

TO GREAT BRITAIN

Mary Baker Eddy in Boston Herald, May 15, 1898, and in Christian Science Sentinel, Feb. 17, 1917:

Hail, brother! Fling thy banner
To the billows and the breeze;
We proffer thee warm welcome
With our hand, though not our knees.

Lord of the main and manor!
Thy palm, in ancient day,
Didst rock the country's cradle
That wakes thy laureate's lay.

The hour fight is forgotten;
Our eagle, like the dove,
Returns to bless a bridal
Betokened from above.

List, brother! Angels whisper
To Judah's scented race,
"Thou of the self same spirit,
Allied to nation's grace,

"Wouldst cheer the hosts of heaven;
For Anglo-Israel, lo!
Is marching under orders;
His hand averts the blow."

Brave Britain, blest America!
Unite your battle plan;
Victorious, all who live it,—
The love for God and man.

HEALING BY PRAYER NOT A CRIMINAL ACT, SAYS JUDGE BARTLETT

Legislature Has No Power to
Make It a Crime to Thus
Treat Disease.

[Editorial From the Christian Science Sentinel.]

Bench and Bar, a monthly magazine for lawyers, published in New York City, commenting editorially on the Cole case recently decided by the New York Court of Appeals, calls special attention to the concurring opinion of Chief Judge Bartlett, in which he said: "I concur in Judge Chase's construction of the statute. But I would go farther. I deny the power of the legislature to make it a crime to treat disease by prayer." We quote from this most interesting comment as follows:—

This suggestion raises perhaps the most interesting feature of the case. Can the attempted cure of disease by prayer be constitutionally inhibited? That the treatment of disease is closely connected with the public health as to come within the police power of the state is, of course, too plain for serious argument. The licensing of physicians and surgeons is manifestly a valid police measure. Both operate directly upon the body. The one administers drugs; the other wields the knife. If the doctor knows nothing of the effect of his medicines upon the human body, or the surgeon has no knowledge of anatomy, the results are likely to be disastrous. Knowledge on these points is essential, and the state has a right to require it.

The case of the Christian Scientist is radically different. He does not operate upon the body at all. He even denies its existence. His theory is, that disease originates in the mind, and can be cured only by treatment of the mind; and that even the mental concepts resulting in what is called disease are false and unreal, and can be dispelled by the apprehension of truth. A treatment based upon such theories cannot result in malpractice upon the body; and to a great extent the reasons which necessitate the licensing of the ordinary medical practitioner disappear.

There remains, however, the argument from neglect; that the patient may resort to the Christian Science practitioner, without benefit, whereas his case, if taken in time, might have been cured by more familiar methods. But how could the patient be forced to resort to the established school of medicine? Again the distinction in method is of vital importance. A believer in the use of drugs might resort to some unlicensed quack or harmful nostrum and receive serious injury. In his case there might have been protection in a law forbidding the quack to practice, or preventing the sale of the nostrum. Christian Science, however, holds out no hope to such a person. His belief is that the cure of the disease is in the body, and beyond the control of the mind, would prevent his resorting to it. On the other hand, if the patient did believe in the healing power of mind, and disbelieved in material methods, it is difficult to see how the legislature would protect him by forbidding the Christian Scientist to practice. He could not then resort to such a practitioner, but neither would he apply to the established school of medicine.

The question raised by Chief Judge Bartlett seems to us an interesting one, which is worthy of serious consideration. It will not arise in this state, however, unless the legislature amends the public health law in the particular which came under consideration in the Cole case. Whether or not the amendment might constitutionally be made, the only justification for such legislation is the protection of the public health. If that is not threatened by Christian Science practice, such practice ought not to be forbidden. The legislatures of ten other states, as the opinion in the Cole case shows, have not believed in the existence of any such danger, for the Christian Science church is expressly exempted from the scope of their medical practice acts. This is true in Maine, New Hampshire, Massachusetts, Connecticut, North Carolina, North and South Dakota, Kentucky, Tennessee and Wisconsin.

Christian Scientists are indebted to *Bench and Bar* for so clearly stating the theory upon which laws have been and are considered necessary for the regulation of the practice of medicine and surgery, and why the practice of Christian Science is not under the same necessity. Notwithstanding the scores of attempts to define by statute the practice of medicine in such a way as to include Christian Science, it is becoming more and more evident to the courts and to the thinking people of the United States that these two systems are in no wise related, and in fact that they have nothing whatever in common except that both are depended upon to heal the sick.

But even on this common ground the difference of method is so great that it only tends to emphasize that Christian Science is not the practice of medicine. One system is solidly material and physical, both in its viewpoint and methods as well as in the agencies which it employs. The other is purely spiritual in both principle and practice. To one the healing of sick bodies is Alpha and Omega—the beginning and the end. To the other the healing of sickness is, as Mrs. Eddy writes on page 2 of

Documental Divine Science, "the smallest part of Christian Science. It is only the bugle call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin; and this task sometimes, may be harder than the cure of disease; because, while mortals love to sin, they do not love to be sick."

Even in the use of mental suggestion, to which the medical profession has given some study and for which it has made broad claims, the mind which is exploited is simply the human or mortal mind, and the effect sought to be produced is hypnotic or mesmeric. This is frankly admitted by those who use this method. On the other hand the Mind invoked by the Christian Scientist is that divine Mind which Paul declares was in Christ Jesus. This divine Mind is God Himself, the creator of man and the universe. It is that Mind of which Mrs. Eddy writes, "The perfect Mind sends forth perfection, for God is Mind" (Science and Health, page 239). It is divine Principle, the source of all true being. It is the Father to whom Christ Jesus prayed, "Not my will, but thine, be done."

Close reasoning proves, in the light of the decision of the highest court of the state of New York, that the law under which Mr. Cole was tried does not purport to confine the healing art to the mere administration of drugs or the practice of surgery. On the contrary, the very words of the statute and the decision which interpreted this statute clearly recognize that healing may be brought about by means which are the direct opposite of these methods—means which are distinctly a part of the religion of citizens of the state, and that these means are lawful. It was clearly the intention of the legislature so to construct the statute as to make impossible the perversion of its meaning which was attempted in the Cole case, and the court in deciding this case as it did simply interpreted the will of the legislature in this regard.

POOR MAN'S COLLEGE THE NEWSPAPER.

Appreciation of a Church Daily.

The value of newspapers and magazines in spreading religious beliefs is a fact that is thoroughly recognized by the Christian Science church, and in practically every public library you will find copies of the official publications of this church. * * *

In passing it might be remarked that the Christian Science church publishes one of the best dailies of the country—namely, *The Christian Science Monitor*. Ask any newspaper man to name the five leading papers of the country, and he will be sure to include the *Monitor*. It is not devoted to religious propaganda. There is one article in each issue—and only one—dealing with the Christian Science faith. The other columns are filled with news matter, well written and edited. The *Monitor* prints much news that the other papers do not have space for, and when there is any uplift movement going on, no matter what the denomination, plenty of space is given to the cause. Where other papers print excerpts of speeches, the *Monitor* prints them complete. Scandal, murders, divorce—all such stuff is conspicuous by its absence. There is one complete page of editorials, dealing with present day topics in a scholarly, thoughtful and practical way. The newspaper has been called the poor man's college. If this be true the Christian Science *Monitor* is the university, where a postgraduate course can be pursued. The Christian Science ideal of looking on the bright side is lived up to in the columns of the *Monitor*.

The circulation is not limited to members of the Christian Science faith. Thousands who hold tenets exactly opposed to Mrs. Eddy read the *Monitor* because of its clear presentation of public problems and the great amount of correct information to be found in its columns. At Harvard university a quotation from the *Monitor* is accepted as true without further confirmation. The writer of this column, although not a Christian Scientist, reads the *Monitor* daily and is glad to acknowledge that he is always broadened and informed by doing so. As far as I know, there is no other sect that publishes a daily paper.—Church Editor Confessions in McKeesport (Pa.) Daily News.

A certain definition of war, attributed to William Tecumseh Sherman, whose authority on the subject has never been doubted, is now quoted the world over, and with increasing emphasis. Yet it was "delivered in an offhand fashion, and was never intended by the General to be taken as a thoroughly matured conclusion. Another definition of war, with which, however, he would doubtless have preferred his name to be identified, was, "War's legitimate object is a more perfect peace," words, by the way, that may be found inscribed upon his monument at Washington.—*The Christian Science Monitor*.

While there is full appreciation of the necessity of co-operation in large undertakings, the senators who accuse President Wilson of not consulting with Congress on every detail in the war plans may find solace in the story told about Abraham Lincoln. It is related of the Liberator that, after writing the Emancipation Proclamation, he called the Cabinet together, and said: "I have not called you gentlemen, to ask your advice. I have called you to tell you what I have done."—*The Christian Science Monitor*.

CHRISTIAN SCIENCE HEALING

[From *The Christian Science Monitor*.]

The only way to learn how Christian Science heals the sick and reforms the sinner is to possess that understanding which will enable one to grasp the spiritual meaning of the Master's life and teachings, and see how these are metaphysically explained by Mrs. Eddy in the Christian Science textbook, "Science and Health, with Key to the Scriptures." To those not so enlightened, the first approach to Christian Science is sometimes attended with doubt and fear. Question after question arises, and gives occasion for much concern. How is it possible to cure a disease without a material remedy of some kind? Have not men always used material remedies, and is it possible that the world can be wrong after thousands of years of systems which have resort to matter?

He who is thus perplexed is not so much concerned about moral regeneration, for apart from the consideration that he primarily wants to be physically healed, he is willing to admit that if Christian Science is a religion based upon the Bible, then there is no reason why it should not be quite as successful in saving men from their sins as any other church that expounds the Gospel of Jesus. But with regard to healing disease, he is inclined to ask: Is it credible that the world has been all these centuries groping in the dark, believing that it was light; stumbling "at noonday as in the night," to quote one of the prophets; misled and misleading, while all the time the truth lay before it in the example of the Wayshower of humanity?

The reply is that it is creditable and is provable. He who comes to know what Christian Science is, and the mighty work it is doing for humanity, sees that instead of lightly setting aside or misinterpreting the healing works of Jesus and his immediate followers, Christian Science perpetuates those works and is therefore doing what Christianity concedes is imperative—that is, being obedient to Christ's commands. Now, of course, if one is going to protest that the phenomena of physical healing recorded in the New Testament were intended only for a limited time, and formed a prelude, and a prelude only, to the higher purpose of preparing men for heaven, one has either very little regard for what the Master said, or misunderstands his plainest utterances. Much of what he said being in figurative or metaphysical language, is not always easily grasped; but is there anything abstruse or beyond the simplest mind to apprehend in his promise that if you believe in him you may become capable of doing the works that he did? Christian Science accepts this promise fully, and in putting it into practice is helping to redeem men from physical and mental ills. It thus sustains what should be evident to all who study the life of Christ Jesus—that no utterance of his can be construed into a direct or indirect declaration that as time went on the power to heal by spiritual law—that is to say, by relying wholly upon God—should cease.

Now to heal by spiritual law is to learn that the basis upon which materia medica works, and which scholastic theologians accept—that is, the belief in the reality of matter—is merely the basic belief of the carnal or mortal mind. To admit the reality of matter is to accept as legitimate all discordant conditions. That is one of the earliest facts that came to Mrs. Eddy in her search for the law of healing. Working logically from the standpoint of God as infinite good, you can reach no other conclusion. It takes some time, of course, for the inquirer to learn the metaphysical distinction drawn by Christian Science between the real and the unreal. But his task will be simplified if he remembers that all that is real is the creation of God, as the one Mind, the one Spirit. The real, therefore, can only include that which is perfect, pure, holy and good. That which is unreal consists of those fleshly lusts which ultimate in sin, sickness and death.

How, it may be asked, does this justify Christian Science setting itself up to oppose what has been the method of the religious and medical world for centuries? Christian Science does not oppose; it declares the truth, and it knows that the application of the truth will destroy all the error there is in mortal belief. Christian Science is metaphysical, not physical, in nature and in operation. It affirms that the greatest metaphysician that the world knows was Christ Jesus; and it wants the world to follow him, not in part, but in everything. It refuses to believe that God healed the sick nineteen centuries ago and will not heal today. But this must be understood aright. If one is making a reality of sickness one must learn that it is unreal, and this can be done only as we learn the truth and call upon truth to heal. The same rule applies in precisely the same way to sin or any other mental condition that produces poverty, misery and woe. Christian Science declares that Mind is all. Therefore while it does not ignore matter or evil, it recognizes them only as phenomena that the knowledge of Truth has shown to be nothing but dreams of mortal sense.

Naturally this means is that these statements of Truth run counter to preconceived opinions. It is a great step in learning Christian Science when one sees that opinions are of little or no value. No man was ever healed or helped by opinions or human hypotheses. What men need is to know God as He was revealed by Christ Jesus. That is the spiritual knowledge which corrects erroneous thought, purifies the motives, uplifts the desires, and makes Truth real to us. Mrs. Eddy says on page 462 of Science and

Health: "Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down. There is nothing difficult nor toilsome in this task, when the way is pointed out; but self denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life."

A THOUGHT WORLD.

Excerpt From Lecture on Christian Science by Clarence W. Chadwick, C. S. B., Member of Christian Science Board of Lectureship.

In the evolution of human thinking it is becoming more and more evident that we live in a thought world. What ever confronts us must be mental procurement, else there could be no mental or conscious recognition of it. What does the eye behold but a mental image pictured on the retina? We see thoughts because we think them. Things are thoughts and thoughts are things. Divine human existence of all thought and there would be nothing left to see, hear, touch, taste or smell. Without thought there would be nothing to think or to talk about.

Mrs. Eddy's Discovery.

It was in the year 1866 that Mrs. Eddy made the all-important discovery that "all causation was Mind, and every effect a mental phenomenon" ("Retrospection and Introspection," page 24).

By Mind she means not the carnal or mortal mind, which "is enmity against God," but one infinite supreme creative, governing intelligence of the universe, eternal and unchangeable.

Health and Disease.

Christian Scientists are a great deal more interested in the subject of health than in disease. They have found out that the right idea of health when intelligently presented to humanity is far more contagious than the thought of disease. They do not believe in getting sick and then having to become proficient in a knowledge of disease before learning how to be well. They have learned that health is the normal condition of man in Christian Science, and that disease is a mistake of the human mind, to be corrected by a right understanding of health as an attribute of God.

Jesus did not advise us to acquire a knowledge of disease in order to heal disease. He did not counsel his followers to study medical works in order to cope intelligently with the ills of the flesh. He did not say to study what the world says about sin in order to avoid its experience. What did he say? This, "Seek ye first the kingdom of God and His righteousness," which is equivalent to saying, "Seek ye first the spiritual understanding of God and His right thoughts or ideas." Christian Science has come to open the door of consciousness to receive this understanding of God and to apply it to the correction of every human mistake.—[From the *Alta Herald*, Lethbridge, Canada.]

INFORMING AND AROUSING THE NATION.

[An Editorial From *The Christian Science Monitor*.]

Do the great mass of the people of the United States understand what the war is for? There are doubts on the subject. It is no reflection upon the general intelligence of the country to say that a large proportion of its inhabitants are not altogether clear as to the issues involved. They know that the rights of American citizens have been violated; they know that the persons and property of American citizens have been attacked; they know that unspeakable outrages upon humanity have been committed by and in the name of the Central Empires of Europe; they know, finally, that the honor and the flag of their country have been assailed and insulted, and, long before the decisive step was taken, they were all but unanimous in demanding that the Government at Washington should go to the extreme in defending the Republic, and everything for which it stands, against such aggression. They realize that war is necessary, and that German autocracy and German militarism made it inevitable. But do they really comprehend, in a large sense, what the United States will soon be fighting for, shoulder to shoulder with the Entente nations and their Allies? Do they realize what are the purposes, the aims, the ends, of the gigantic armed movement now rapidly taking form in their own country, and beginning to exhibit tangible results across the Atlantic?

President Wilson, in his speech recommending to Congress that a state of war be declared between the United States and Germany, was careful to make it plain that by Germany was meant, not the German people, but the Imperial German Government; and Congress was equally careful to reiterate and emphasize this fact. The United States is not at war against any people, against any nation; it is not at war for vengeance, or for conquest; it is not at war for destruction's sake; it is at war against a ruinous philosophy, against international lawlessness, against a politico-military system that menaces the peace and liberty of the world. It is a question how far and how well this is understood by the people of the United States. It is of the utmost importance that they should understand it soon and thoroughly. * * *

THE YOUNG MAN AND THE GREAT WAR FOR HUMAN LIBERTY

Better to Fight for the Right
Than to See Wrong Pacifi-
cally Triumphant.

[An Editorial From *The Christian Science Monitor*.]

The pacifist wholeheartedly, the Socialist spasmodically, have done their best to hinder the prosecution of the Allies' war plans. * * *

Now that the great body of the pacifists and the minority Socialists really believe that they are, by their attitude, consulting the best interests of humanity, there is no reason, as has been said, to doubt. But it would really be extremely interesting to know in what way they imagine the liberties of the race would be subserved, or the future peace of the world assured by the triumph of the Middle Europe group. Perhaps if they had experienced, in their own persons, the gentle mercies of the Turk to the Armenian, the Bulgarian to the Serb, the Austrian to the Roumanian, or the German to the Belgian, they might be less academic in their views on the situation.

Let us imagine, for the moment, that the powers of Europe rushed into the war with the uncontrolled passions of the cats of Kilkenny. Let us try to imagine that the great overseas dominions are peopled with bellicose aristocrats and plutocratic pluralists, intent only on dominion and dividends. Even then there remained still the one just man, determined upon neutrality, the United States of America.

For two and a half years the just man watched from across the Atlantic the lurid-burly of slaughter, from the banks of the Somme to Bagdad, and from the Baltic to the forests of Africa. Then one day the just man spoke. He explained just what he thought of the murder of the Armenian nation, just what he had observed of the sinister conspiracy planned by an autocracy running amuck through the world for its own personal ends, and he announced that in the name of humanity, in the name of civilization, in the name of right and justice, he, too, was coming into the welter to insure liberty and progress from being blotted off the globe. And for this purpose he also called out his young men.

When a nation goes to war it is right that its army should be raised by means of the selective draft, only there must be no question of the complete integrity of the drafters. To permit the burden to fall on those families which are prompt to answer the call of duty, whilst those who hesitate or fail are permitted to escape, is both weak and unstatesmanlike. A free country makes its own decisions, and there is a great gulf fixed between what the world has termed the human cannon fodder of men arbitrarily driven into the ranks, and the self sacrifice made by a free nation for righteousness' sake. Men who enjoy the liberties of a free country, and yet decline to make sacrifices for that enjoyment, are unworthy of the privileges of their citizenship. The pacifist who can only see the blood of war, and who holds all warfare up to reprobation, simply values human life higher than Principle and condemns the conduct of those forefathers who paid with their blood for the freedom he enjoys. What would he have done, in the hour of the Revolution? If his ideals are true ideals, then Paul Revere was a mere maker of mischief, the minute men were agents provocateurs, Israel Putnam was setting man against man at Bunker Hill, and as for George Washington, instead of being the Father of his Country, he must have been the chief villain of the tragedy. There is, of course, absolutely no escape from the argument. If it is wrong to fight today, it was wrong to fight then. And if it is unjustifiable for the United States to assist the Allies today it was ten times more unjustifiable for France to assist the United States then.

Of course, if any one were to maintain this, he would be compelled to go further and to blame North and South alike for the Civil War. If the action of Mr. Wilson is reprehensible today, the action of Mr. Lincoln was equally reprehensible then. It was, indeed, Mr. Lincoln who devised the idea of the selective draft, and he devised it for precisely the same reason that Mr. Wilson has adopted it today, in order that liberty should not perish from any circumstances to fight, then it was wrong for the English to resist the Armada, for the Dutch to resist the Inquisition, for the American colonists to resist King George, and for the North to free the slaves by force. Of course, if the pacifists knew how to restrain might without force, their argument would be irrefragable. Of course, if the world knew how to maintain its freedom not by arms but through a knowledge of Principle, pacifism would be, not theoretically, but in practice, the strongest of all forces, but until it does it is better to fight for right, than to see wrong pacifically triumphant.

War being, then, a necessity of man's ignorance and sensuality, it is best that war should be conducted on the most humane and most honorable conditions. Now the very foundations of such a warfare are contained in an equality of sacrifice by the nation. That the poverty of one man should drive him into the army, and the influence of another save him from it would constitute a flagrant breach of the democratic idea. Therefore the determination of

the President and of Congress that the whole country shall contribute equally to the draft, in preference to any system of voluntary recruiting, is intended to offer that privilege to the nation, in a great crisis of its existence, when, before the guns speak, the dedication is made:—

Not with the rolling voices of the guns,
Nor yet with sheen of sun on bayonet
bright,
Do we salute the world, this day of days,
Strong to uphold the right.

SUPREMACY OF SPIRITUAL LAW

[George Shaw Cook in *The Christian Science Journal*.]

On page 427 of Science and Health Mrs. Eddy says, "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual." In Christian Science infinite Principle is acknowledged to be the only cause, creator, source, origin; without it "was not anything made that was made." Its creation is coexistent and eternal with itself, and all that is real was "in the beginning with God," and will ever continue inseparable from its divine cause. The one cause or Principle being Mind, its effect or manifestation must be mental. The universe of divine Mind, then, consists of an infinitude of perfect divine thoughts, or ideas.

Mind Is Omniscient.

Immortal Mind, being divine Principle, governs all through or by means of absolute law. All that exists as divine creation is eternally sustained and directed by perfect Principle through divine law; therefore all is governed in perfect harmony. Principle, Mind, is omniscient. It is therefore conscious of all that exists as creation. It is not conceivable, however, that Mind, though omniscient, could know something outside of its own universe. It is not possible for divine Mind, or Spirit, to know anything about a material or mortal universe supposedly existing outside of or apart from infinity. Absolutely speaking, there is no material universe to be known. For this reason it is unthinkable that divine Principle should have instituted or set in motion material, mortal, or so-called natural laws. It is likewise unthinkable that divine Principle, Spirit, Mind, could provide for the operation of its own law in a universe which from the divine point of view does not exist.

Frees the Human Mind.

What then does Christian Science mean when it says that immortal Mind "must be acknowledged as supreme in the physical realm?" Does it not mean that while to human sense, or in belief, there is a material universe, including mortal man, there can be no hope of salvation from this false belief except through acknowledging the supremacy of immortal Mind? For example, acknowledgment of the supremacy of Mind, or Spirit, dethrones in human consciousness the belief that matter is real. To acknowledge Truth as supreme frees the human mind from bondage to error. Acknowledgment of the supremacy of good renders the belief in sin and evil powerless. To acknowledge Life as supreme makes impossible the acknowledgment of any reality in the claims of disease and death. Thus spiritual law is seen in human experience to be the law of redemption from all material beliefs or so-called laws of mortal mind, however these may be manifested.

Supremacy of the Spirit.

For those apparently dwelling in a physical realm to acknowledge the supremacy of Spirit, does not mean that Spirit or Immortal Mind is operating through or cooperating with matter or with mortal laws. Neither does it mean that spiritual law is sustaining or perpetuating the belief that matter is intelligent or substantial. It simply means that in proportion as one acknowledges the supremacy of immortal Mind, here and now, and appeals to spiritual law as the only governing power, spiritual law comes into its present human experience and begins to liberate him from the belief in mortality with its attendant limitations and fears. "And this spiritual law, acknowledged as supreme, will ultimately free him completely from the delusion that he exists now, or ever did exist, apart from the one immortal Mind; for, as Mrs. Eddy says in "Miscellaneous Writings" (p. 63), speaking of the Christ, "Jesus came to seek and to save such as believe in the reality of the unreal; to save them from this false belief; that they might lay hold of eternal Life, the great reality that concerns man, and understand the final fact,—that God is omnipotent and omnipresent."

One after another the disguises and subterfuges under which liquor has been masquerading are being stripped off, and the worthlessness of alcohol as a stimulant is again and again emphatically recorded. The authority most lately heard from is Dr. J. P. Blake, of the Harvard Medical School, who, in a recent lecture, said: "Alcohol is a good thing to let absolutely alone, and should never be used as a stimulant. It is worthless, inwardly and outwardly."—*The Christian Science Monitor*.

Counting the New Liberty Loan.

Have you really any definite idea of the enormity of the sum of \$2,000,000,000? If you haven't, here is a bit of calculation offered by an exchange, which may, perhaps, help you. Suppose you started counting at the rate of \$2 each second, and worked steadily ten hours each day, and 365 days each year, it would take seventy-six years and thirty-seven days to count the amount of the new Liberty loan.—*The Christian Science Monitor*.