest-pressed reader it may have. *The Christian Science Monitor* is an international newspaper — the only one of its kind in the world. It therefore preserves the international spirit. It thinks in terms of the entire universe. It "takes sides" with one thing — right wherever it may be found. And with its message of a larger knowledge of God its cup of cold water must come to the sorely wounded as does the Red Cross service on a field of battle, with no concern as to the place, station, fault or merit of him who needs refreshing.

The purpose of Christian Science is to turn the thought of all mankind from sin and distress to a better knowledge of that law of God which heals sin and distress. Surely it cannot antagonize him whom it would help by entering into discussions as to the right or wrong of conflicting human viewpoints. The spirit of Truth seeks out good wherever it may be found, encourages and upholds and increases it; and, as well, detects evil impartially, and diminishes it for every man in every situation. To uphold the virtues of a man or a nation by no means justifies all that pertains to the man or the nation; to point out an error that is universally to be seen as error, does not condemn the individual or the country. The discrimination between good and evil, the loyalty to one and the rejection of the other, is the work of Christian Science; and where is the person or the kingdom or the republic to whom and to which we cannot be loyal for the one and wherein we cannot detect and reject the other.

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So to speak kindly of rulers or peoples is to manifest the spirit of the Christ; to search out virtues and hold to them in trying times is to be a universal benefactor. For this stands *The Christian Science Monitor*. Strange as it may seem, an inflamed and partizan reader can find in an impartial statement something to disturb him; curiously enough one may see an "anti" spirit and another championship in the same article where only the spirit of tolerance, of suspended judgment, of kind analysis, may prevail. In short, to read *The Christian Science Monitor* understandingly the reader must rise to the point of view which publishes it; to that spirit of true brotherhood which welds men and nations as one and which Mrs. Eddy proclaimed to be a blessing to all mankind.

God's good things are for all men despite their sins and their quarrels. Rain falls alike on the just and on the unjust, declared Christ Jesus. Sunshine and starlight and morning dews, the joy of honest work and the peace of answered prayer, all these things belong impartially to all mankind. So, too, the message of salvation from sin and distress. So, too, the spirit of Christian Science which multiplies good to the least creature or the veriest sinner, and does this most compassionately in the hour of greatest need. All men need God. No individual, no community, no nation, is wholly good or wholly bad, entirely right or entirely wrong. Then surely the Christ teaching which destroys evil and exalts good must, like the sunlight, shine impartially and universally.

If families, neighborhoods or nations fall into mistakes and misunderstandings, Christlikeness takes no personal side, but knits all hearts together in greater love and understanding. So the newspaper which is endeavoring to carry the influence of the Christ Mind into the affairs of men, chronicling the improving beliefs rather than the worst evils, urging the spirit of the beatitudes and cultivating constructive effort everywhere, cannot lend itself to the partizan spirit. And the reader of such a paper must rise out of his partizan viewpoint to the broader grasp of the one great brotherhood if he would read with an understanding and a satisfied heart. God is the Father-Mother of all that lives, Christian Science teaches. So it is in accord with fundamental fact that wherever honest thought cries to God for light — there is prayer and there is answer. In whatever time or place in this period of the world's dismay a man reaches God-ward — there

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is God to help and heal. For this one universal spiritual activity the Christian Science newspaper stands, whatever subjects it may be handling or with whatever news it may be dealing. And he who reads must understand, too, its universality of appeal if he would help its work.

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### "THE CHRISTIAN SCIENCE MONITOR"

REASON is the most active human faculty." So wrote Mrs. Eddy on page 327 of *Science and Health*, and so every thinking human being has conceded from Cornelius Gallus, before the Christian era, down to Bulwer Lytton in the nineteenth century. Because of this every Christian Scientist must comprehend the importance of the periodicals which Mrs. Eddy has placed in their hands. Every thinker, every man of action, has realized something of the influence of newspapers. "I, myself," Disraeli once declared, "am a gentleman of the press," and Napoleon, who, of all men, should have been a judge not likely to err in his estimate of the power of that institution, once exclaimed that there was more danger in a newspaper than a thousand bayonets: indeed, the bayonets quite commonly owe their thrusting power to the press.

In these circumstances it is, perhaps, not remarkable that the world has reached a perception of the fact that *The Christian Science Monitor* is a factor to be reckoned with. If it had not been so, it may be regarded as quite certain that Mrs. Eddy would not have cherished the plan of the inception of the paper for twenty-five years, until the moment came when the realization of her dream reached its maturity. Yet if there is one thing particularly certain it is that the power of the *Monitor*, and power it has, in the Pauline phrase, "to the pulling down of strong holds," is not of the kind of which the human mind usually conceives. That conception is commonly on all fours with the Napoleonic picture. But, in the first issue of this paper, Mrs. Eddy wrote that, "The object of the *Monitor* is to injure no man, but to bless all mankind." There is nothing of the bayonet in this, but there is the battering ram against the Corinthian strongholds, for those strongholds are the fortresses of materiality.

In this very passage of his second letter to the church in Corinth, Paul declared that once the full obedience of the church was secured victory would await its efforts. Six years ago Mrs. Eddy asked the Christian Scientists of the world to subscribe for and read the *Monitor*. Full obedience to that request would have brought the movement something of the success Paul waited for, with hope deferred, in the case of the church in Corinth. It would have shown a unity of purpose which in itself could not

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possibly have been without effect, because it would have exhibited a metaphysical appreciation of Mrs. Eddy's wishes which must have worked out in demonstration of the power of divine Principle. To subscribe for the paper Mrs. Eddy saw would not be sufficient. It would at most be a blind, unintelligent obedience. She desired an obedience reflecting divine intelligence, and so she asked her followers to take the only course, that of reading the *Monitor*, which could produce an intelligent cooperation throughout the movement.

That, perhaps was why, in her message to the *Monitor*, already mentioned, Mrs. Eddy wrote, after referring to the already existing periodicals, "the next I named *Monitor*, to spread undivided the Science that operates unspent." Now there is only one way in which Science can operate unspent. It is in reflecting that divine wisdom, which is infinite, and that reflection must necessarily always manifest itself in pulling down the strongholds of supposititious evil. There is, however, only one claim of evil, and so in whatever degree this claim is lessened, humanity gains, since as Mrs. Eddy writes, on page 206 of *Science and Health*, "In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes, — Spirit, not matter, being the source of supply." It is plain, then, that whatever the *Monitor* does in the way of pulling down strongholds, it does not locally but universally. There is not one belief of evil in Boston, a second in London, and a third in Melbourne. There is just one lie, the evil that professes to counterfeit good. Consequently, whenever and wherever this illusion is lessened, it is lessened not for one country or one person, but for all countries and all people. The claim of supposititious evil to oppose good is weakened, and even if the immediate point of vantage seems to be in Boston, it is easier to heal the sick in London and Melbourne. What has blessed one has blessed all.

Here is the real answer to the demand as to what the European or Australian gets by subscribing for and reading a paper published in Boston. He gains, in the first instance, the incalculable advantage of the lessening of the forces opposed, so long at all events as he believes in their reality, to his own efforts to heal the sick and overcome sin. He gains, in the second place, the inexpressible benefit of proving that he knows how to give, for it is only in giving that the Christian ever gets. He gives up something of his

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own selfishness and materiality, in other words, he begins to lay down his life for his friend, and he gains some understanding of that love greater than which no man has. This love is, of course, the perception of man's spiritual selfhood. So in laying down his material sense of life, he takes up a spiritual understanding of Life, and discovers how Life eternal is a knowledge of God and the Christ.

The Greek text of the Fourth Gospel makes it abundantly clear that this eternal Life is not the consequence of a mere definite knowledge of a fact, but of the continuous effort to increase knowledge. This continuous effort is the unremitting determination to lay down materiality for humanity's sake. Mrs. Eddy gave the Christian Science movement the opportunity to make such an effort in its support of the periodicals. It was obvious that they would be called upon to devote their money, their time, and their energies to the support of some things which might not personally appeal to them, and some things which they might not even fully understand. Here was their opportunity, not merely to act unselfishly but to see imperially. If our generosity is to be bounded by some limit of personal advantage, if our horizon is to be framed by our own ignorance, our support of the *Monitor* will never be really unselfish or intelligent, and we shall never comprehend those eternal formations of the divine Mind, of which Mrs. Eddy says, on page 189 of *Science and Health*, "They proceed from the divine source; and so, in tracing them, we constantly ascend in infinite being." Is not this the continuous effort to know more of God, which constitutes that knowledge of God and the Christ, which is, in turn, eternal Life?

Eternal Life being, in Jesus' words a knowledge of God and the Christ, this knowledge is necessarily based on a realization of infinity. Now it is only through some perception of universality that the mission of the *Monitor* can be comprehended. Mrs. Eddy possessed this comprehension, which was not lessened by the fact that it was metaphysical. It was surely because of this that, a generation or perhaps more ago, she conceived the idea of the newspaper, an idea she gave expression to, in the year 1883, in her little article "A Timely Issue." It has been said that the *Monitor* completed the cycle of journals launched by Mrs. Eddy. This is, of course, in its limited sense of a specific journal, true, but, as the article just mentioned proves, in its metaphysical sense of journalism inaccurate, for

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Mrs. Eddy's sense of newspaper was metaphysical.

Mrs. Eddy realized, however, that the movement's power of demonstration was not, in 1883, equal to her foresight. Fortunately, with the wisdom of Solomon she combined the patience of Job. Without waiting for the full realization of her hopes she issued, that very year, *The Christian Science Journal*, as the expression, at that moment, of the idealism of journalism. "The first," she wrote of the periodicals, in the message previously quoted, "was *The Christian Science Journal*, designed to put on record the divine Science of Truth; the second I entitled *Sentinel*, intended to hold guard over Truth, Life and Love"; — this was in 1897 — "the third, *Der Herold der Christian Science*, to proclaim the universal activity and availability of Truth."

Here then is the geometrical progression of Mrs. Eddy's journalistic faith. The *Journal* was the establishment of an official Christian Science organ, but it was not a newspaper in the larger sense. The *Sentinel* was a weekly periodical, but it was scarcely a newspaper in the same larger sense. Neither, of course, was the *Herold* such a newspaper, though it provided an indication of the vastness and universality of Mrs. Eddy's aims. Then finally came the real newspaper, last in actual realization, first in actual conception. The first was last, and the last first: for this paper is the eldest of Mrs. Eddy's journalistic children, since it was first in thought.

*The Christian Science Monitor*, then, as the result of Mrs. Eddy's demonstration of Truth, is the manifestation to the human senses of one of those formations of divine Mind alluded to in Science and Health. There is no disputing this fact, since it is simply, like the healing of sickness, a demonstration of the power of good. Goodness is a divine attribute and so infinite, and it is in the reflection of this fact that the universality of the *Monitor* is seen.

The effort to view the *Monitor* as an American, a European, or an Australian paper, is to express a hopelessly limited and consequently entirely un-metaphysical sense of Mrs. Eddy's conception. The *Monitor* was to bless not Americans, Europeans or Australians, severally or individually, but "all mankind." It can only do this in the proportion in which Christian Scientists gain the vision of the Christ, by themselves growing in the

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stature of the manhood of Christ. To do this they must become true cosmopolitans, whose only banner is the cross. Then they will be able to say, like the Israelitish tent-maker, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Then they will, indeed, comprehend Mrs. Eddy's vision in comprehending the formations of Mind, and begin to "ascend in infinite being."

### **THE "MONITOR" AND UNIVERSAL GOOD WILL**

**A**T the time when people said one to another, "Is not this he, whom they seek to kill?" Jesus of Nazareth declared the right way of thinking when he said, "Judge not according to the appearance, but judge righteous judgment." The very persons who were planning how they might destroy our Master, believed theoretically in their own law which forbade killing, since "whosoever shall kill shall be in danger of the judgment." Yet they were inflamed with anger due to their misunderstanding, and their thoughts were of murder. No wonder that in his Sermon on the Mount Jesus had said, "Whosoever is angry with his brother without a cause shall be in danger of the judgment." The chief objection to sensational journalism is its constant tendency to induce anger without cause, unrighteous judgment, and hatred; to make as many as possible of the children of men active participants in the spirit of Cain.

Mrs. Eddy's words descriptive of the mission of *The Christian Science Monitor* in the field of journalism, sound the bugle-call to different action, denying forever that bearing of false witness against a neighbor which will induce other men to hate him. It requires rather that "speaking the truth in love" which will correct the erring, if need be, make wise those who are deceived, and in all men quicken the kindly sympathy whereby the best in others is called forth. "The object of the *Monitor* is to injure no man, but to bless all mankind" (The First Church of Christ, Scientist, and Miscellany, p. 353). Verily the Leader of the Christian Science movement intended her followers to understand the world-wideness of her vision of healing, that they might change from any effort to hurt or destroy, and engage in the endeavor to bless and to redeem the whole world through knowledge of God as "the saving Principle, or divine Love" (Science and Health, p. 285). Christian Scientists are therefore climbing upward "on stepping-stones of their dead selves to higher things," being delivered from narrowness of view and hostility to others as they come to understand the life-work of the one who by her written word still guides the Christian Science movement, and as they rise to her vision of universal good will, which it will be the privilege of the *Monitor* to unfold to the world.

In the world of business activity, wherein products move from maker

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to transporter, thence to dealer and consumer, the sense of profit gained in each transaction has been termed the oil that lubricates the machinery of business. In the world of benevolent action, wherein satisfaction comes from giving rather than from getting, that which makes action comfortable and harmonious is good will. Jesus made clear what constitutes the right basis for good will when he said, "Freely ye have received, freely give." When the actual demonstration of a daily newspaper by Christian Scientists began, the movement had been receiving for about forty years the guidance and devoted labor of the Discoverer and Founder of Christian Science; and the workers in the movement having received, were themselves becoming able to give in a universal sense. There were the monthly and weekly periodicals as mediums for the message of good will, but the *Monitor*, when added as a daily messenger, made opportunity world-wide. This daily newspaper will grow in discernment of the movements and processes whereby manhood and womanhood appear out of the nebulous conditions of humanity, and will interpret human advancement anywhere for the greater encouragement and inspiration of all men everywhere.

The great work of the *Monitor* is the interpretation of the possibilities of good to those waiting for the vision. Take, for example, the case of a man working with lonely courage for the uplift of a community degraded by corrupt politics, where votes are sold for dollars, honesty is laughed at, and virtue discredited. It is the loneliness of the effort that tends to weaken the courage. Imagine the day when to such a worker there comes for the first time a copy of the *Monitor*. As the evening sky is glorified with the radiance of sunset, so does his mind become illumined with the vision of world-wide activities like his own. He gets the revelation of "a cloud of witnesses," and is redeemed from his loneliness and his despair of results; for after all, a large element in human courage is the knowledge of comrades reliable and true-hearted, who are engaged in the same noble effort.

When the word is given, "I have set before thee an open door, and no man can shut it," we do well to understand how this promise reaches those whom men have shut up behind a closed door, — "such as sit in darkness and in the shadow of death, being bound in affliction and iron." There was a young man in a prison-house in whose mind fermented all sorts of bitter thoughts. Justifying himself, he felt hatred to all who had brought upon him

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his punishment. There was nothing to lead his thinking into new terms until he began to read the *Monitor*. Then to his surprise, as when one dissolving view displaces another, there rose before his inner vision the picture of a world such as he had not known. He was like one before whom a door had opened, and he paused on the threshold to view the new prospect. To his surprise he found that he belonged in the new world he saw, where all activities were inspired with good will; it was revealed to him that these activities were according to his real liking, only he had not known about them before. So he stepped out from the darkness of bitter hate into the light of the friendly world revealed to him. Naturally his conduct was different, and in recognition of this, his sentence was shortened, so that out of the penitentiary in due time emerged, not a criminal, but a citizen. Ere long there will be hundreds of prisons to which the *Monitor* will be bringing the news of the open door that is before the minds of men.

How shall a small community become known in metropolitan circles, or to the world? From the standpoint of the sensational press, only when some citizen thereof commits a dastardly crime, or some scandal involves a family. Then there is publicity, but of a nature most unkind, leaving prejudice thereafter against all its inhabitants. How different the result, when there is the revealing of local excellence for general approbation! A specific case may be cited concerning the happening of a crime in what had been a well-ordered community. This caused interest to be aroused among the purveyors of news, so that in the daily press, and also in the illustrated periodicals, this particular community was interpreted to the world in the terms of the crime committed by some of its discredited citizens. The inference was that the city was an undesirable one to live in, whereas it was the effort to make the city clean and desirable as a place of residence that was being opposed by those who had done wrong. Nevertheless, no journalist interpreted the ideals of the citizens until the *Monitor* took up the task for this community, as for a thousand others, and placed before the world an interpretation of the city's ideals and accomplishments. The editor of a local journal, commenting on this article, spoke of it as an evidence of Christianity appearing in the journalistic world.

It means much to those who have been laboring for city betterment, meeting the hostility of political schemers, and discouraged by the apathy of the good citizens, to find appreciation from a periodical which is able to

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publish to the whole world the story of work well done anywhere. So we find that chambers of commerce, good government leagues, women's municipal improvement societies, and similar organizations, are much comforted by the appreciation of their efforts and the understanding of their purposes which appears in the *Monitor*. Moreover, since it is the good that is contagious, the good wrought out in one city becomes inspiration to another; discouraged workers are reawakened to their ideals, and hope is stirred in their hearts once more. Consequently, one demonstration of good work does not abide alone, but when given publicity, quickens and encourages many another.

The *Monitor* also interprets improvements national as well as local. Throughout the nation there are groupings of earnest men who are wise in foreseeing how the nation's future welfare must now be based, and as they work out conservation methods, devise engineering projects, or plan the use and control of water for irrigation, it means much that they are not thwarted in declaring their vision by mediums concerned in the welfare of the few, but can find publicity in a newspaper which has interest in the welfare of all.

From the standpoint of the world, indeed, the opportunity to make known its best is valued by nations as well as by communities; and the *Monitor* has given voice to the vision of nations. Amid the clamor of misrepresentation, when truth seemed inarticulate, nations have been able to state their case to the world through the *Monitor*. Through such interpretation it becomes more and more evident that good men in all the world are very much alike, and that the desires of honest statesmen are for harmony among men. War depends upon the misrepresentation which fans hatred into its outburst of devouring flame. Individual soldiers of opposing armies often fraternize when they get acquainted. The nations will do the same as they get acquainted, and will understand the prophet's meaning when he said, "Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand." Love will be articulate and understood.

To the traveler three things are important, — the conveyance whereby he may be transported, the lodging where he may rest, and the depots where he may purchase supplies. Hence, the advertisements in the *Monitor*

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of railway and steamship lines, of pensions and hotels, and of shops of quality, become genuine good news to the one needing such services. Here are roads and ships, hotels and shops, whose owners and managers have faith in clean journalism, and trust in the good will of the newspaper in which they offer their services to the world. At hotels the welcome of good will awaits the responder to the advertisement, and he is likely to find the *Monitor* on file, expressing the loving thought of local Christian Scientists for the traveler. If he goes out to make purchases guided by the invitations therein, he finds shops where already kindness awaits him in view of the advertisement to which he has responded.

Travelers who have circled the world have confessed that their only way of keeping in touch with the march of events in the world has been through the *Monitor*, which they found on file in hotels or at consular offices almost everywhere they went. The *Monitor* itself, through its news columns, day by day is writing the book of history, and thoughtful men all over the world deem it worth while to read the story, chapter by chapter; hence the kindly wisdom of workers everywhere in placing the newspaper where the traveler may find it, at hotels and places of concourse.

Speaking further about advertising, if you begin with an honest producer, how is he to find a market? He needs two things, — a medium for publicity, and buyers. A medium where dishonest advertisements appear will not serve his purpose, for dishonesty is a form of cruelty. The firm that promises healing from a cent's worth of colored water or tinctured alcohol, which it sells for a hundred cents, fails to fulfil the golden rule; and those who are operating hurtful mesmerism to induce the purchase of narcotics and opiates, or are cheating the poor with adulterated food, are certainly not friends to humanity. A medium that does not admit unfriendly advertisements is just the one which an honest man will desire. Thus he will find buyers who know enough to appreciate him and to value his product. His advertisement will not be a blind speculation, but a well ordered and successful publicity.

Some advertisers, accustomed to hear from those whom they serve only when something is wrong or when a complaint can be made, have been awakened to a new view of business by the kind letters they have received from those well served because of accepting the offer of service

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made through the *Monitor*. When letters are written out of the spontaneity of gratitude, expressing appreciation and valuing thoughtful service, the deviser of the service receives unexpected reward. But why should not good will meet responsive kindness? Why should not an honest product be valued metaphysically for its honesty as well as physically for its price? An advertisement bringing to a man knowledge of that which will rightly supply a need, may be described as "news;" indeed, may be to him good news, or in Scripture language, "glad tidings of good things."

*The Christian Science Monitor* brings something to every one. It records what is of interest to the workers of the world, in factory and field, in mine and forest. It fails not to discuss appropriate amusement and sport. It provides counsel for the household and instruction for the home circle. It produces naturally, not artificially, the fellowship which men have sought to manufacture by innumerable associations, societies, fraternities, and so on. It has its appeal to every honest worker wherever he may be, encouraging him to believe in the loving guidance of Mind, and in consequence to work on with wisdom and successful kindness.